A NEW

HISTORY

OF THE

WORLD,

CONTAINING

An *Hiſtorical* and *Chronological* Account of the *Times* and *Tranſactions*,
From the CREATION to the Birth of

Our Lord Jeſus Chriſt,

According to the Computation of the *Septuagint*;

Which the *Author* manifeſtly ſhews to be that of the Ancient *Hebrew* Copy of the

BIBLE.

TOGETHER

With Chronological Tables at the End of each Age,

IN WHICH

The Lives of the Patriarchs after the Deluge, the Reigns of the Rulers and Kings of the Children of *Iſrael* and *Juda*, are parallel'd (and agree exactly) with thoſe of the *Aſſyrian*, *Babylonian*, *Perſian*, *Grecian* Kings and *Roman* Emperors: By means whereof all the *Objections* and *Cavils* of our Modern Libertins,

Deiſts, *Atheiſts* and *Pre-Adamites*,

Who grounding their *Arguments* and *Reaſonings* upon the Computation of the preſent *Hebrew* Text, make the Firſt Kings of the *Aſſyrian*, *Babylonian* and *Egyptian* Monarchies to have Reign'd ſome Hundreds of Years before the Deluge, are clearly Confuted.

PSALM. 52. 1.

The Fool ſaid in his Heart : There is no God.

By *Cornelius Nary*, C.F.P.Dr.

DUBLIN:

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HISTORY
OF THE
WORLD

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THE PREFACE.

MY *Design in Publishing this Work is Chiefly to obviate the Objections of the* Atheists, Deists, Pre-Adamites *and* Libertins *of this Age, who Ground the whole System of their Non-Religion (if I may be allow'd this Term) or rather Impiety, upon the vast Difference that is between the Present* Hebrew *Text and Prophane Historians, in the Computation of Time. These Cunning Sophisters Argue thus* : According to the Computation of the said *Hebrew* Text, from the Deluge to the Calling of *Abraham* there pass'd only three hundred and sixty seven Years : From that Time to the Departure of the Children of *Israel* out of the Land of *Egypt*, four hundred and thirty; from thence to the Building of the Temple in *Jerusalem*, four hundred and eighty; and from that to the Captivity of *Babylon*, four hundred and thirty; in all one Thousand seven hundred and seven Years: Now, according to the Prophane, and even the most Ancient of the Christian Ecclesiastical Historians, there pass'd, from the Reign of *Belus* to the Days of *Nabuchodonosor*, who brought the *Israelites* Captives to *Babylon*,

lon, one Thouſand ſeven hundred and twenty eight Years; Conſequently, by the Preſent *Hebrew* Computation, *Belus* muſt have reign'd twenty one Years before the Deluge.

Theſe Men ſay moreover, that the Famous Poly-Hiſtor, *after* Beroſus, Abydenus *and* Apollodorus; *and after* Poly-Hiſtor, Julius Affricanus; *and after him*, Euſebius Cæſarienſis *and* Syncellus, *affirm, that there reign'd in* Babylon, *between* Nimrod *and* Belus *thirteen Kings for the Space of four hundred and forty Years; the firſt of whom muſt then have neceſſarily reign'd four hundred and ſixty one Years before the Flood, if we allow the Preſent* Hebrew *Computation. The like Arguments they borrow from the* Egyptian *Annals, and prove by the Authority of* Manetho, *of* Ptolomæus Mendeſius, *and of other Ancient Hiſtorians, that* Menes *the firſt King of* Egypt, *muſt have reign'd the like Number of Years before the Deluge, ſuppoſing the Truth of the Preſent* Hebrew *Computation.*

Our Modern Hiſtorians being ſenſible of the Force of theſe Arguments, and finding no tolerable Solution for them, do, as Alexander *did to the* Gordian *Knot, cut them in ſunder, by denying the Matters of Fact and treating them as Fabulous; which is indeed (in my Opinion) to ſubvert all Antiquity, and deny what the Holy Fathers and the Ancient Eccleſiaſtical Hiſtorians have Aſſerted and Maintain'd from the Beginning of Chriſtianity to the two laſt Centuries; than which nothing can be more abſurd or dangerous.*

Now the Septuagint *Computation agrees exactly with the Account the* Pagan *Hiſtorians give of the Reigns of theſe Kings. It ſhews plainly, that not only* Belus *and the thirteen Kings his Predeceſſors in* Babylon, *but alſo* Menes, *in* Egypt; Inachus, *in* Greece; *and other Kings his Predeceſſors (if any reign'd there before him) have all liv'd and reign'd in their Reſpective Kingdoms after* Nimrod, *in whoſe Days the Deſcendants of* Noah *diſpers'd, and poſſeſs'd themſelves of the Lands allotted to them. I Confeſs indeed, the Beginnings of the Hiſtories of the* Chaldeans, Egyptians *and* Grecians *are Fabulous; and the Reigns of their Gods and Demi-Gods, for ſo many Thouſand Years on Earth, are meer Fictions, Grounded only upon the Fabulous Traditions of the Ignorant People; nay, the very Hiſtorians, who firſt tranſmitted them to Poſterity, ſeem to give no Credit to theſe, or the like Fables: But from thenceforth, when Men began to be a little Civiliz'd, and had invented Characters or Hieroglyphicks, which was very early, and even long before the Days of* Moſes; *when I ſay, they began to indite, or write the Acts of their Kings and Governours, and leave upon Record their Names and the Years of their Reigns; then* Truth *began to appear, then Poſterity began to give Credit to ſuch Acts, and allow them* Hiſtorical Faith: *So that the Computation of the* Septuagint *in the Years of the Ages of the* Patriarchs, *and in thoſe of the Reigns of the Rulers, Kings and Governours of the Children of* Iſrael, *unto the Birth of* Christ, *agreeing with the Years of the Reigns of theſe Kings, from* Nimrod *the firſt* Heathen *King, down in a long Series to the ſame Time, ſets it beyond all Doubt, that the Names and the Years of the Reigns of thoſe Kings, whom our Modern Hiſtorians reject as Fabulous, are true, and worthy of all Human Credit.*

Now

Now my Deſign, as I obſerv'd before, being to Convince theſe Atheiſts, Deiſts, Pre-Adamites *and* Libertins *of their Errors, how little the preſent* Hebrew *Computation will help them, ſo long as we have that of the* Septuagint, *which all Antiquity hath follow'd, and allow'd to be True; and to put this Conviction in a clear Light, I have obſerv'd the following Method.*

First, *I divided the whole Series of Time, from the Creation to the Birth of* Christ, *into ſix Ages.*

Secondly, *I ſet down at the Foot of each Age (bating the Firſt) a Chronological Table in two Columns, in which the Years of the Patriarchs from the Days of* Phaleg *and thoſe of the Rulers, Judges, Kings and Governours of the Children of* Iſrael *are parallel'd with* Nimrod, *with the Kings of* Babylon *and* Aſſyria; *with the Kings of the* Medes *and* Perſians, *with* Alexander *the Great, and his Succeſſors in the Line of the* Seleucidæ; *and with* Pompey, Julius, *and* Auguſtus Cæſar, *where the* Reader *may ſee what Kings were Cotemporaries with the ſaid Patriarchs, Rulers, Judges, Kings and Governours in each Age: And I do here declare upon the Word of a Chriſtian, that (bating the Years of the* Anarchies *or* Interregnums *of the* Iſraelites *in the Time of the Judges, and which I think I have ſufficiently prov'd, in the proper Place, to be pretty Exact) I have, to the beſt of my Underſtanding, borrow'd the Number of Years I give (where the Scripture is ſilent) to each of the* Rulers, *Kings and Governours of* Iſrael, *from the beſt, and moſt approv'd Eccleſiaſtical Hiſtorians, as alſo thoſe of the* Pagan *Kings from Men of the like Credit, as well* Heathen *as Chriſtian Writers.*

Thirdly, *I have (for the Improvement of Youth in Hiſtory) given a pretty large Abſtract of the Old Teſtament to the Captivity of* Babylon; *of the Books of* Eſdras, *of the* Machabees *and their Succeſſors to the Death of* Herod; *as alſo of what Antiquity could furniſh me with, of the* Babylonian *and* Aſſyrian *Kings to the Death of* Sardanapalus: *A like Abſtract of the Hiſtory of the* Medes *and* Perſians, *of the* Egyptians, Grecians *and* Romans, *to the forty ſecond Year of* Auguſtus Cæſar; *and I flatter my ſelf, that, in the Whole (bating that of the* Egyptians *which I have not long dwelt upon) I have ſcarce omitted any remarkable Paſſage which I judg'd proper for the Inſtruction or Edification of Youth.*

Laſtly, *That the* Reader *may ſee, as it were with one View, the Concord and Harmony between the Computation of the* Septuagint *and that of Prophane Hiſtory, I have annex'd to the End of the Work a Chronological Table of the Whole, by which it appears, that the Sacred and Prophane Chronology differ only in eleven Months; which ſurely is a convincing Argument, that the* Septuagint *Computation is the ſame with that which the Holy Pen-Man* Moſes *left upon Record in the* Hebrew *Text, whence the* Septuagint *Tranſlation was taken; and which continu'd in its Purity in the Days of our* Saviour, *but was ſoon after alter'd by the* Jews *to ſerve their own Ends, as is ſhewn at large in the Beginning of this Work.*

As to the Embelliſhments of Hiſtory, Namely, the Deſcription of Kingdoms and Countries, their Situation and Bounds, the Laws, Cuſtoms and Manners of their People; a Polite, Elegant Stile, Rhetorical Flights, Choice Epithets, true Characters and the like; I am ſenſible enough how much they are wanting thro' the whole Piece.

The firſt, indeed, I have induſtriouſly Omitted, partly, becauſe I fear'd the Piece wou'd ſwell to too great a Bulk; and partly, becauſe I did not judge ſuch Deſcription ſo neceſſary in this our Age, in which Geography, and Topography are brought to that Perfection, and Charts and Maps are in ſo great Plenty, that a Man may better learn the Limits, Extent and Situation of any Country by looking upon it in his Map, than by reading it in a Book.

And, as to the other Embelliſhments, I can only ſay, that as I have not omitted to touch upon ſome of them, where I judg'd it neceſſary for the Reader's Information; ſo I Confeſs, I paſs'd by a great many more, to avoid Prolixity. I was ever Content to couch my Thoughts in the plaineſt and eaſieſt Terms I could think of, without affecting either Lofty or Magnificent Words or Phraſes; which in my Opinion, are proper rather for Declamation than Hiſtory, whoſe Chief Buſineſs is to relate Matters of Fact, and that in an eaſy, even, intelligent Stile.

To Conclude, as there never was, nor, I believe, ever will be a Piece of Human Invention thorowly Perfect in all Points; ſo I flatter my ſelf, the Candid Reader *will make the Proper Allowances for the Miſtakes and Overſights proceeding from Human Infirmity, which may Occur in This; ſince he cannot be Ignorant that he himſelf is ſurrounded with the like Infirmity.*

A New HISTORY OF THE WORLD.

BOOK I.

CHAP. I.

Reaſons for following the Computation of the Septuagint, *rather than that of the preſent* Hebrew *Text.*

AS there is nothing that conduces more to the Improvement of Mankind than univerſal Hiſtory, becauſe Men may therein ſee the omnipotent Power of a Supreme BEING diſplay'd in the Creation of the World; His ſingular Providence in governing and directing his Creatures to the End for which they were intended; His viſible Judgments upon the Sons of *Adam*, manifeſted in the Subverſion of Kingdoms and Monarchies, for their Sins and Wickedneſs; His Paternal care of the Righteous and Godly, in the midſt of their greateſt Afflictions and fiery Tryals, and their miraculous Delivery out of the Hands of their Enemies, by His omnipotent Power: The Knowledge whereof is ſurely the moſt powerful means to fit Men for acting their reſpective

ſpective Parts righteouſly, ſoberly and godly upon this great Theatre, the World; and to caution them againſt thoſe Shelves and Rocks upon which ſo many Millions have been ſhipwreck'd: So it is of great uſe and advantage for the ſame End, that univerſal Hiſtory be digeſted into the beſt Method, and ſet in a true Light; that the *Reader* may frame a clear and diſtinct Idea, or Notion of what he reads: As alſo that the Times be exactly and truly calculated according to the Holy Scripture, and the beſt and ſincereſt prophane Hiſtorians; that the wicked and ungodly Men of this Age, who make *Religion* paſs for a Jeſt, and ridicule the holy BIBLE, upon account of the diverſity they find in point of Chronology between it and prophane Authors, may be convinc'd of their Errors, when they ſee the Harmony and Concord that is between ſacred and prophane Hiſtory in point of Time.

And, whereas moſt of our modern Hiſtorians and Chronologers have (in my Opinion) been deficient in theſe two Points, eſpecially in the Latter: For, beſides the confuſion that is to be met with, in the method they have purſued; the blending together of different and diſtant matters of Fact, the confounding the Names of Kings and Princes, and the making ſome of them, who lived and reigned in different Ages, paſs for one and the ſame Perſon; they have robb'd (as I may ſay) the World of at leaſt 1500 Years by their adherence to the preſent *Hebrew* Text, or rather Computation of the *Jews*, who have induſtriouſly, and on ſet purpoſe, abridg'd the Age of the World, (as I ſhall make appear hereafter) to ſerve their own wicked Ends. My deſign in this Work is to indeavour to rectify their Miſtakes in the one, and in the other, by giving a Brief Hiſtorical, and Chronological Account of the Times, and the chiefeſt Tranſactions of the great and famous Men of the World, from the Creation to the Birth of CHRIST, both from ſacred and prophane Hiſtory, in the beſt and cleareſt Method the obſcurity of Antiquity, the few fragments of ancient Hiſtories now extant, and my own weakneſs will afford. And, ſince I am reſolved to follow herein the computation of the *Septuagint*, which I am in my Conſcience convinc'd is the ſame (bating Errors of Tranſcribers) the great Prophet of GOD and Legiſlator *Moſes* recorded in the *Pentateuch*; it is but reaſonable I ſhould give an account why I recede from the common Opinion of our modern Hiſtorians.

I am very ſenſible how unequal my Capacity is to ſo great and ſo difficult an Undertaking; and how far ſhort I am of the Judgment and Learning of theſe Great Men, which yet have not given the LEARNED WORLD the Satisfaction that was expected: However, I hope, I may be allowed the privilege of a Dwarf upon a Giant's Shoulders. I have had the opportunity of peruſing the Works of moſt of our modern Hiſtorians, and of obſerving their Perfections and Defects: And if my Diſcoveries be ſuitable to the advantage of my Situation, I aim at no more. But to return.

The Oracles of GOD (to uſe the Scripture Phraſe) were committed to the Children of *Iſrael*: Theſe were the HOLY SEED, the Progeny of the Great Patriarchs, *Abraham*, *Iſaac* and *Jacob*; Men of ſo big a Character, for *Faith* and *Piety*, that the ALMIGHTY ſeem'd to take Pleaſure in being ſtyled their GOD: *I am the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob; *this is my Name for Ever: And this my Memorial unto all Generations*, Exod. 3. 15. The Race of theſe Great Men were the *Faithful Depoſitaries* of the Word of GOD, of His Laws, His Statutes and Judgments: *Theſe*, their Great Prophet and Legiſlator *Moſes*, committed

mitted to Writing, as did their ſubſequent Prophets the reſt of their ſacred Books; and the ſame they did faithfully and inviolably (bating Errors and Miſtakes of Copiſts and Tranſcribers) preſerve until ſome Years after the Paſſion of CHRIST; when their Blindneſs and Malice put them upon ſteering another courſe: As I ſhall hereafter make appear.

But Almighty GOD, who watches over His beloved Spouſe, the CHURCH, did not ſuffer their malicious Deſigns to take effect: For he ſtir'd up the Spirit of *Ptolomeus Philadelphus* King of *Egypt* to make up a great Library in the City of *Alexandria*, about 250 Years before the Birth of CHRIST; and having underſtood, that the *Jews* (for ſo were the Children of *Iſrael* call'd ſince the time of their Captivity) had their ſacred Books in great Veneration; He ſent a ſplendid Embaſſy to *Jeruſalem*, praying their High Prieſt *Eleazar* to ſend him Men, skilful in the *Hebrew* and *Greek* Tongues, that they might Interpret their Books, and give him a *Tranſlation* of Them in the *Greek* Tongue, to be laid up in his Library; which the High Prieſt accordingly did, ſending him Seventy, or as ſome will have it, Seventy-two Men of great Piety and Virtue, learned in the Law, and well read in the *Greek* Tongue; whoſe Tranſlation from the *Hebrew* to the *Greek* was preſented to *Ptolomy*, laid up in his Library, and is ever-ſince called the *Septuagint*.

And here I cannot but admire, and at the ſame Time adore the Providence of GOD, and his vigilant CARE of the Sons of Men, both in the preſervation of the ſacred Scriptures, intire by this means, and in his ſmoothing the way for *Pagans* and *Infidels* to come to the knowledge of Him, and his Son our LORD and Redeemer, by bringing Matters about ſo as that *theſe Sacred BOOKS* ſhould, at the Requeſt and Solicitation of a *Pagan* Prince, be put into a Tongue the moſt Univerſal, and the then beſt known in the World, wherein *Pagans* and *Infidels* might Diſcover the Creation of the World, the Fall of Man, the univerſal Deluge, the Piety of the *Patriarchs*; GOD's providential Care of the Children of *Iſrael*, His MIRACLES and WONDERS perform'd in their Favour; His Judgments upon Them and their Kings for their *Sins* and *Idolatry*; the manifold and manifeſt Propheſies of a future MESSIAS; and conſequently diſpoſe their Minds, ſoften their Hearts, and fit them to embrace the Faith and Doctrine of JESUS CHRIST, the True MESSIAS, when Preach'd unto Them.

Now this Tranſlation of the *Septuagint* was the ſole (as I may ſay) Scripture in uſe, when CHRIST appeared in the Fleſh: For few or none underſtood the *Hebrew* Tongue in thoſe Days, except the Doctors and Jewiſh Rabbies. 'Twas the *Septuagint* that CHRIST quoted: 'Twas from it He borrow'd the Texts of the Law and the Prophets, to confute the *Phariſees*. The Apoſtles alſo made uſe of the ſame: 'Twas it they cited upon all occaſions, and convinc'd the *Jews* by the Law and the Prophets, borrow'd from the *Septuagint*, that CHRIST was the MESSIAS which they expected. The *Catholick Church* for 400 Years after the Birth of CHRIST, made uſe of no other Old Teſtament than that of the *Septuagint*, and the Tranſlations thereof in *Latin* and other Languages: The *Greek* Church to this Day uſeth the ſame; and the *Latin*, or *Roman Martyriology* doth at preſent follow it in its computation of the Times, from the *Creation* to the Birth of CHRIST. So that it is not to be doubted, but that the *Septuagint* is in all points (bating Errors of Tranſcribers) conformable to the *Hebrew* Text that was extant at the time this Tranſlation was made; ſo that the preſent *Hebrew* Text, even in the matters that cannot with any colour of reaſon

be aſcribed to the Miſtakes of Tranſcribers, differs from the *Septuagint*, both in the Computation of the Times, and in the Propheſies relating to the MESSIAS. It muſt then neceſſarily follow, that either the *Jews* did corrupt the *Hebrew* Text, or *Chriſtians* the *Septuagint*.

Now that the *Chriſtians* did not corrupt the *Septuagint*, either as to the Computation of the Times, or the Propheſies relating to the MESSIAS, is plain. As to the Computation of the Times; neither the *Chriſtians*, nor, I believe, any others (except the *Jews*) ever had, or ever will have any Intereſt to abridge or increaſe the number of the Years of the Age of the World: And as to the Propheſies; 'Tis abſurd to imagin, that the Apoſtles ſhould quote Propheſies to the *Rabbies* and *Phariſees* out of the *Rabbie's* and *Phariſee's* own Books, and convince Them by the ſame; and yet that the *Rabbies* and *Phariſees* ſhould not contradict, and cry out ſhame upon them, had they produced any corrupt Texts of their Scriptures, as it is manifeſt they never did lay any ſuch thing to their charge. In a Word; The *Apoſtles* received the *Septuagint* from the Hands of the *Jews*: It was then conſider'd and reverenc'd by the *Jews*, as a Book divinely inſpired, as the HOLY SCRIPTURE; and read, and uſed both by the *Jews* and *Heleniſts*: The *Apoſtles* cited and alledged it in their Conferences and Diſputes with both; and yet we do not find that either the one or the other did ever tax them with quoting falſe Scripture, or ſay that the *Septuagint* was not conformable, in all points, to the *Hebrew* Text. So that it is manifeſt, the *Chriſtians* did not corrupt the *Septuagint*: Nor indeed was it poſſible they ſhould, it being in the Hands of the *Jews*, the *Heleniſts*, and the *Pagans* in thoſe Days, and for ſome hundreds of Years after, as well as in the Hands of the *Chriſtians*: And it is no leſs manifeſt to me, that the *Jews* did corrupt the *Hebrew* Text; not indeed in the time that CHRIST or his *Apoſtles* were on Earth, nor before his coming: For, I do believe the *Hebrew* and the *Septuagint* were then conformable, but in ſome Years after the Deſtruction of *Jeruſalem* and the Temple, by *Titus Veſpatian*; and that for theſe wicked Reaſons.

Lib. 15. de civit. Dei Cap. 11.

1. They did corrupt the *Hebrew*, as St. *Auſtin* ſaith, to leſſen the Credit of the *Greek* Text, out of envy to the *Chriſtians*: *Judæos vero dum nobis invident, quod Lex & Prophetæ ad nos interpretando tranſierint, mutâſſe quædam in ſuis codicibus, ut in noſtris minueretur authoritas.* The *Hebrew* is the Original, the *Greek* but a Tranſlation: And conſequently where the Tranſlation doth not agree with the Original, it can be of no Authority. Thus the *Jews* reaſoned: And to make this out, by a malicious Artifice, *they changed ſome Things* (ſaith this Father) *in their own Books, to leſſen the credit of ours.*

2. The *Jews* held by a conſtant *Tradition*, (as appears by their *Talmud*, or great Book of *Traditions*) that the World was to endure 7000 Years, the Law 2000; and that the MESSIAS was to come in the latter End of the ſixth Millenary, or ſixth Thouſand Year of the Age of the World; near the Time that the Law was to ceaſe, as the Prophets had foretold, *in noviſſimus diebus.* What did they do then, to maintain ſtill this *Tradition* and the Words of the Prophets, when they ſaw by the very Computation of their own Books, that the Time for the appearance of the MESSIAS was come; That JESUS CHRIST had Appear'd among them, and had fulfilled all that the Prophets had foretold concerning the MESSIAS; that the Apoſtles and Primitive Fathers did urge their own *Tradition* againſt them, and convinc'd them by the Words of their own Prophets, that JESUS was the

MESSIAS

Messias they had expected? What did they do, I say, in this case? Why, they recurr to Fraud and Artifice: They did herein as *Annas*, and *Caiphas*, and *Alexander*, and as many as were of the Kindred of the High Priest, their wicked Ancestors, had done before upon occasion of St. *Peter* and St. *John*'s curing the Man that had been a Cripple from his Mother's Womb: *That a notable Miracle* (say these wicked Men) *hath been done by them is manifest to all that dwell in* Jerusalem, *and we cannot deny it: But* (here lyes the Fraud) *that it spread no further among the People, let us straitly threaten them that they speak henceforth to no Man in this Name.* Acts 4.

In like manner say they: *We have the Originals of the Law and of the Prophets in our own Hands. Few or none of the* Christians *understand the Language in which they are Written. Let us abridge the Chronology of our Books, and shorten the Years of the World, that no Man may henceforth say, that the time of the appearance of the* Messias *is come. Let us also alter the Propheſies relating to the* Messias, *that the Christians may not henceforth urge or alledge them against us in favour of* Christ, *or spread their Doctrine any further among the People.* And this they did effectually: For in reciting the Years of the Patriarchs, both before and after the Deluge, they took away from each of them One Hundred Years of the Age the pure *Hebrew* Text (as is plain by the *Septuagint*) gives to them before they begat Children; and to make up the compleat Number of the Years of the Lives of the said Patriarchs, as it is set down in the *Septuagint*, they add the said Hundred Years to the Lives of each of them after they had begotten Children. Thus the present *Hebrew* Text says: Adam *lived an Hundred and Thirty Years, and begat a Son in his own likeness, after his Image, and called his Name* Seth: *And the Days of* Adam *after he had begotten* Seth *were eight Hundred Years, and he begat Sons and Daughters.* Whereas the *Septuagint* (and no doubt the true *Hebrew* Text, whence the *Septuagint* was Translated) says: Adam *lived Two Hundred and Thirty Years, and begat a Son in his own likeness, after his Image, and called his Name* Seth. *And the Days of* Adam *after he had begotten* Seth, *were Seven Hundred Years, and he begat Sons and Daughters.* And thus the present *Hebrew* Text runs over the Lives of all the Patriarchs to *Abraham*, bating the Lives of Four of the Patriarchs before the Deluge, which are the same in the *Hebrew* and in the *Greek*; And even makes no mention of *Cainan*, whom the *Septuagint* and St. *Luke* reckon among the Patriarchs. So that they have, by this means, curtail'd and abridg'd the Age of the World before *Abraham*, near Fifteen Hundred Years; and all this they maliciously devised, that they might maintain their *Tradition*, and prolong the coming of the Messias. Gen. 5. 4, 5.

Now that this was the Motive of their Abridging the Lives of the Patriarchs upon their begetting Children, besides the Testimony of the Primitive Fathers, who frequently accused them hereof; will plainly appear by the *Conference*, which the most Learned, and the greatest Number of them that was any where then to be seen, Held with the *Spanish* Divines in the presence of *Ervigius* King of *Spain*, in the Year 686. Where (as St. *Julianus* * Bishop of *Toledo* tells us) they had the Assurance to Maintain, *That the* Messias *was not then come, as the Christians asserted; that he was not to appear but in the sixth Age, or Millenary of the World; and that according to the Computation of the* Hebrew *Text, which, in their Opinion, was the True Original, it was then only the fifth Age*: *Pestilentiosis objectibus garrientes* (says this holy Bishop) *quod sumpta supputatio ab initio mundi secundum*

* Præf. in lib. contra Judæos.

dum Hebræos Codices, quintam ad huc ſæculi ætatem inſinuet, & necdum adhuc Chriſtum veniſſe, quem in ſexta credunt ætate ſeculi advenire : As alſo by the Hiſtory of *Abulpharagius* an *Arabian Chriſtian* Doctor, made *Latin* by *Pokokius*. This learned Man, who wrote the Hiſtory of the *Egyptian Dinaſties* 400 Years ſince, does ſo manifeſtly diſcover their Fraud in this particular, that his Words deſerve to be inſerted here at large : *Ab initio mundi uſque ad* MESSIAM, (ſays he) *ſecundum computum legis, quæ in manibus* Judæorum *eſt, anni ſunt fere quater mille ducenti vigenti* : *Et ſecundum computum legis ex verſione Septuaginta, quæ in manibus* Græcorum *eſt, & reliquarum Chriſtianorum Sectarum, exceptis* Syris, *anni ſunt fere quinquies mille quingenti octoginta ſex ; deficiente computo priori a ſecundo, annis mille trecentis quadraginta ſex, qui defectus adſcribitur Doctoribus* Judæorum. *Nam cum prænunciatum eſſet in Lege & Prophetis de* Meſſia *miſſum iri ipſum ultimis temporibus ; nec aliud eſſet* Rabbinis *antiquioribus commentum, quo* Chriſtum *rejicerent, quam ſi hominum ætates, quibus dignoſceretur mundi* Epoche, *mutarent, ſubſtraxerunt de vita* Adami, *donec naſceretur* Seth, *centum annos, eoſque reliquo ipſius vitæ addiderunt ; idemque fecerunt in vitis reliquorum* Adami *filiorum uſque ad* Abrahamum. *Atque ita factum eſt, ut indicet eorum computus, manifeſtatum eſſe* Chriſtum *millenario quinto, prope accedente ad medium annorum mundi ; qui omnes ſecundum ipſos futuri ſunt ſeptuaginta mille, Dixeruntque : Nos ad huc in medio temporis ſumus, & nondum adeſt tempus adventus* Meſſiæ *deſtinatum.* *At computus* Septuaginta Seniorum *indicat, manifeſtatum eſſe* Chriſtum *Millenario ſexto, atque adfuiſſe tempus ipſius.* *From the beginning of the World until the* MESSIAS, *according to the computation of the Law, which is in the Hands of the* Jews, *there are almoſt* 4220 *Years. And according to the Computation of the Law taken from the Verſion of the* Septuagint, *which is in the Hands of the* Greeks, *and of all other Sects of Chriſtians, except the* Syrians, *there are almoſt* 5586 *Years; the firſt Computation being ſhort of the ſecond by* 1366 ; *which Defect is imputed to the* Jewiſh *Doctors. For, whereas it was foretold in the Law and in the Prophets concerning the* MESSIAS, *that he was to be ſent in the laſt Days ; and whereas the ancient* Rabbies *could not think of a better Invention by which they might reject* CHRIST, *than to change the Ages of* Men, *by which the Epocha of the World is known, they took away* 100 *Years of the Life of* Adam, *when he begat* Seth, *and added the ſame to the reſt of his Life : And the ſame they did in the Lives of the reſt of the Sons of* Adam *unto* Abraham : *And this was ſo done, that their Computation might ſhew, that* CHRIST *was manifeſted in the fifth Millenary, near the middle of the Age of the World, which according to them is to be in all* 7000 *Years.* They ſaid hereupon : "*We are as yet, in the middle of the Time ; and the Time deſtinated for the coming of the* MESSIAS *is not as yet*". *But the Computation of the ſeventy Elders (the* Septuagint) *ſhews that* CHRIST *was manifeſted in the ſixth Millenary, and that his Time was come.*

Hence I think it is plain, the *Jews* did corrupt the *Hebrew* Text, in reſpect of the Lives of the Patriarchs ; that they might elude the Arguments of the primitive Fathers, and hold their *Traditions*, and the Words of the Prophets, relating to the *Noviſſimis Temporibus.* Beſides, the *Jewiſh* and *Pagan* Hiſtorians, who wrote before the Birth of CHRIST, do exactly agree with the Computation of the *Septuagint*, as [1] *Philo*, [2] *Eupolemus*, [3] *Alexander Polyhiſtor*, [4] *Demetrius Phalereus* : The two firſt, being *Jewiſh* Doctors, muſt ſurely be ſuppoſed to have underſtood the *Hebrew* Tongue, and to have taken their Computation, of the Years of the World, from the *Hebrew*

1 Hieron. præfat. in Lib. Solomon.
2 Clem. Alex. Lib. 1. Strom.
3 Euſeb. Lib. 9. præparat. Evang. C 4.
4 Clem. Alexander Lib. 1. Stromat. poſt Medium.

brew Text then extant. Add to theſe the famous *Joſephus*, whoſe Works are in almoſt all Languages, and was himſelf in Perſon in the *Roman* Camp, when *Jeruſalem* and the Temple were deſtroyed about 38 Years after the Paſſion of CHRIST. This great Man declares, that *he wrote the Hiſtory of the Antiquity of his Nation from the* Hebrew *Text*; and yet he agrees with the *Septuagint* in the Computation of the Age of the Patriarchs; which ſhews, by the way, that the *Hebrew* Text was not corrupted when *Joſephus* wrote his Hiſtory. So that I am ſurpriſed to ſee ſo many learned Men follow the *Jews* in ſuch groſs and palpable Errors, to the unexpreſſible prejudice of PIETY and RELIGION; it being evident, that the Force and Strength of all the *Arguments* of the *Pre-Adamites*, *Atheiſts*, *Deiſts* and *Libertins* againſt the CHRISTIAN RELIGION, and the *Exiſtence* of a DEITY, are grounded upon the *Contraction of the Times*; and that it is morally impoſſible to Anſwer the *Arguments* and *Reaſonings* they bring from undoubted prophane Hiſtory, in relation to the *Time* the *Aſſyrian*, *Egyptian*, and *Grecian* Monarchies Subſiſted, except we ſuppoſe the World to have been Created far more than 4220 Years before the Birth of CHRIST, which is the Computation of the preſent *Hebrew* Text. And as to the *Jews* corrupting the Propheſies, relating to the MESSIAS: This is ſo evident in the Works of the *Fathers* from the Firſt Age of *Chriſtianity*, to the time of St. *Jerom*, that there is ſcarce any who does not exclaim againſt them, and accuſe them of It. [1] St. *Juſtin* Martyr charges them with it; ſo does [2] St. *Ireneus*, [3] *Tertulian*, [4] *Origen*, [5] St. *Chryſoſtom*; and even St. *Jerom*, who ſeems to favour them in many things, could not forbear reproaching them upon this Subject.

1 Dialogo cum tripho.
2 Lib. 3 c. 34.
3 De Habitu Mulier cap. 3.
4 Homil. 12. in Jeremiam.
5 Homil. 5. 9 in Matt.

Upon the whole matter, the *Hebrew* Text became unto the *Jews*, to their *Rulers* and *Princes* (as the Prophet had foretold) *as the Words of a Book that was Sealed*; and as St. *Jerom*, in his *Comment* upon this place ſaith, *God ſhall ſhut the Eyes of their Rulers, who boaſted in ſeeing hidden and myſterious Things; ſo as that all the Scripture ſhould be lock'd up, and ſealed from them. Occulos principum veſtrorum, qui ſe abſcondita & arcana videre Jactabant, claudet in perpetuum, eritque vobis omnis Scriptura clauſa atque ſignata.*

Iſaias 29. 9.

And being under theſe fatal *Prejudices*, their *blindneſs* made them conclude, that thoſe *Sacred Books* were ſealed and lock'd up from the *Chriſtians* alſo. And therefore, to give ſome colour to their *Obſtinacy* and *Perverſeneſs* againſt CHRIST and his *Diſciples*, they endeavour'd to corrupt and falſify their own ſacred Books wherever they found they favour'd His Perſon or Doctrine.

Here it may be objected that the *Latin vulgat*, uſed and approved by the *Catholick Church*, is agreeable to the preſent *Hebrew* Text, in the Computation of the Years of the Lives of the *Patriarchs*. I grant it is, tho' not in its corruption of the Propheſies relating to the MESSIAS. But then it is certain, the *Catholick Church* does not follow, nor obſerve that Computation in the *Martyriology*, which is read every Year in Her SOLEMN SERVICE, but that of the *Septuagint*; which is an evident Argument, that the CHURCH did always look upon the Computation of the preſent *Hebrew* Text as corrupted. But foraſmuch as there is nothing in either Computation relating to *Faith* or *Good Manners*, the CHURCH doth not hinder any Man to follow in point of Chronology, which of the two he pleaſes.

THE
First Age of the World,
CONTAINING
The Time from the CREATION, to the Deluge.

CHAP. II.

Of the Creation of the World, the Fall of Man, the Lives of the Patriarchs unto the Deluge.

SINCE the *Sacred Books* of *Moſes* are the moſt Ancient Hiſtory that is, or, I believe ever was of any Note in the World : It is not to be expected I ſhould borrow the Account I deſign to give of the *Creation*, or of the ſubſequent *Ages*, for ſome thouſand of Years, from any other.

The firſt of theſe Books, call'd by the *Hebrews*, *Bereſith*; becauſe it begins with that Word; by the *Greeks*, *Geneſis*; becauſe it treats of the Genealogy or Generation of Men; tells us that, *In the beginning God Created the Heaven and the Earth*; that *He divided the Light from the Darkneſs, ſeparated the Waters from the dry Land, created the Ornaments of the Heavens, the Sun, Moon and the Stars; cauſed the Earth to produce Herbs, Plants and Fruit; the Waters, Fiſh; the Land, Beaſts and creeping Things*; and that, as the Maſter-piece of all his Works, on the Sixth Day, *He Created Man after His own Image and Likeneſs; breathed into his Noſtrils the Spirit of Life, called him* Adam, that is *Red*, becauſe he was made of pure Earth, which is of a rediſh colour; gave him *Dominion over the Beaſts of the Field, the Fouls of the Air, and the Fiſh of the Sea* : And having in *him* compleated the Work of the *Creation*, *He ceaſed the Seventh Day, which He therefore Sanctified.*

Some Learned Men have enquired, *In what Seaſon GOD Created the World?* tho', properly ſpeaking, there was then no Seaſon at all; ſince there was neither *Sun*, *Moon*, nor *Stars* by which the Seaſons of the Year are diſtinguiſhed : So that the Queſtion wou'd be more properly asked; *What was the Seaſon that immediately ſucceeded the Creation*, Spring, Summer, Autum, *or* Winter? As this is a Queſtion of Curioſity rather than of Edification, I ſhall not dwell long upon it. There are ſome, who maintain that when GOD created the Sun, He placed it in the Sign *Aries*, which

is our *Vernal Equinox*, and anſwers to the 11th of the Month of *March*, called by the *Hebrews*, *Niſan*. Others are of Opinion, that GOD did in the Beginning place that Noble Light in the Sign *Libra*, which is our *Autumnal Equinox*, and anſwers to the 13th of the Month of *September*, called by the *Jews*, *Tirſi*. The latter Opinion ſeems to be the beſt founded in Reaſon: For the Month *Tirſi* was reckoned by the Children of *Iſrael* as the firſt Month of the Year in their civil Account, until GOD commanded them upon their departure from *Egypt* under the conduct of *Moſes*, to change their Civil into an Eccleſiaſtical or Legal Account, and to put the Month *Niſan* as the firſt Month of the Year; becauſe they went out of *Egypt* at that time: And for that reaſon He would have them to begin their *Era*, or Computation from the ſame.

When GOD had Created *Adam*, that he might not be alone, He cauſed a deep Sleep to fall upon him, took one of his Ribs, and made thereof a Woman; brought her to him to be his Aſſociate and Conſort: And, the Words which *Adam* pronounc'd thereupon; *This is now a Bone of my Bones, and Fleſh of my Fleſh: Therefore ſhall a Man leave his Father and Mother, and cleave to his Wife, and they ſhall be one Fleſh*; Are, and ought always to be a Rule and a Law unto Men, to be content with one Wife; tho' GOD did overlook the *Poligamy* of the Children of *Iſrael*, *for the hardneſs of their Hearts*, as CHRIST expreſly declares it.

Adam and his Conſort, whom he firſt called *Woman*, becauſe ſhe was taken out of Man; and afterwards *Chava*, or, as we write it, *Eve*, becauſe ſhe was *Mater Viventium*, the Mother of the Living; being thus Eſtabliſhed as Lord and Lady of the Univerſe, were placed by their Maker in Paradiſe, in the Garden of *Eden*, that is, in a Garden of Pleaſure, that they might Cultivate and keep it: And out of this Garden there went a River, which parted, and divided into four Heads, called in *Hebrew*, *Piſhon*, *Gichon*, *Chidekel*, and *Perath*; in *Greek*, *Phiſon*, *Geon*, *Tigris* and *Euphrates*.

The firſt River encompaſſeth the whole Land of *Havila*, where there is good Gold, *Bdellium*, and the *Onyx*-Stone. Some Authors are of Opinion, that this *Havila* is the ſame with *Ophir* in the *Eaſt Indies*, whence *Solomon* and *Hiram* brought Ship-loads of Gold every third Year: Others, more probably, believe it to be *Saba* and part of *Arabia Felix*; for the Scripture mentions (before *Solomon*'s Time, who was the firſt of the *Iſraelites* that Inſtituted a Navigation to the *Eaſt Indies*, and diſcovered the Land and Gold of *Ophir*) *Saba* and *Arabia*, as Land abounding in good Gold, and precious Stones, and Spices. *Et vivet & dabitur ei de auro Arabia*, Pſal. 71. 15. *Omnes de Saba venient aurum & thus deferentes*, Iſai. 60. 6. And tho' this Land, which took its Name firſt from *Havila*, the Son of *Jectan*, was afterwards called *Saba* and *Arabia*, yet the Scripture gives it ſometimes the old Name of *Havila*. Saul *ſmote* Amalech *from* Havila, *until thou comeſt to* Shur, *which is over-againſt* Egypt, 1 *Reg.* 15. 7. By which it is plain to any Man that looks into the Map, that *Havila* and *Arabia* are the ſame.

The ſecond, called *Geon*, encompaſſeth the whole Land of *Ethiopia*. This is not the great *Ethiopia*, which lyes Southward of *Egypt*; but the leſſer *Ethiopia* upon the Confines of *Arabia* and the Red-Sea, over-againſt *Egypt*. For *Moſes* his Wife is called an *Ethiopian*, *Numb.* 12. 1. And the Scripture tells us, that *Jethro*, *Moſes* his Father-in-law came to viſit him when he and the Children of *Iſrael* had paſſed the Red-Sea, and came into

the Deſerts of *Arabia*. The third River, called *Tigris*, goeth ſaith the Scripture, toward the Eaſt of *Aſſyria*; and the fourth, called *Euphrates*, is too well known to need a Comment. But there remains a very great difficulty concerning theſe four Rivers, as alſo concerning the place where the Garden of *Eden* or Paradiſe was ſituated. Some Divines and Hiſtorians have aſſerted, that *Phiſon* is that which is now called *Jordan*; *Geon*, the *Ganges*; *Tigris* and *Euphrates* the ſame, which are now ſo called. But this Aſſertion does not ſeem to carry any colour of Truth: For the Scripture tells us, that the four Rivers of *Eden* came from one Source; and it is plain by all Hiſtorians and Geographers, that the above ſaid Rivers have different and diſtant Sources; and that none of Them do meet but the *Tigris* and the *Euphrates*. Others, that the *Ganges* and the *Nile* are the *Phiſon* and *Geon* of the Scriptures: But this is deſervedly exploded by all Modern Geographers, who place the Head of the *Nile* in the Southern part of the great *Ethiopia* in *Affrica*, ſome thouſands of Miles from the Head of the *Ganges*: And as to the place where the Garden of *Eden* was ſituated, there is no leſs variety of Opinions; ſome aſſerting that it was in the *Eaſt Indies*, founding their Opinion in the Words of the Scripture, which ſays: *The Name of the firſt is* Phiſon, *that is it that encompaſſeth the whole Land of* Havila, *where there is Gold; and the Gold of that Land is good, There is* Bdellium *and the* Onyx *Stone*; concluding that the Gold of *Ophir*, and the precious Stones which *Solomon* and *Hiram* brought from the *Eaſt Indies* are the good Gold, the *Bdellium* and the *Onyx* Stone mentioned in Scripture: But this Opinion can no wiſe be reconciled to the *Septuagint*, which expreſly tells us, that the *Tigris* and the *Euphrates* are two of the Rivers of Paradiſe.

Others affirming that the Lake of *Geneſareth*, mentioned in the Goſpels, is the place where the Garden of *Eden* was ſituated: But this is a meer conjecture. And laſtly, others maintaining that it was ſituated in the Confines of *Meſopotamia*, near the place where *Babylon* was built. This laſt being the moſt probable Opinion, I ſhall embrace it, for theſe Reaſons.

Gen. 2. 5. 1. The Scripture tells us, that there fell no Rain upon the Earth when GOD had planted the Garden of *Eden*; and conſequently, the Rivers did not then flow from Mountains as they now do: So that it is certain GOD cauſed the River of *Eden* to ſpring up out of the Ground; and when it paſſed thro' Paradiſe, to divide into four Branches or Heads.

Gen. 2. 8. 2. The ſame Scripture ſaith, that Paradiſe was planted in the *Eaſt*. Now it is certain that the Scripture calls no other Country by that Name, but *Perſia*, *Armenia*, *Arabia*, *Meſopotamia*; and the Lands bordering upon 'em. Thus Job, who was an *Idumean*, is ſaid to be *the greateſt of all the Men of the* Eaſt.

Job 1. 3.

Matt. 2. 1. Thus the Magicians or Wiſe Men, who came from *Perſia*, or *Chaldea*, or *Arabia* to Adore CHRIST, are ſaid to come from the *Eaſt*. Nay the Scripture ſeems to call *Meſopotamia*, after an eſpecial manner, the *Eaſt*: For

Gen. 29. 1. *Jacob* is ſaid to come into the Land of the People of the *Eaſt* when he came to *Meſopotamia*; and *Balaam*, who was hired by *Balack* to curſe the People of GOD, is ſaid to come from the Mountains of the *Eaſt*, when he

Numb. 23. 7. came from *Aram*, which is *Meſopotamia*.

3. The agreeableneſs of the Situation, the fertillity of the Soil, the pleaſantneſs of the Air, where the proud *Babylon*, that towering *Metropolis*, and Miſtreſs of the World for ſo many Ages, was built, agreeing ſo well with what the Scripture tells us of the Garden of *Eden*, ſeem to challenge our Approbation of its being there or thereabouts ſituated, preferable to any other place on the Earth.

4. Two

4. Two of the Scripture Rivers the *Tigris* and the *Euphrates* meeting at ſome diſtance from *Babylon*, do even to this Day form one River for ſome ſpace, and divide afterwards into four Heads or Branches, as the Scripture ſaith, only with this difference; that whereas the Scripture ſaith, the River of *Eden* went out of Paradiſe, and divided into four Heads or Branches; at preſent two of the Branches come in, as it were from the *North* and *South*, and the other two go out, and flow Eaſtward and Weſtward. Now that there ſhould be this ſmall difference, at preſent, is not much to be admired; conſidering that in the Beginning there was no Rain to form Rivers, and conſidering alſo the various Changes which might happen in the ſurface of the Earth upon the univerſal Deluge: But that the Providence of GOD ſhould (in order to let the Sons of *Adam* know the place where their Parents had their *Happy Being*, and where they Fell) diſpoſe the ſituation of the Earth at the time of the Flood, ſo as that the Branches or Heads that flowed out, Northward and Southward, and were called *Phiſon* and *Geon*, ſhould flow back to the ſame place from whence they ſprung, and retain ſtill the ſame Names in the Days of *Moſes*, is what may be eaſily reconciled to the many other Miraculous Works of the CREATOR, for the Inſtruction of the Children of Men. In a Word, the Scripture ſays, that *Tigris* and *Euphrates* are two of the Rivers of Paradiſe: Theſe flow from one, as it were, Head, Eaſtward, and Weſtward. And, tho' the two Rivers that flow from the *North*, and the *South*, and meet at the ſaid Head, do now carry the Names of *Tigris* and *Euphrates*; yet it is no hard matter to believe that they were in the Beginning called *Phiſon* and *Geon*; there being nothing more common, in proceſs of time, than the changing of the Names of Countries, Cities and Rivers. I ſhall therefore conclude, that the Garden of *Eden* was, in my Opinion, planted by the Creator, in that agreeable ſituation upon the Confines of *Meſopotamia*, near the place where *Babylon* was built; and that the place where the firſt Man *Adam* rebelled againſt his CREATOR before the Flood, was the ſame where the firſt Man *Nimrod* Rebelled after the Flood.

Adam and *Eve* being then placed in Paradiſe, had full Power from their MAKER to Feed upon the Fruit and Herbs of that delicious Garden, and even to eat of the Fruit of *the Tree of Life*, by means whereof they might *Live for Ever*: But that they might underſtand their Dependance of their Sovereign LORD and MAKER, He gave them one Law or Commandment, which is, that *they ſhould not Eat of the Fruit of the Tree of the Knowledge of Good and Evil*; and even added a ſevere Menace to the Tranſgreſſion thereof, namely, that *in the minute they eat of that Fruit, they ſhould Die the Death.* But the Devil uſing the Organs of the Serpent (for which reaſon he is called *the old Serpent the Devil*, *Rev.* 12. 9.) tempted *Eve*, and ſhe *Adam*, and ſo *both Eat thereof*: Whereupon GOD caſt them out of Paradiſe, curſed Them, and the Earth for their ſakes; curſed alſo the Serpent; condemned them to Death, and (which is worſe) in them, condemned all their Poſterity, as being then in the Loins of *Adam*, to Death, to Hunger and Thirſt, to Sickneſs and Infirmity; and to all the Paſſions and Miſeries to which Human Nature has been ever-ſince obnoxious. I ſay condemned, in Them, all their Poſterity, as being then in the Loins of *Adam*: For as the Parents do by their Acts bind their Iſſue before they are Born, becauſe every Man hath his Heirs in himſelf; ſo do they devolue their Guilt upon them: And as the *Parent's Blood* is Enobled or Abaſed, Tainted or Pure, Marred or Mended, ſo is that of their Deſcendants; becauſe

they are all in their Loins. Thus *Levi* is ſaid by St. *Paul* to have been leſs than *Melchiſedec*, becauſe he was bleſſed by *Melchiſedec* : *Without all contradiction the leſs is bleſſed of the better*, *Heb.* 7. 7. And to have paid Tithes to *Melchiſedec*; Tho' *Abraham* the great Grandfather of *Levi*, was the perſon upon whom *Melchiſedec* conferr'd the Bleſſing, and the perſon that paid Tithes to *Melchiſedec*; *Levi* being then only in the Loins of his Father *Abraham*, as St. *Paul* ſaith. Thus all the Deſcendants of *Eſau* and *Jacob* are ſaid to be in the Womb of *Rebecca*. *Two Nations are in thy Womb, and two Manner of People ſhall be ſeparated from thy Bowels*, *Gen.* 25. 23. In like manner, all Mankind being in the Loins of *Adam*, (when, for his Rebellion and Treaſon againſt his CREATOR, his Blood was tainted) were under the ſame Attainder, and obnoxious to the Penalties and Puniſhments due to his Tranſgreſſion; and continued ſo for the ſpace of 5500 Years at leaſt, until JESUS CHRIST, the Son of GOD, the True MESSIAS came to their Relief : And this is the True, (tho' doleful) Foundation of what we call *Original Sin*.

Here it might be asked, Why Almighty GOD, who is ſo often repreſented in the Holy Scriptures, as a merciful GOD, a tender Compaſſionate Father, and lover of Mankind, ſhould, notwithſtanding, delay ſo long a time to ſend the World a Redeemer? This being a Queſtion which was often ask'd, and not, that I could find, ſatisfactorily anſwer'd, with reſpect to ſome certain People; and which proves a great ſtumbling-block to *Heathens* and *Pagans*; when they are told, that there paſſed ſo many thouſand Years from the *Creation*, to the coming of JESUS CHRIST; I hope the *Reader* will not be ſorry I make a little Digreſſion to anſwer the ſame. And here I ſhall not inſiſt upon the Reaſons offer'd by the Fathers; as the greatneſs of the Sin of *Adam*, the Enormity and Heinouſneſs of his Guilt; the high Indignity he put upon the Divine Majeſty by contemning his Law; the infinite Satisfaction that was due for a Crime committed againſt infinite Majeſty; all which may juſtly merit the delay of a Redeemer, 'till Mankind groaning for many Ages under the weight of Sin, might effectually ſee the Enormity of it; which reaſons, no doubt, are ſufficient to ſatisfy all pious and devout Chriſtians : But, for as much as the generallity of Mankind are not ſo, I ſhall endeavour to offer two reaſons more, by which I hope to reconcile the ſo long delay of the REDEEMER, to the Character given the CREATOR, in the Scriptures, *Of a merciful God, a tender compaſſionate Father, and a lover of Mankind*; and ſhew that JESUS CHRIST the Redeemer, *appear'd* (as St. *Paul* ſays) *in the fulneſs of time*; when it was fit, and expedient to the World that he ſhould appear.

1. The Mercy of GOD is ſufficiently juſtified, if He gave Man ſufficient Means from the Beginning to riſe out of his Sins : Now that he has ſo done, may be eaſily gathered from GOD's Words to the Serpent immediately after the Tranſgreſſion. *I will put Enmity between thee and the Woman* (ſaith the Lord) *and between thy Seed and her Seed : She ſhall bruiſe thy Head, and thou ſhalt lye in wait for her Heel.* By which words the Scripture gives us to underſtand, that the Woman ſhould one Day *bruiſe the Serpent's*, that is, the Devil's *Head*, by bringing forth a SAVIOUR and REDEEMER, who ſhould *deſtroy and cruſh the Devil and his Works*; which was fulfilled in the perſon of the glorious Virgin *Mary*. This Doctrine then concerning a future MESSIAS or REDEEMER, was deliver'd by Almighty GOD to *Adam*, and derived down to his Poſterity in the Line of the RIGHTEOUS; ſo as that by Faith in CHRIST to come, and by

Gen. 3. 15.

the

the Sacrifices offered up to GOD by them, *their Sins were forgiven* them. Heb. 11. 4
Thus St. *Paul* ſaith : *By Faith* Abel *offer'd unto God a more excellent Sacrifice than* Cain. Thus *Job*, who expreſly ſays that he *believed in a Redeemer*; *Scio quod Redemptor meus vivit*, offer'd continually Sacrifices for his Children, *leſt they ſhould have ſinned, and curſed God in their Hearts.* Thus *Enoch*, *Noah*, *Abraham*, *Sara*, *Iſaac*, *Jacob*, *Moſes*, together with a long Catalogue of Righteous Men, enumerated by St. *Paul* in the ſaid Chapter, *By Faith wrought Righteouſneſs, obtained Promiſes, quenched the violence of Fire, eſcaped the Edge of the Sword*, &c. And thus did the Prophets, and the Holy Men of GOD, put their *Truſt*, and *Believed* in the MESSIAS to the very time that JESUS CHRIST *appeared in the Fleſh.* By all which it plainly appears, that GOD hath given unto Mankind ſufficient means to ſave their Souls, even from the Fall of *Adam*, namely, *Faith in Chriſt to come*, and the Oblation of Sacrifices, in the Law of Nature; and the ſame Faith, together with Circumciſion, and the Sacrifices preſcribed by *Moſes*, in the written Law ; and this even unto the coming of CHRIST.

In a Word, JESUS CHRIST the True MESSIAS is, and was the object of Faith, from the Fall of *Adam* to this Day. The Patriarchs in the Law of Nature Preach'd him up, and believed in him : Abraham *your Father rejoyced to ſee my Day ; he ſaw it, and was glad*, ſaith CHRIST. Joan. 8. 56.

The Prophets in the written Law, preached Him up, believed in Him, and even foretold the whole Economy of his *Death*, *Paſſion*, and *Reſurrection.* And when He had appeared, and finiſhed the work of our *Redemption*, and aſcended to his heavenly Father, His Apoſtles and Diſciples, and their Succeſſors did, and do continue, and will to the End of the World, do the ſame. And as to what may be ſaid, that the generallity of Mankind was notwithſtanding engaged in *Idolatry* and *Error*, and in the belief of *falſe Gods*, when JESUS CHRIST appeared. I anſwer; This Argument would, in a manner, equally arraign GOD's Mercy and tender Compaſſion for Mankind, even ſince the coming of CHRIST ; conſidering the infinite Number, as I may ſay, of *Heathens*, *Pagans*, *Idolaters*, *Jews*, *Turks*, *Hereticks*, *Schiſmaticks* and wicked Sinners, wherewith the World has been ever ſince filled, and is ſo, even to this Day. In ſhort : GOD created Man a free Agent, gave him liberty to do *good* or *evil*; propoſed to him an infinite Reward for *well doing*, and threatned him with infinite Torments in caſe he ſhou'd do otherwiſe ; ſent him *Teachers* and *Preachers* in all Ages, writ his Laws in his Heart, and, that he might never want a *Teacher*, gave him the Great Book, the WORLD, to contemplate, and to diſcover his MAKER and CREATOR; and if after all, Man will do evil, ſurely GOD's conduct is ſufficiently juſtified : For if He had forced or compelled him to do Good, whether he wou'd or no, He would take away his *Liberty*, which is an eſſential property of Man; in a Word, Unman him, and conſequently render him incapable of *Reward* or *Puniſhment.*

2. It is equal in reſpect of *the Salvation of Mankind in general*, which, (next to the Glory of GOD) was the great End of the MESSIAS, whether JESUS CHRIST ſhould come ſooner, or at the Time He *did appear in the Fleſh.* Had He appeared ſooner, I grant many would have been ſaved that were not : But then, I affirm, that, in that caſe, it is highly probable as many would not be ſaved, that will, as the caſe ſtands. Such is the Misfortune of Man in the ſtate of corrupt Nature, that he does not hold long *in a ſtate of Perfection*; but is inſenſibly carried away to *Vice* and

Wickedneſs, by the violence of his Paſſions, or the ſuggeſtions of the Devil; ſo as by degrees to forget his MAKER, and his Duty towards Him. Almighty GOD, as aforeſaid, did inſtruct *Adam* immediately after his Fall, in what he was to *do* and *believe* for the Salvation of his own, and the Souls of his Poſterity: And yet after the ſpace of 2256 Years, there was not one Righteous Man to be found on the Earth but *Noah* and his family; *for that all fleſh*, as the Scripture ſays, *had corrupted his way*: *Omnis quippe caro corruperat viam ſuam*, which brought the univerſal Deluge upon the World. And tho' it is not to be doubted, that *Noah* and his Sons had Inſtructed their Children in the Law of GOD, and in their Duty to Him: Yet, after the ſpace of 1257 Years, the Scriptures mention only three Righteous Men, *Abraham*, *Lot*, and *Melchiſedec*, then in the World. And, however the Knowledge and Worſhip of GOD, in the Days of faithful *Abraham* and his Children, was increaſed, and brought to a high pitch of Glory and Splendor under the Jewiſh Diſpenſation; yet what Blindneſs and Hardneſs of Heart had poſſeſſed even the *Jews?* What horrid Wickedneſs and Impiety were they not guilty of, when JESUS CHRIST appeared? And to go a ſtep further; What Decay is there not now in the World of the Faith, Piety, and Fervor of the *Primitive Chriſtians?* How many *Hereſies*, *Schiſms*, *Sects* and *Factions* do reign at preſent? What *Oaths*, *Blaſphemies*, *Extortions*, *Rapines*, and other horrid *Abominations* is the whole Earth repleniſhed with in our Days; notwithſtanding all the Miracles and Wonders wrought by JESUS CHRIST, to convince the World, that He was the True MESSIAS; the tranſcendant Rewards of *Everlaſting Bliſs* offer'd to Mankind for their Incouragment in the proſecution of His Faith and Doctrine; and the dreadful Woes and Miſeries denounc'd againſt Them for the neglect of the ſame, ſo clearly and manifeſtly declared in the holy Goſpels?

Luc. 18. 8. *When the Son of Man cometh, ſhall He find Faith on the Earth?* ſaith the bleſſed JESUS. And again, ſpeaking of the Day of Judgment: *Except thoſe*
Matt. 24. 22. *Days ſhould be ſhortned, there ſhould no Fleſh be ſaved: But for the Elect's ſake thoſe days ſhall be ſhortned.* And a little before: *Becauſe Iniquity ſhall abound, the Charity of many ſhall wax cold*, Verſe 12. Here CHRIST gives us to underſtand, that upon His coming to Judge the World, there ſhall ſcarce be any *lively Faith upon Earth*; That it is neceſſary the Days of His coming ſhould be ſhortned, that the Iniquity of Men ſhall ſtifle all Sentiments of *Charity* and of *the Love of GOD in their Hearts*, ſo as to forſake him. By all which I think it is pretty plain, that if CHRIST had come much ſooner, there would be but little *lively or practical Faith* of Him now in the World; I ſay *practical Faith*, for as to a *ſpeculative Faith and Belief in* CHRIST, I do not queſtion but that will hold, and even increaſe to the end of the World; but as to a *practical and true Faith, which worketh unto Salvation*, which is that whereof CHRIST ſpeaketh, I fear there would be but very little of it to be found; eſpecially conſidering how much this Iniquity hath already abounded; and what a pitch of Wickedneſs and Impiety the World is come to at preſent. I ſhall therefore conclude that it was equal, as to the Salvation of Mankind in general, whether JESUS CHRIST ſhould come ſooner, or at the time He did appear in the Fleſh. Becauſe, had He come ſooner, tho' many that are not ſaved would be; yet probably as many that will, would not be ſaved: And conſequently that He came at the *Fulneſs of Time*, when Men's Minds were beſt diſpoſed to receive His Doctrine, being then in a manner weary, and, as I may ſay, aſham'd (by the con-

conviction of their own Conſciences, of their *Errors* and *Idolatry*. But to return.

When *Adam* was caſt out of Paradiſe he knew his Wife, ſaith the Scripture, and *ſhe Conceived and bare Cain* : And again ſhe bare *Abel*. Some Divines, after the *Jewiſh Cabaliſts*, are of Opinion, that *Eve* was Delivered of Twins, for the firſt time ; of *Cain* and of his Siſter, who was afterwards his Wife : But, however that Matter may be, the Scripture only tells us, that Cain *was a Tiller of the Ground, and* Abel *a Keeper of Sheep*; that *in proceſs of Time they both offer'd Sacrifice to God* : Cain, *of the Fruit of the Ground* ; *and* Abel, *of the Firſtlings of his Flock, and of the Fat thereof: That the Lord had reſpect unto* Abel, *and to his Offering*; *but unto* Cain *and his Offering he had not reſpect* : That is, GOD accepted *Abel*'s Offering, and rejected that of *Cain* : Becauſe Abel *offer'd of the beſt, and fatteſt of his Flock*; *but* Cain, *of the worſt, and Refuſe of his Fruits*. By what means *Abel* came to know, that GOD accepted his Offering, and *Cain*, that He did reject his, is not expreſſed in the Scripture : But it is very probable it was by Fire ſent down from Heaven that devoured *Abel's* Sacrifice, whilſt that of his Brother *Cain* was left untouched; as was the Sacrifice of *Elias*, whilſt the Prieſts of *Baal*, with all their Cries and Clamour, could not obtain the leaſt ſpark to conſume their Sacrifice. However, *Cain* conceiv'd ſo much Envy and Indignation in his Breaſt, that he called his Brother with him into the Fields, and ſlew him ; for which horrid Fact GOD put a mark upon him, and baniſhed him away from his Face, ſo as that the Land where he dwelt was called the Land of *Nod*, that is, the Land of a baniſh'd Man, or Vagabond. In this Land *Cain* knew his Wife, (which doubtleſs was his Siſter, who followed him in his Baniſhment; and who, probably was his half Twin) and *ſhe Conceived and bare* Enoch : *And* Enoch *begat* Irad, *and* Irad *begat* Mehujael, *and* Mehujael *begat* Methuſael, *and* Methuſael *begat* Lamech. This was the firſt Man that tranſgreſſed the Divine Ordinance, *Erunt duo in carne una* : *They two ſhall be in one Fleſh*. For he divided his Fleſh in taking to himſelf two Wives, *Adah* and *Zillah*. Upon *Adah* he begat *Jabel*, who *was the Father of ſuch as dwell in Tents, and of ſuch as keep Cattle* ; *and his Brother* Jubal (probably both at one Birth) *who was the Father of ſuch as handle the Harp and Organ*. Upon *Zillah*, *Tubalcain*, and his Siſter *Naamah*, likewiſe Twins, in my Opinion. Tubalcain *was the Inſtructer of every Artificer in Braſs and Iron*, Thus much concerning the Race of *Cain*, in whom began the Church of the Malignants, *Eccleſia Malignantium*.

Adam, ſaith the *Septuagint*, was 230 Years Old when he begat his third Son, whom his Mother called *Seth*, that is, *added*, or *put* : Becauſe GOD had put him inſtead of *Abel*, the Righteous Man, whom *Cain* had ſlain. And *Adam* lived after he had begotten *Seth* 700 Years, and begat Sons and Daughters : So that all the Days of the Life of *Adam* were 930 Years. *Seth* was 205 Years Old when he begat *Enos*, and lived 707 Years after, begat Sons and Daughters, and died Aged 912 Years. *Enos* was 190 Years Old when he begat *Cainan*, and lived 715 Years after, begat Sons and Daughters, and died at the Age of 905 Years. *Cainan* was 170 Years Old when he begat *Malaleel*, and lived 740 Years after, begat Sons and Daughters, and died being 910 Years Old. *Malaleel* was 165 Years Old when he begat *Jared*, and lived 730 Years after, and begat Sons and Daughters, and died when he was 895 Years Old. *Jared* was 162 Years Old when he begat *Enoch*, and lived 800 Years after, begat Sons and Daughters, and

died Aged 962 Years. *Enoch* was 165 Years Old when he begat *Methuſala*, and lived 200 Years after, and begat Sons and Daughters: So that all the Days that *Enoch* lived on Earth were only 365 Years. This Patriarch, ſaith the Scripture, *walked with God and appeared not*; that is, was tranſlated for his extraordinary Piety and Faith. *Methuſala* was 187 * Years Old when he begat *Lamech*, and lived 782 Years after, and begat Sons and Daughters, and died at the Age of 969 Years. *Lamech* was 182 † Years Old when he begat *Noah*, and lived 595 Years after, begat Sons and Daughters, and died Aged 777 Years. *Noah*, ſaith the Scripture, was 500 Years Old, and begat three Sons, *Sem*, *Cham*, and *Japheth*; and on the 27th Day of the ſecond Month of the hundreth Year after began the Deluge. Here we ſhall put an end to the firſt Age of the World, which contains, according to the Computation of the *Septuagint*, and the famous *Joſephus*, the number of two Thouſand two Hundred and fifty-ſix Years: For the difference (which is inconſiderable) of fourteen Years only, between the *Septuagint*, (in the Ages of *Methuſala*, *and *Lamech*) and *Joſephus*, is an Error of the Copiſts, or Tranſcribers of the *Septuagint*; which Computation exceeds that of the *Hebrew* Text by ſix Hundred Years. As will appear by the following Tables.

* The preſent *Greek* Text has 167 Years: But it is an Error of the Copiſts, which was not in the time of *Joſephus*: Who tells us that *Methuſala* was 187 Years old when he begat *Lamech*, Lib. 1. Cap. 4. Antiq. Jud.

† There is alſo an Error of the Copiſts in the *Greek*, in the number of the Years of the Life of this Patriarch, both as to the time he begat *Noah*, and the time he lived after; but it is very inconſiderable.

* *Methuſala* in the preſent *Greek* Text is ſaid to be only 167 Years old when he begat *Lamech*. But *Joſephus*, and no doubt the *Septuagint* at that time, ſays he was 187 years old. And *Lamech* in the preſent *Greek* Text is ſaid to be 188 years old when he begat *Noah*. Whereas *Joſephus* ſays he was only 182 years old then. So that the difference is only of 14 years.

The Number of the Years of the Firſt Age of the World: That is, from the Creation to the Deluge; according to the Septuagint.

	Years
Adam, when he begat *Seth*, was	230 Old
Seth, when he begat *Enos*, was	205 Old
Enos, when he begat *Cainan*, was	190 Old
Cainan, when he begat *Malaleel*, was	170 Old
Malaleel, when he begat *Jared*, was	165 Old
Jared, when he begat *Enoch*, was	162 Old
Enoch, when he begat *Methuſala*, was	165 Old
Methuſala, when he begat *Lamech*, was	187 Old
Lamech, when he begat *Noah*, was	182 Old
Noah, when the Deluge ended, was	600 Old
Total	2256

The Number of the Years of the Firſt Age of the World: That is, from the Creation to the Deluge; according to the preſent Hebrew *Text.*

	Years
Adam, when he begat *Seth*, was	130 Old
Seth, when he begat *Enos*, was	105 Old
Enos, when he begat *Cainan*, was	90 Old
Cainan, when he begat *Malaleel*, was	70 Old
Malaleel, when he begat *Jared*, was	65 Old
Jared, when he begat *Enoch*, was	162 Old
Enoch, when he begat *Methuſala*, was	65 Old
Methuſala, when he begat *Lamech*, was	187 Old
Lamech, when he begat *Noah*, was	182 Old
Noah, when the Deluge ended, was	600 Old
Total	1656 Old

The

The *Septuagint* Computation	2256
The preſent *Hebrew* Computation	1656
Remain	600

By this it appears, that the *Jews* have retrenched one Hundred Years from each Life of ſix of the Patriarchs: And conſequently cut the World ſhort of ſix Hundred Years, even in the firſt Age. We ſhall ſee in the next Chapter how they dealt with the Patriarchs after the Deluge.

THE Second Age of the World, CONTAINING

The Time from the DELUGE, to the calling of *Abraham*.

CHAP. III.

Of the Wickedneſs of Men; the Deſtruction of the World by the Deluge. Of the Ark; the Names and Acts of the Patriarchs, and Deſcendants of Noah, *to the calling of* Abraham.

THE Scripture tells Us, that when Men began to Multiply on the Face of the Earth, and Daughters were Born unto Them; the Son's of GOD (that is the Righteous and Peaceable Men, who are in Scripture Phraſe, called *the Children of God*) ſeeing the Daughters of Men, (that is, *the Daughters of the Wicked*, (Man being prone to Wickedneſs from his Youth) and perceiving that they were fair, took to themſelves Wives of all which they choſe. And from this mixture of the Holy and Wicked Seed, ſprung a Race of Men famous for Impiety, Giants in Stature, and bigger (as I may ſay) than Giants in Malice and Wickedneſs. Whereupon Almighty GOD, ſeeing that the Malice of Men was great in the Earth, and their Thoughts continually intent upon evil, was ſorry that He had Created Man, that is, was reſolved to act, as if he had been ſorry for Creating him; and therefore determin'd to deſtroy Man and Beaſt, the Fowls of the Air, and the creeping Things. Gen. 6.

But *Noah* being a juſt Man, and perfect in his Generation, found Grace in the Eyes of the LORD; him GOD commanded to build an Ark 300 Cubits, long; 50 Cubits, broad; and 30 Cubits, high; that is, (of our Meaſure) 450 Feet, long; 75 Feet, broad; and 45 Feet, high; With Rooms and Stories, and Cells ſuitable to the occaſion, for the preſervation of himſelf and his Family.

And when this Ark was finiſhed, He ordered him to go into it with his Wife, his three Sons, and their Wives; as alſo to take with him in, ſeven pair of Male and Female, of every clean Beaſt, and of every clean Fowl of the Air; and one pair only Male and Female, of every unclean Beaſt, and Fowl of the Air, and creeping Thing: Together with Food and Provender ſufficient for his and their Suſtenance. When all this was done, in the ſix Hundredth Year of the Life of *Noah*, all the Fountains, ſaith the Scripture, of the great Deep were broken, and the Cataracts of Heaven were opened; and it Rained Forty Days and Forty Nights in ſo great abundance, that the whole Face of the Earth was covered; and the Waters riſe higher than the Mountains fifteen Cubits, and bore up the Ark; and all Fleſh died that moved upon the Earth, both of Fowl and Cattel, and of every creeping Thing, and every Man except *Noah*, and ſuch as were with him in the Ark: And the Waters continued upon the Face of the Earth an Hundred and fifty Days; after which being much abated, the Ark reſted upon the Mountains of *Ararat*, or *Armenia*. In the tenth Month the tops of the Mountains appeared, and in the ſecond Month of the following Year, which was the ſix Hundreth and one Year of the Life of *Noah*, GOD commanded him to go out of the Ark with all his Family, and all the living Creatures that were in it; which he accordingly did: And having erected an Altar, he took of every clean Beaſt, and of every clean Fowl, and offer'd unto the LORD an Holocauſt, or burnt Offering thereon.

Here it may not be amiſs to obſerve; Firſt, that for the Conviction of *Atheiſts*, *Deiſts*, and other wicked Men, who ridicule the ſacred Scriptures, and all reveal'd Religion, and for the Manifeſtation of His Glory, and his wonderful Works, GOD has preſerved the ſaid Ark intire unto this Day, and is to be Seen upon the ſame Mountain, where many *Anachorets*, and *Hermits* dwell; and whither many *Devout Chriſtians* repair for Religion ſake, ſince the paſſage from *Muſcovy* thither has been diſcover'd. This we have (beſides the report of many others) atteſted by *John Janſonius* (alias *Struys*) a *Dutch* Merchant, and a *Proteſtant*, who, in his Voyage to the *Caſpian* Sea, being made a Slave, was by his Maſter ſent to Mount *Ararat* to Cure an Hermit on that Mountain of a Rupture, as ſuppoſing him to have ſome skill in Chirurgery. *Janſonius* tells us (in the Relation he publiſh'd of his Travels) that *about the middle of the Way up he was ſeized with ſuch intollerable Cold, that, had he continued one half Hour longer in the ſame, he wou'd have certainly died, the Air was ſo extreme fierce and piercing: That when he had gone up as high as the Region where the Hermit dwelt, and where the Ark lyes; the Air is ſo clear and ſerene, ſo temperate and ſweet, that he felt neither Heat nor Cold: That the Hermit told him, he was an* European *come thither out of Devotion; and that he had dwelt there upwards of twenty Years; during which time he never felt the leaſt Cold, nor any exceſſive Heat; nor did any Rain, or Snow, or Froſt, as he was informed ever fall there; that the ſaid Hermit made him a Preſent of a Croſs made of a piece of the Ark; and of a Stone taken from under the Ark: Together with a Certificate of his being there; and of the Cure he had perform'd upon him.* This Cer-

Certificate is but very ordinary Latin, being written by an Hermit, who took more care to improve the faculties of his Soul than to cultivate his Stile; however I ſhall ſubjoin it for the Readers ſatisfaction.

Poſtquam non potui intermittere ad petitionem Joannis Janſonius, (*alias* Struys) *qui precabatur, ut teſtimonium ipſi darem ſcriptum, quod ſupernominatus* Joannes *fuerit apud me in monte Sancto* Ararat, *circiter Triginta quinque milliaria ſurſum eundo; ubi prænominatus* Joannes *me ſanavit ab una magna* Ruptura: *Propterea ipſi magnas gratias ago propter magnam diligentiam quam mihi præſtitit; et ipſi pro hac benevolentia donavi unam Crucem, quod fuit fruſtum ligni de vera Archa* Noah, *ubi in Perſona fui, et illud de quo iſta crux eſt facta, proprijs meis manibus ab una camera ſcidi. Ubi ego* Joanni Janſon *perfectius veritatem narravi quomodo illa Archa eſt facta. Super hoc ipſi lapidem etiam dedi, quem ipſemet manibus meis decerpſi infra Archam, ubi Archa quieſcit. Hoc omne fateor eſſe verum, tam verum, quam vere ego in iſta mea ſancta Eremitica habitatione de facto vivo. Datum in monte ſancto* Ararat *die* 22. Julij 1670.

Dominicus Alexander Romanus.

Whereas John Janſonius (*alias* Struys) *hath prayed me to give him an Atteſtation in Writing, that he was with me in my Cell in the holy Mountain of* Ararat, *whither he went up about thirty five Miles, where he cured me of a great* Rupture; *I could not forbear declaring my Thanks to him for the ſame, and for his great Diligence and Care of me; for which I made him a preſent of a Croſs, of the true Ark of* Noah, *wherein I was in Perſon, and, with my own Hands, cut the Wood whereof that Croſs is made, out of one of the Chambers of the Ark; where I did more perfectly inform the ſaid* John *how that Ark was made. Moreover, I gave him a Stone which I drew with my own hands from under the Ark where it reſts. All which I atteſt to be true; ſo true, as I do now truly dwell in my holy Hermitage. Given in the holy* Mountain *of* Ararat *the 22d. of* July 1670.

Dominick Alexander Romanus.

'Tis true, *John Struys* aſcribes the preſervation of the Ark entire for ſo many Thouſand Years to the Temperature of the Air, as being in a place, where there is nothing that might affect it; but I believe he will hardly perſwade any pious Chriſtian to think, that it ſhould laſt ſo long without alteration, let the Air be never ſo temperate, if the hand of GOD had not preſerved it.

Secondly, How vain and fooliſh are the Arguments of the ſaid *Atheiſts*, *Deiſts*, and *Libertins*, who maintain that the Ark of *Noah* could not poſſibly contain all the Men and Women, Beaſts, Birds and creeping Things mentioned in the Scripture, and ſaid to be preſerved therein: For ſuppoſing the Number of Cubits given in the Scripture to the Length, Breadth, and Heighth of the Ark, not to exceed, (as in my opinion it does not) the like Number of Cubits in our ordinary Meaſure, the Ark did conſiſt notwithſtanding of 1518750 Solid Feet. Now let us allow to each Species the following proportions, which I hope every one will own to be reaſonable.

	Solid Feet.
To Noah *and his Family, one Room* 20 *Feet, long;* 20 *broad, and* 12 *high, which make*	4800
To one pair of Elephants, *one Room* 16 *Feet long,* 16 *large, and* 12 *high.*	3072
To one pair of Camels *one Room* 12 *Feet long,* 12 *large, and* 12 *high.*	1724

	Solid Feet.
To one pair a Horſe *and* Mare, *the ſame or equal.*	1724
To ſeven pair of Cows *and* Bulls, *one Room* 70 *Feet long,* 12 *large and* 12 *high.*	10080
To ſeven pair of Sheep *and* Rams, *one Room* 48 *Feet long,* 8 *large, and* 8 *high.*	3072
To one pair of Aſſes, *one Room* 10 *Feet long,* 10 *large, and* 9 *high.*	900
To Lions, Tygers, Wolves, Bears and Dogs, 5 *Rooms, each* 8 *Feet long,* 8 *large, and* 7 *high.*	2240
To Animals of a leſſer ſize, 40 *Rooms, each* 6 *Feet long,* 5 *large, and* 5 *high.*	6000
To Animals *of the leaſt ſize,* 40 *Rooms, each* 5 *Feet long,* 5 *large, and* 5 *high.*	5000
To Birds *of the greateſt ſize* 15 *Rooms, each* 10 *Feet long,* 10 *large, and* 8 *high.*	12000
To Birds *of a leſſer ſize* 20 *Rooms, each* 6 *Feet long,* 6 *large, and* 6 *high.*	4320
To Birds *of the leaſt ſize* 50 *Rooms or Cages, each* 3 *Feet long,* 3 *large, and* 3 *high.*	1350
To Creeping things *of the largeſt ſize* 1 *Room* 40 *Feet long,* 20 *large, and* 10 *high.*	8000
To Creeping Things *of a leſſer ſize* 10 *Rooms, each* 8 *Feet long,* 8 *large, and* 6 *high.*	3840
To Creeping Things *of the leaſt ſize* 50 *Rooms or Boxes, each* 3 *Feet long,* 3 *large, and* 3 *high.*	1350
To lay up Hay *and* Provender 20 *Rooms, each* 40 *Feet long,* 20 *large, and* 12 *high.*	192000
To lay up Corn, Bread, Meal, Meat, Wine, Oil, *and other Proviſions* 20 *Rooms, each of the ſame ſize with the former.*	192000
To lay up Food for certain Beaſts and Creeping Things 20 *Rooms, each* 20 *Feet long,* 20 *large, and* 12 *high.*	96000
Total.	549472
The Dimenſions of the Ark.	1518750 Solid Feet.
Out of this Subſtract.	549472
Remain.	969278

By this it appears, that if we had allow'd *Noah* as much more Room for himſelf and his Family, and for all the Beaſts, Fowls, and creeping Things ſpecified in the Scripture; and as much more Room to lay up their reſpective Proviſions; yet there would remain 419806 ſolid Feet empty in the Ark. But to return.

The Scripture tells us, that *Noah* began to play the Husband-man, to plant a Vineyard, and having drank of the Wine thereof (whoſe virtue, it ſeems he knew not) lay Drunk in his Tent with his Nakedneſs expos'd: His younger Son *Cham* ſeeing him in that condition, did not cover his Father, but

but either forgetting or deſpiſing the Duty and Piety of a Son to his Father, went and told the ſame to his Brothers, *Sem* and *Japhet*. Whereupon theſe two pious Sons took a Cloak on their Shoulders, and went backward, and covered their Father's Nakedneſs, ſo as that their Eyes did not ſee it. *Noah* being thus awaken'd by his dutiful Sons, and having underſtood what his younger Son had done, curſed him, and in him his Poſterity; and thus again began the Congregation of the *Wicked*, the *Eccleſia Malignantium* to ſpread. A ſhrewd Example to Children to beware how they neglect, or contemn their duty to their Parents. To proceed. Tho' *Sem* was *Noah's* Second Son, as appears by the Scripture, which calls *Cham* the Younger Son, and *Japhet Sem's* Elder Brother; yet his Genealogy is ſet down in the laſt Place; the inſpired Penman being reſolved to Record only as much of the Genealogy of the other two, as may ſuffice to give the Reader a clear Account how the Earth was Peopled, and then to continue the Thread of the ſacred Hiſtory, in the Line of *Sem*, as being the Father of the Faithful. The Sons of *Japhet* were then, ſays the ſacred Text, *Gomer*, and *Magog*, and *Madai*, and *Javan*, and *Thubal*, and *Moſoch*, and *Thiras*: The Sons of *Gomer*; *Aſcenes*, *Riphath* and *Thogorma*. The Sons of *Javan*: *Eliſa* and *Tharſis*, *Cetthim* and *Dodanim*. Gen. 9. Gen. 10. Gen. 10.

By theſe were the Iſles of the Gentiles divided: *Every one after his Tongue, after their Families, in their Nations*: And by Colonies of the ſame were Inhabited the Countries we now call the *Eaſt* and *Weſt-Indies*, as alſo almoſt all *Europe* with its Iſlands. That *Gomer* or his Son *Aſcenes* led a Colony to the *Eaſt-Indies* is very probable, it being agreed upon by all Hiſtorians, that his Brother *Magog*, or his Children poſſeſs'd the Land Contiguous to it, which was formerly called *Scythia*, now great and little *Tartary*; and from thence ſpread down *Northward*, almoſt to the *Pole*, and very probably (by the *Straits* of *Anian*) into *America*, or the *Weſt-Indies*. *Madai* gave Name to the Spacious and Pleaſant Country called ever ſince *Media*; and his Brother *Javan*, and his Poſterity led their Colonies towards *Greece*, and in Proceſs of Time Peopled all *Europe*.

Now that all theſe Countries fell to the Sons of *Japhet* upon the Partition made of the Earth, and put in Execution at the time *Phaleg* was born, is extreme probable, if not altogether certain, by the very Words of the Scripture, which gives a particular Account of the Sons of *Cham* and *Sem*, and of the Lands which they and their Poſterity had poſſeſſed for ſeveral Generations, and which are manifeſtly known not to be any of thoſe Countries aſſigned to the Sons of *Japhet*, as will appear by the following Account.

The Sons of *Cham* (ſaith the Scripture) were *Chus*, and *Meſraim*, and *Phut*, and *Canaan*. The Sons of *Chus*: *Saba*, and *Havila*, and *Sabatha*, and *Regma*, and *Sabatacha*, and *Nimrod*. The Sons of *Regma*: *Saba*, and *Dadan*. Gen. 10.

Theſe Sons of *Chus* (except *Nimrod*) dwelt in the leſſer *Ethiopia*, which lies partly upon the Coaſts of the *Red-Sea*, over againſt *Egypt*, Eaſtward, and partly upon that Sea, which is now called the Gulph of *Perſia*, and in *Arabia*, which lyes *Northward* of the leſſer *Ethiopia*, upon the Coaſts of the ſame *Red-Sea*; as appears by the Scripture, which in ſeveral Places calls *Ethiopia*, *Chus*; and *Arabia*, *Saba*. *Meſraim* begat *Ludim*, and *Anamin*, and *Laabim*, *Nephtuim*, and *Phetruſim*, and *Chaſluim*. Theſe were the firſt Inhabitants of *Egypt*, and of the greater *Ethiopia*, which lyes *Southward* of *Egypt*; for the *Hebrew* Text calls *Egypt* always *Meſraim*,

and the Land of *Cham*. The Scripture makes no mention of the Sons of *Phut*, *Cham*'s third Son : But *Joſephus*, and moſt of the Ancient and Modern Writers agree, that his Poſterity did inhabit the lower part of *Africa*, as *Lybia*, *Mauritania*, *Numidia*, *Tingitania*, *Getulia*, and all the other parts of that great Continent to which the Sons of *Meſraim* did not extend.

Gen. 10. *Canaan* (ſaith the Scripture) *begat* Sidon, *and* Heth, *and the* Jebuſite, *and the* Amorite, *and the* Girgaſite, *and the* Hivite, *and the* Arakite, *and the* Sinite, *and the* Aradite, *the* Samarite, *and the* Amathite : *And afterward were the Families of the* Canaanites *ſpread abroad. And the Border of the* Canaanite *was from* Sidon, *as thou comeſt to* Gerar *unto* Gaza, *as thou goeſt unto* Sodom *and* Gomorrah, *and* Adama, *and* Seboim, *even unto* Laſha. Theſe Countries which were by the *Greeks*, called *Phenicia*; by the *Hebrews*, the Land of *Canaan*; are too well known to need Proof, that no part of them is among the Lands ſaid to be Poſſeſſed by the Sons of *Japhet*.

Gen. 10. *The Children of* Sem (continues the Scripture) *were* Elam, *and* Aſur, *and* Arphaxad, *and* Lud, *and* Aram, *and* Cainan. *The Children of* Aram; Us, *and* Hul, *and* Gether, *and* Meſh. *And* Arphaxad *begat* Cainan, *and* Cainan *begat* Salah, *and* Salah *begat* Heber. *And unto* Heber *were born two Sons* : *The Name of the one was* * Phaleg, *and the Name of the other was* Jectan. *And* Jectan *begat* Almodad, *and* Sheleph, *and* Hazermaveth, *and* Jerah, *and* Hadoram, *and* Uſal; Diklah, *and* Obal, *and* Abimael, *and* Sheba, *and* Ophir, *and* Havila, *and* Jobab. *Theſe were the Sons of* Jectan: *And their dwelling was from* Meſha, *as thou goeſt unto* Sephar, *a Mount of the* Eaſt. *Sheba*, and *Ophir*, and *Havila* gave their own Names to the Countries ſo called in Scripture. *Sheba* is the Country from whence the great Queen came to *Solomon*, and brought a vaſt Quantity of Rich Spices to *Jeruſalem*, and is part of the Land we now call *Arabia Felix*. *Ophir* and *Havila* are the Lands which the River *Phiſon* mentioned, *Geneſis* 2. 11. encompaſſeth, where the good Gold, (the Gold of *Ophir*) the *Bdellium* and the *Onyx-Stone* were to be had; and bound upon *Sheba* and *Arabia Felix*, extending *Eaſtward* to Mount *Sephar* upon the Confines of *Meſopotamia*.

* Phaleg in *Hebrew* ſignifies diviſion.

Aſur (ſaith the Scripture) built *Ninive*, and the City *Rehoboth*, and *Calah*, and *Reſen*; whence that Country was called *Aſſyria*. *Elam* gave Name to the Country now called *Perſia*, whence the *Perſians* are in the Scripture called *Elamites* : And *Aram* in like manner gave Name to the Land that lies betwixt the *Tigris* and the *Euphrates*, which was therefore called *Meſopotamia* by the *Greeks*, as appears by the *Septuagint*, and the *Greek* Authors; and *Aram*, by the *Hebrews*, as the ſacred Text ſhews in many Places.

And thus was the whole Earth divided, by GOD's Appointment, between the Sons of *Noah* and their Children, and was put in Execution at the time *Phaleg* the Son of *Heber* was born. And however *Nimrod* did endeavour to Debauch them from their Obedience to GOD's Commands, by perſwading them to build a Tower that ſhould reach to the Heavens; yet upon GOD's Confounding their Tongues (for before they all ſpoke the ſame Language) they all, except *Nimrod*, his Children, and the Clan that adhered to him, ſeparated each Tribe one from another, and went to Poſſeſs the Lands that fell to their Lot. As to *Nimrod* the Rebel (for that is the meaning of his Name in the *Hebrew* Tongue) and his Clan, we ſhall ſpeak more at large of them, when we have given the Genealogy of *Sem*, the Father of the Faithful, unto the Call of *Abraham*.

The

The Scripture tells us, that *Sem* was an Hundred Years Old when he begat *Arphaxad*, Two Years after the *Deluge*, and lived 500 Years after, and begat Sons and Daughters. And *Arphaxad* lived 135 Years and begat *Cainan*, and lived 300 Years after, and begat Sons and Daughters. The *Hebrew* Text makes no mention of *Cainan*, but tells us, that *Arphaxad* lived five and thirty Years and begat *Sala*, contrary to the Faith of the *Septuagint*, and of the *Evangeliſt* St. *Luke*, who both affirm that *Cainan* was the Son of *Arphaxad*, and the Father of *Sala*. And here again the preſent *Hebrew* Text begins to contract the Age of the World, by cutting off one Hundred Years of the Lives of each of the Patriarchs when they begat Children. But I have ſhewed at large before, what moved the *Jews* to deviſe this Artifice. To Proceed.

Cainan lived 130 Years, and begat *Sala*, and lived 330 Years after, and begat Sons and Daughters. *Sala* lived 130 Years, and begat *Heber*, and lived 330 Years after, and begat Sons and Daughters. *Heber* lived 134 Years and begat *Phaleg*, ſo called, becauſe he was born at the time the Children of *Noah* had divided and ſeparated one from another, to inhabit the Earth, Purſuant to the diviſion and diſtribution made thereof, ſome Years before, probably by *Sem*, *Cham*, and *Japhet*, according to GOD's Orders: *Creſcite, & Multiplicamini, & replete terram.* I ſay, probably by *Sem*, *Cham*, and *Japhet*: For *Sem*, as the Scripture tells us, lived 500 Years after he had begotten *Arphaxad*, and died only 29 Years before *Phaleg* was born; and it is likely enough that *Cham*, and *Japhet* his Brothers, lived ſo long, if not more. This *Heber* derived his Language and Name to the Deſcendants of *Abraham* unto this day, ſo that tho' they were called the Children of *Iſrael*, (a Name given by Almighty GOD to *Jacob*) and, in Proceſs of time, *Jews*, from the Tribe of *Juda*; yet they always retained the Name of *Hebrews*, and even St. *Paul* gloried in being ſo called; *Hebræi ſunt? & ego. Are they* Hebrews? *So am I.* But as to the *Hebrew* Language, whether it be the ſame that *Adam* and his Deſcendants, and *Noah* and his Children ſpoke, and was retained by *Heber*, as having no hand in *Nimrod*'s Rebellion, when he undertook to build that fatal Tower, which occaſioned the Confuſion of their Tongues; or whether it be the Language that GOD did then put in his mouth, as being Partaker of *Nimrod*'s Rebellion; is a Queſtion not yet determined: However, it is very probable that *Heber*, to whom the Scripture gives ſo notable a Character, as to call *Sem* the Father of all the Sons of *Heber* after an eſpecial Manner, as if he had not been the Father of the Sons of *Aſur*, and *Elam*, and *Aram*, was a Righteous Man, who would have no hand in an open Rebellion againſt GOD's Ordinance, and conſequently did retain the Language of his Foreſathers, and derived the ſame to his Poſterity, in the Line of *Phaleg*. But to Proceed.

Gen. 9. Gen. 11. 2 Cor. 11.

Phaleg lived 130 Years and begat *Reu*, and lived 209 Years after, and begat Sons and Daughters. *Reu* lived 132 Years and begat *Serug*, and lived 207 Years after, and begat Sons and Daughters. *Serug* lived 130 Years and begat *Nachor*, and lived 200 Years after, and begat Sons and Daughters. *Nachor* lived † 129 Years, and begat *Thare*, and lived 125 Years after, and begat Sons and Daughters. *Thare* lived 70 Years and begat *Abram*, and *Nachor*, and *Aran*. Here *Abram* is ſet down to us in the firſt place, both by the *Hebrew* Text, and the *Septuagint*, as if he had been *Thare*'s eldeſt Son, and had been begotten by him, when he was but 70 Years old; but it is evident by what the *Hebrew* Text and the *Sep-*

† There crept an Error into the preſent *Greek* Text by the Miſtake of the Copiſts in the Age of *Nachor* of 50 years, ſince the time of *Joſephus*.

Septuagint ſay afterward of *Thare* and *Abram*, that *Abram* was not his eldeſt Son, but rather the youngeſt of the three; and that *Thare* was 130 Years old when he begat *Abram* : For both the *Hebrew* Text and the *Septuagint* tell us, *Gen.* 11. 32. that *Thare* was 205 Years old when he died; and *Gen.* 12. 4. that *Abram* was 75 Years old when GOD called him, and commanded him to go out of *Haran* immediately after the death of his Father *Thare*. Now 75 Years, the Age of *Abram* when his Father died, being taken out of 205 Years, the whole Age of his Father *Thare*, remain 130 Years, the Age of *Thare* when he begat *Abram*.

As to *Abram*'s being ſet down in the firſt place, before *Nachor* and *Aran*; 'twas induſtriouſly done by the inſpired Penman, becauſe GOD had choſen him among his Brethren, to be after an eſpecial manner the Father of the Faithful, and the Root of his choſen People : And conſequently made the firſt in GOD's Choice and Preference.

By this Account it appears, there effluxed 1257 Years from the *Deluge* unto the Time GOD had called *Abram*, and commanded him to go and ſojourn in the Land of *Canaan*; and by the following Tables, how much the *Jews* have contracted the Age of the World in that ſpace of Time.

The Number of the Years of the Second Age of the World : That is, from the Deluge to the Calling of Abram ; *according to the* Septuagint.

		Years
Gen. 11.	*Sem* begat *Arphaxad* after the *Deluge*	2
	Arphaxad, when he begat *Cainan*, was	135 Old.
	Cainan, when he begat *Sala*, was	130 Old.
	Sala, when he begat *Heber*, was	130 Old.
	Heber, when he begat *Phaleg*, was	134 Old.
	Phaleg, when he begat *Reu*, was	130 Old.
	Reu, when he begat *Serug*, was	132 Old.
	Serug, when he begat *Nachor*, was	130 Old.
	Nachor, when he begat *Thare*, was	129 Old.
	Thare, when he begat *Abram*, was	130 Old.
	Abram, when he was called upon, and commanded to go into the Land of *Canaan*, was	75 Old.
	Total.	1257

The Number of the Years of the Second Age of the World : That is, from the Deluge to the Calling of Abram ; *according to the preſent* Hebrew *Text.*

		Years
Gen. 11.	*Sem*, begat *Arphaxad* after the *Deluge.*	2
	Arphaxad, when he begat *Sala*, was	35 Old.
	Sala, when he begat *Heber*, was	30 Old.
	Heber, when he begat *Phaleg*, was	34 Old.
	Phaleg, when he begat *Reu*, was	30 Old.
	Reu, when he begat *Serug*, was	32 Old.
	Serug, when he begat *Nachor*, was	30 Old.
	Nachor, when he begat *Thare*, was	29 Old.
	Thare, when he begat *Abram*, *Nachor*, and *Aran*, was	70 Old.

Abram;

	Years
Abram, when he was called upon and commanded to go into the Land of *Canaan*, was	75 Old.
Total.	367
The *Septuagint* Computation.	1257
Out of which Subſtract the *Hebrew* Computation.	367
Remain.	890

By this Account it appears, that the *Jews* (to ſerve their wicked Ends) have taken away 890 Years of the Age of the World, ſince the Deluge to the Calling of *Abraham*; to which if you add 600 Years which they took off from the Lives of the Patriarchs before the Flood; you will find that they contracted, and abridged the Age of the World by 1490 Years leſs than in Reality it was, at the Time *Abraham* was Commanded to go into the Land of *Canaan*. But what I am moſt ſurprized at is, that ſo many Learned Men in theſe two laſt Ages ſhou'd follow the *Jews* in a Computation that is attended with ſo many Abſurdities, eſpecially in that from the Deluge to the Calling of *Abraham*, as would make a Man, that ſeriouſly conſiders the Matter, conclude they never reflected upon the Conſequences that naturally follow ſuch an Opinion. For,

Firſt, According to the *Jewiſh* Computation, it is evident, that the diviſion of the Earth was made, and the Tower of *Babel* built, and the Confuſion of Tongues happen'd 101 Years after the Deluge; 249 Years before *Noah* died; 399 Years before *Sem*, and I ſuppoſe, as many before *Cham* and *Japhet* died.

Now is it to be imagin'd, that *Noah* the Righteous Man, and his three Sons, who had all, in a Ripe Age, ſeen the wonderful Works of the ALMIGHTY in the deſtruction of the Univerſe; and the Effect of his Wrath upon their Anceſtors for their Sins and Rebellion againſt him, ſhould ſuffer their Children as yet, in a manner, under their Rod and Ferula, to riſe in Rebellion againſt that GOD, whoſe direful Wrath they had ſo lately ſeen for the like Crimes, ſo as to build a Tower which ſeem'd to brave Heaven, and bid defiance to the ALMIGHTY? Or that there ſhou'd be any need of dividing the Earth, or of the Sons of *Noah*'s ſeparating one from another ſo early, when there was ſcarce people enough to fill a ſmall Province, much leſs the whole Earth?

Secondly, From the *Jewiſh* Computation it will evidently follow, that *Sem* lived 50 Years after *Jacob*, *Abraham*'s Grandſon, was born. For the *Hebrew* Text ſays, that *Sem* lived 500 Years after he had begotten *Arphaxad*: Out of which take 365 Years, the Time between the Birth of *Arphaxad* and the Calling of *Abraham*, according to the ſaid Computation; and there will remain 135 Years: Out of this take 25 Years, the Time *Abraham* lived, ſince his Call to the Birth of *Iſaac*, and 60 Years, the Age of *Iſaac* when *Jacob* was born, and there will remain 50 Years of the Life of *Sem*. Now is it credible, that *Sem*, who lived in all but 600 Years, ſhould be able to ſee thirteen Generations, whereas *Adam* or *Methuſala*, or any of the Patriarchs who were before the Flood, and who li-

ved 900 Years and more each of them, could not ſee above ſix Generations? Or that in the Life time of *Sem*, (and in all likelihood of *Cham* and *Japhet*) there ſhould be ſuch an Univerſal defection from the Faith and Worſhip of the true GOD in all their Children, ſo as that not one Righteous Man ſhou'd be found among them but *Abraham*, *Lot* and *Melchiſedec*; and yet that the Scripture ſhould make no mention of *Sem* or his Brethren, or of their Paternal Care of their Children, tho' they had ſeen ſo many Generations of them fly in the Face of the ALMIGHTY, and Worſhip with divine Honour the Works of their own hands?

Thirdly, There were ſeveral Millions of Men on the Earth, at the time *Abraham* was called upon to go into the Land of *Canaan*. For the Scripture tells us, that in a ſhort Time after *Abraham's* ſojourning in the Land of *Canaan*, *Egypt* was peopled, and under the Government of *Pharo*, that there were ſeveral Kings in the Land of *Canaan*, beſides *Melchiſedec*, King of *Salem*; that *Aſſyria*, *Media*, *Perſia*, *Ethiopia*, *Arabia*, *Chaldea*, *Meſopotamia*, were peopled alſo. Add to theſe the Children of *Phut*, who according to the *Hebrew* Computation, inhabited *Affrick* 200 Years before *Abraham's* Call; and the Sons of *Japhet*, who led their Colonies to the *Eaſt-Indies* and to the *North*, or Countries called *Scythia*.

Can there be then any thing more abſurd than to ſuppoſe that *Noah's* three Sons, in the ſpace of 367 Years, ſhould ſo increaſe as to People all theſe Vaſt and Spacious Countries, and produce ſo many Millions of Men; when threeſcore and ten Souls of the HOLY SEED, the Seed of *Abraham*, the Children of *Jacob* produced in 430 Years (according to the *Hebrew* Text) ſix Hundred Thouſand Men, only? This ſurely is altogether improbable, and ſeems to carry no colour of likelihood.

Now the *Septuagint* Computation ſeems natural, and carries all the Marks of Truth and Probability. It ſuppoſes that there effluxed 1257 Years from the Deluge to the Calling of *Abraham*; that the Diviſion of the Earth was made, ſome Time before the death of the Sons of *Noah*; that the Tower of *Babel* was begun in a ſhort time after the deceaſe of thoſe, who had ſeen GOD's Miracles and Wonders; that the confuſion of Tongues happen'd ſoon after at the time *Phaleg* was born, which cauſed the Grandſons of *Noah* and their Children and Grand-Children to *ſeperate and divide one from another*: that each Clan might Poſſeſs the Lands that were allotted to them; that there paſſed 726 Years from that Time, to the Calling of *Abraham*; during which ſpace, it is natural enough to believe, that the many *Septs* or *Clans*, (whereof each conſiſted, without doubt of ſeveral Hundreds of Souls) that went to inhabit the Countries abovementioned, did increaſe to many Millions. All this, I ſay, ſeems ſo natural; and ſo agreeable to reaſon, that, if neither the Authority of the CATHOLICK CHURCH, for ſo many Ages, nor that of the famous *Joſephus*, nor even Prophane Hiſtory, had ſupported this Computation, right Reaſon, and the very Nature of Things would incline a Man to favour it preferable to that of the preſent *Hebrew* Text, which involves ſo many Abſurdities, and ſeems to croſs upon Nature.

Here I ſhall put an end to the Second Age of the World, with reſpect to the Patriarchs; and proceed to treat of *Nimrod*, and his Succeſſors in the ſame Age: But before I begin to ſpeak of that *Uſurper*, it will not be amiſs to ſubjoin what the *Pagan Hiſtorians* have Recorded of the Deluge, of the Ark, and of *Abraham*. *Joſephus*, tells us. Lib. 1. *Contra Apion*; that *Beroſus* the famous Writer of the *Babilonian* Annals, a *Babilonian*, or

Chal-

Chaldean himſelf by Birth, and one that flouriſhed in the time of the *Seleucidæ*, about 200 Years before the Birth of CHRIST, wrote the ſame Things as *Moſes* did of the Deluge; of the Deſtruction of Mankind; of the Ark, and of the Poſterity of *Noah*, unto the Captivity of *Babylon*. *Beroſus* (ſaith *Joſephus*) *antiquiſſimas ſecutus Hiſtorias, de facto Diluvio, & hominum in eo corruptione, ſicuti* Moſes, *ita conſcripſit; ſimul & de Arca, in qua generis noſtri princeps ſervatus eſt, devecta ſilicet ea in ſummitatem Montium* Armeniorum. *Deinde ſcribens eos qui ex* Noah *progeniti ſunt, & tempus eorum adjiciens ad* Nabulaſſarum *pervenit*, Babiloniorum & Chaldæorum *Regem*. Beroſus, *after the moſt Ancient Accounts, wrote like* Moſes *of the Deluge, and of the Deſtruction of* Mankind; *as alſo of the Ark, in which the Chief Man of our Race was preſerved, Namely, that he was carried in it to the Top of the Mountains of* Armenia. *Then deſcribing the Nations ſprung from him, and the Years of their Reign, brings them down to* Nabulaſſar *King of the* Babilonians, *and* Chaldeans.

Theophilus lib. 3. *ad Autolycum* relates much the ſame as that of *Beroſus*: But what he adds, that *Beroſus* ſays, that *Adam*, whom he calls *Alorus*, and *Noah* called by him *Xiſuthrus*, had dwelt at *Babylon*, may eaſily be reconciled to the Words of the Scripture: For *Beroſus* meant only that *Adam*, whom the Ancient *Greeks* called *Aloros*, and ſome times *Chronos*; and *Noah* whom the ſame called *Xiſuthros*, dwelt in the Country which was afterwards called *Babylon*. And, *lib.* 1. *Antiquit. Judaica. Cap.* 8. *Joſephus* gives us the very Words of *Beroſus* concerning *Abraham*: *Poſt diluvium autem decima ætate aput* Chaldæos *erat quidam Juſtitiæ cultor, vir magnus, & ſideralis ſcientiæ peritus. In the tenth Century after the Deluge, there was a certain Lover of Juſtice among the* Chaldeans, *a great Man, and a Skilful Aſtrologer. Hecatæus*, another *Pagan* Hiſtorian, as *Joſephus* informs us, *ibid.* wrote a Book of the Life and Actions of *Abraham*. *Hecatæus vero non meminit tantum obiter* (Abrahami) *ſed libro in hoc conſcripto res ejus poſteritati tradidit.* And *Nicolaus Damaſcenus*, who flouriſhed in the days of *Herod*, a little before the Birth of CHRIST, writes thus concerning *Abraham*. Lib. 4. Hiſt. Abrahamus *regnavit apud* Damaſcum *advena, ut qui cum exercitu venerat e regione ſupra* Babilonem *ſita, quæ* Chaldæorum *dicitur. Nec ita multo poſt hinc quoque migrans cum ſuo populo, ſedem tranſtulit in terram tunc* Cananæam, *nunc vero* Judæam *nominatum; ejuſque poſteritas ibi crevit in ingentem numerum, quorum res alibi ſum naraturs.* Abrahami *vero nomen etiam nunc eſt apud* Damaſcenos *celebre, & vicus oſtenditur, qum vocant* Abrahami *domicilium.* Abraham *reigned at* Damaſcus *a Stranger, as being come with an Army from a Country ſituated above* Babylon, *which is called* Chaldea: *And not long after, parting hence alſo with his People, he removed his Seat into the Land which was then called* Canaan, *now* Judea; *where his Poſterity increaſed to an exceeding great Number; of whoſe Actions I ſhall elſewhere treat. But as to* Abrahami, *his Name is even at this time famous among the* Damaſcenes, *and there is a Street which they call, the Dwelling of* Abraham. Thus much I thought fit to extract out of theſe Pagan Authors, who flouriſh'd before the Birth of CHRIST, in order to ſhew our *Atheiſts* and *Libertines*, that not only the *Jews* and the *Chriſtians* bear witneſs of the Truth of the matters of Fact, Recorded in the Sacred Scriptures; but alſo the Pagans who were, in their Time, Enemies to the *Jews*, and whoſe Succeſſors were no leſs Enemies to the *Chriſtians*.

CHAP. IV.

Of *Nimrod*, and his Succeſſors, to the calling of *Abraham*.

THE Scripture does not expreſly ſay, that *Nimrod* was the Man that induced his Brethren and Kinsfolks to Rebel againſt GOD, in building the Tower of *Babel*; but the Character it gives of him, of his being a mighty Man, a mighty Hunter, and his very Name *Nimrod*, that is Rebel, which was given to him, either Prophetically at his Birth, as were many of the Scripture Names; or after he had Rebelled againſt GOD, to ſhew that he was the chief Inſtrument of that wicked Deſign: And what the Scripture adds; *That the beginning of his Kingdom was* Babel, *and* Erech, *and* Acchad, *and* Calneh, puts it beyond all doubt. For it is certain that that Land did not fall to the Lot of any of *Cham*'s Children; but to *Aſſur* the Son of *Sem*, as appears by the Scripture, which ſaith: *Out of that Land went forth* Aſſur, *and builded* Ninive, *and the City of* Rehoboth, *and* Calah; *Aſſur* was then the Man to whom that Land fell; but being forced to ſhun the fury of *Nimrod*, and his Faction, he went forth out of that Land, built the great City *Ninive*, and gave a beginning to the *Aſſyrian* Monarchy, and to the inveterate Feuds and Hatred that laſted for many Ages and Generations, between the *Aſſyrian* and *Babilonian* Kings; while *Nimrod* ſettled, and Eſtabliſh'd himſelf and his Clan in *Babylon*, ſo called from the *Hebrew* Word *Babel*, which ſignifies *Confuſion*; becauſe their Tongues were there confounded as they were building this curſed Tower.

And here I ſhall, in the perſon of *Nimrod*, fix the Beginning of Prophane Hiſtory, and deduce the ſame down in that of his Succeſſors, and of the Kings of *Aſſyria*, with the various turns and viciſſitudes of theſe two contending Monarchs, unto the coming of our Saviour JESUS CHRIST. But in what Year of the Age of the World he began his Reign, tho' it be not expreſly ſet down in the Scripture; yet it is eaſy to gather from what is therein related concerning the building of the Tower, the confuſion of Tongues, and the diſperſion of the Children of *Noah*, (I mean his Grand Children, and great Grand Children) and their going to poſſeſs each one his Land, that it was in the Year *Phaleg* was Born: For, altho' it is highly probable, *Nimrod* began his Tyranny and Uſurpation immediately after the Death of *Sem*, 29 Years before the Birth of *Phaleg*; yet it is certain, he did not aſſume the name of King, nor was fix'd in his Government 'till after the

the confuſion of Tongues, and the diviſion of the Earth was put in Execution, which happen'd in the Year *Phaleg* was born; being the Time all the Children of *Noah*, except *Nimrod* and his Faction, had gone to the Lands that were allotted to them, and left *Nimrod* in peaceable Poſſeſſion of *Babylon*, even *Aſſur* himſelf, tho' ſore againſt his Will; becauſe that was part of the Land that fell to his Lot.

Nimrod then began his Reign in the Year of the World, according to the *Septuagint* Computation, 2787; after the Deluge, 531. But how long he Reigned, or who did immediately ſucceed him is a matter extreamly controverted: Tho' for no other reaſon than that our Modern Hiſtorians having contracted the Age of the World ſince the Deluge, in following the *Hebrew* Computation; they have ſtruck out of their Catalogues, and rejected as ſpurious, a great many Kings that Reigned in *Babylon*. Some aſſerting that *Nimrod* was the *Belus* of the Ancient Pagans; Others, confounding *Ninus* with *Nimrod*; and others (for it were endleſs to relate all the different Opinions upon this Matter) maintaining that *Ninus* and *Semiramis* did immediately ſucceed *Nimrod* in *Babylon*. But who does not ſee, that all this Confuſion is occaſion'd by their adhering to the *Jewiſh* Computation that has cut off ſo many hundred Years of the Age of the World, from the Deluge to the calling of *Abraham*? And that they were put upon the Neceſſity of leaving out many of the firſt Succeſſors of *Nimrod*, to make Room for others of his Succeſſors, of whoſe Reign and Time of Reigning they cou'd with no colour of Reaſon doubt? Whereas, if they had followed the *Septuagint* Computation, they might have avoided all this Confuſion, and blending of Names; and given Place in their Catalogues to the firſt Succeſſors of *Nimrod*, who are, in my Opinion, as well founded in Antiquity as the reſt of his Succeſſors. I ſhall therefore endeavour to prove.

Firſt, That there Reigned thirteen Kings in *Babylon*, between *Nimrod* and *Belus*.

Secondly, That from the beginning of the Reign of *Nimrod*, to the Acceſſion of *Belus* to the Crown of *Babylon*, there efflux'd 740 Years.

Firſt, That there reigned thirteen Kings in *Babylon* between *Nimrod* and *Belus*. *Julius Affricanus*, who flouriſhed about the Year of Christ 222, wrote an intire Hiſtory of the chiefeſt Tranſactions that happen'd from the Creation of the World to his own days; in which he gives the Names of the Patriarchs, Rulers, Kings and Governours of the Children of *Iſrael*, and the Time they Governed, to the coming of Christ; as alſo the Names of the *Babylonian* and *Aſſyrian* Kings, together with the Time they Reigned from *Nimrod*, down to the diſſolution of the *Aſſyrian* Monarchy. This great Man, as *Euſebius Ceſarienſis* informs us, (for his Works are loſt to the great Detriment of the Chriſtian World) affirms, there were thirteen Kings who reigned in *Babylon*, between *Nimrod* and *Belus*, and ſets down their Names, and the Years of their Reign: Seven whereof were *Babilonians* of the Race of *Nimrod*, and the other Six, *Arabians*, who had Uſurped the Throne. *Euſebius* after *Julius*, and no doubt after ſeveral other Hiſtorians, and out of other Monuments of Antiquity, not extant now, ſays the ſame thing. *George Syncellus*, a moſt Accurate Hiſtorian confirms the ſame. His Words are theſe: *Poſt diſperſionem populorum floruit imperium ſeptem Regum* Chaldæorum *annis* 225; *Eorum Regnum ſuſceperunt* Arabes, *quorum ſex Reges illud obtinuere per annos* 215. Arabes *exceperunt* Aſſyriorum *Reges* 41, *tenueruntque annis integris* 1460 *a* Chron. p. 14.

primo eorum Belo, uſque ad Sardanapalum. *After the diſperſion of the People, the Empire of ſeven Kings of the* Chaldeans *flouriſhed for* 225 *Years. Their Kingdom took the* Arabians, *whereof ſix Kings held the ſame* 215 *Years. Theſe were ſucceeded by forty one Kings of the* Aſſyrians, *who held (the Crown) full* 1460 *Years, from* Belus *their firſt King, unto* Sardanapalus.

Alexander Poly-Hiſtor, ſo called, for the great Number of Hiſtories written by him, who flouriſhed in the Time of *Sylla*, and wrote the Hiſtory of the *Chaldeans* upon the Memoirs of *Beroſus*, *Abidenus*, and *Apollodorus*, affirms, that Seven Kings of the *Chaldean* Race ſucceſſively Reigned in *Babylon*; and Names *Evechous* and *Chomasbolus* as Second and Third Kings after *Nimrod*. But before we make any Reflections upon the Teſtimony of theſe great Men, it will be requiſite to ſubjoin the Names, and the Years of the Reigns of theſe thirteen Kings, as they are Recorded in the Fragments, which remain of theſe Ancient Hiſtorians, except the Name of the Second King of the *Arabians*, which is not now extant in the Catalogue of their Names.

The Seven *Chaldean* Kings.

		Years	
1	*Evechous* Reign'd	6	8 Months.
2	*Chomasbolus* Reign'd	7	6 Months.
3	*Porus* Reign'd	35	
4	*Nechubes* Reign'd	43	
5	*Abius* Reign'd	48	
6	*Oniballus* Reign'd	40	
7	*Chinzirus* Reign'd	45	
	Total.	225.	2 Months.

The Six *Arabian* Kings.

		Years
1	*Merodach*, or *Mardocentes*, Reign'd	45
2	Reign'd	40
3	*Siſimordachus* Reign'd	28
4	*Nadius*, or *Nabius* Reign'd	37
5	*Parannus* Reign'd	40
6	*Nabonnadus* Reign'd	25
	Total.	215
		225
	In all.	440. 2 Months.

By this it appears, that theſe thirteen Kings Reigned 440 Years in *Babylon* before *Belus* came to the Crown. What can our Modern Hiſtorians and Chronologers oppoſe to the Authority of theſe Famous Ancient Hiſtorians, who had ſeen and conſulted the beſt Monuments of Antiquity, the Hiſtories and Chronologies of the *Chaldean*, *Aſſyrian*, *Egyptian* and *Grecian* Monarchies? Or with what colour of reaſon can they reject, as fabulous, ſo many Kings, own'd and acknowledg'd by the ſincereſt of the Pagan Writers, and the beſt and moſt Ancient Chriſtian Hiſtorians?

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Beſides the Scripture ſeems to confirm what we ſay : For it ſpeaks of two of theſe Kings, and Names them as Gods of the *Babylonians*, *Merodach*, and *Nabo*, or *Nabius*, the firſt and the fourth of the *Arabian* Kings. *Dicite : Capta eſt* Babylon, *confuſus eſt* Bel, *victus eſt* Merodach, *confuſa ſunt ſculptilia ejus, ſuperata ſunt Idola ejus. Say :* Babylon *is taken,* Bel *is confounded,* Merodach *is overthrown, her graven Images are confounded, her Idols are overcome.* Jerem. 50. 2. *Confractus eſt* Bel, *contritus eſt* Nabo : *facta ſunt ſimulachra eorum beſtijs & jumentis.* Bel *is broken,* Nabo *is bruiſed to pieces, their Idols are upon Cattle, and Beaſts of burden.* Iſai. 46. 1. What were theſe Gods of the *Babylonians*, *Bel*, and *Merodach*, and *Nabo*? The Holy Fathers, and the Expoſitors of the Scripture agree, that they were Kings of *Babylon*, to whom their Succeſſors and the People, for their Heroick Virtues, Juſtice and good Government, had decreed Divine Honours, built Temples and erected Idols : *Merodach*, and *Nabo* or *Nabius* abovementioned, were then Kings of *Babylon*, and even numbred among their Gods. Nor is it any way Material, that *Bel*, who is the ſame with *Belus*, is ſet before them : For this is not a Priority of Time, but of Honour and Reſpect ; *Bel*, or *Belus* being in their Opinion, the greateſt of all their Gods, becauſe of his extraordinary Virtue, Juſtice, Policy and care of his Subjects; and therefore honour'd with the firſt rank among their Gods, and with the moſt ſumptuous Temples, and richeſt Idols. *Merodach* and *Nabo*, or *Nabius* were certainly then, as I ſaid before, Kings of *Babylon*, and Reigned before *Bel*, or *Belus* ; for there was never a King or Kings of *Babylon* ſince *Belus*, to the Time that *Jeremias* and *Iſaias* wrote their Propheſies, called by thoſe Names, to whom divine honour was given, nor even ſo called, that ever I cou'd find; but *Merodach-Balladan* Prince of *Babylon*, and Contemporary to the Prophet *Iſaias*.

Secondly, That from the Beginning of the Reign of *Nimrod*, to the Acceſſion of *Belus* to the Crown of *Babylon*, there effluxed 740 Years.

Of this Number we have 440 Years, as is above obſerved, in which the thirteen Kings between *Nimrod* and *Belus* Reign'd. Now that *Nimrod* did Reign the 300 Preceding Years (which is not much to be admired he ſhould, conſidering how long Men lived in thoſe days, eſpecially a Man of a Gigantick Stature) or that there was an *Interregnum* betwixt him and *Evechous*, is eaſily made out if we conſider.

Firſt, that the *Aſſyrian* Monarchy, from the Acceſſion of *Belus* to the overthrow of *Sardanapalus*, laſted the ſpace of 1460 Years, under forty one Kings, as I remarked before out of *Syncellus*, and as *Diodorus Siculus* ſays. *A Nino* (the Son of *Belus*) *uſque ad* Sardanapalum *annis plus mille quadringentis.* Hiſt. Lib. 2. p. 115.

Secondly, That the overthrow of *Sardanapalus* happened at the time that *Ariphron*, the Son of *Pericles* was *Archon*, or Perpetual Governor of *Athens* ; as *Euſebius* and *Syncellus* aſſure us all Hiſtorians agree. *Hujus* Ariphronis *tempore, ſublato* Sardanapalo, *regnum* Aſſyriorum *deletum eſt, ut omnes conſentiunt.* *Euſeb.* Chron. p. 145. 37. *Syncel.* Chron. p. 185.

Now *Ariphron* was *Archon*, or perpetual Governor of *Athens* 886 Years before the Birth of Christ, at the Time *Joram* reigned in *Jeruſalem*, as the beſt Hiſtorians, both Ancient and Modern, affirm ; in the Year of the World 4987, as I ſhall make appear in the courſe of this Hiſtory. Out of 4987 take, Firſt 1460 Years, which was the whole time the *Aſſyrian* Monarchy flouriſhed, from *Belus* to *Sardanapalus*. Secondly, the 440 Years in which the thirteen Kings between *Belus* and *Nimrod* reigned. Thirdly,

531 Years, the time from the Deluge to *Nimrod*'s Reign. Laſtly, 2256 Years, the Age of the World from the Creation to the Flood, and there will remain 300 Years for the Reign of *Nimrod*, or an *Interregnum* as aforeſaid; and conſequently there effluxed 740 Years, from the beginning of the Reign of *Nimrod*, to the Acceſſion of *Belus* to the Crown of *Babylon*, as will more plainly appear by the following Scheme.

The Age of the World unto the Deſtruction.

	Years
Of the *Aſſyrian* Monarchy under *Sardanapalus*.	4987
Out of this Sum take firſt the Time the *Aſſyrian* Monarchy flouriſh'd from *Sardanapalus*, to *Belus*, viz.	1460
Secondly, The time from the beginning of *Nimrod*'s Reign, to the Deluge, *viz.*	531
Thirdly, The Time from the Deluge to the Creation, *viz.*	2256
In all.	4247
And there will remain.	740

For the Reign of *Nimrod* and the thirteen Kings, his Succeſſors unto *Belus*. *Nimrod* Reign'd then in *Babylon* 300 Years, or there was an *Interregnum* for ſome part of that time. And foraſmuch as the Scripture ſays no more of him, but that he was a mighty Man, a mighty Hunter, and that the Beginning of his Kingdom was *Babel*, and *Erech*, and *Accad*, and *Calneh*, in the Land of *Shinar*; it is not to be expected I ſhould give any further Account of him, or of the thirteen Kings his Succeſſors, there being no Monuments of Antiquity now extant, by which we may learn any more of them, than their Names, and the Years of their Reigns. I ſhall therefore conclude this Second Age of the World (in relation to Prophane Hiſtory) with the following Chronological Tables, in which the Patriarchs, from the Birth of *Phaleg*, when *Nimrod* began his Reign, unto the fourteenth Year of *Abram*'s ſojourning in the Land of *Canaan*, are parallel'd with *Nimrod* and his Succeſſors, unto the Acceſſion of *Belus* to the Crown of *Babylon*.

A Chronological Table of the Names and Years of the Patriarchs unto the 14th. Year of the ſojourning of Abram *in the Land of* Canaan, *according to the* Septuagint.

	Years
Phaleg, when he begat *Reu*, was	130 Old.
Reu when he begat *Serug*, was	132 Old.
Serug, when he begat *Nachor*, was	130 Old.
Nachor, when he begat *Thare*, was	129 Old.
Thare, when he begat *Abram*, was	130 Old.
Abram, when he went into the Land of *Canaan*, was	75 Old.
Total.	726

Note, That *Abram* had ſojourned in the Land of *Canaan*, when *Belus* came to the Crown of *Babylon*, 14 Years.

A Chronological Table of the Names and Years of the Kings of Babylon, *from the beginning of that Monarchy unto* Belus, *taken from Prophane Hiſtory.*

	Years	
Nimrod Reign'd	300	
Evechous Reign'd	6	8 Months.
Chomasbolus Reign'd	7	6 Months.
Porus Reign'd	35	
Nechubes Reign'd	43	
Abius Reign'd	48	
Oniballus Reign'd	40	
Chinzirus Reign'd	45	
Merodach, or *Mardocentes*, Reign'd	45	
Reign'd	40	
Siſimordachus Reign'd	28	
Nadius, or *Nabius* Reign'd	37	
Parannus Reign'd	40	
Nabonnadus Reign'd in all 25 Years, but when *Abram* came to the Land of *Canaan*.	11	
Total.	726.	2 Months.

The Age of the World when *Abram* was commanded to go into the Land of *Canaan*, according to the *Septuagint*. 3513 Years.

THE

Third Age of the World,

CONTAINING

The Time from the calling of *Abram*, unto the departure of the Children of *Iſrael* out of the Land of *Egypt*.

CHAP. V.

Of Abram *and his Deſcendants, unto the ſaid Departure.*

Gen. 12. 1. THE Sacred Text tells us, that when *Thare*, *Abram*'s Father, died in *Haran*, the LORD ſaid unto *Abram* : *Get thee out of thy Country, and from thy Kindred, and from thy Fathers houſe, unto a Land that I will ſhew thee. And I will make of thee a great Nation. And I will bleſs thee, and make thy Name great. And I will bleſs them that bleſs thee, and curſe him that curſeth thee; and in thee ſhall all the Families of the Earth be bleſſed.* Whereupon *Abram* departed, being then ſeventy five Years Old, and took *Sarai* his Wife, and *Lot* his Brother's Son with him, and all their Subſtance, and the Souls they had gotten in *Haran*, and came into the Land of *Canaan*, and dwelt in a Place called *Sichem*, and having removed from thence, he went and Pitched his Tent near *Bethel*, where he erected an Altar, and called upon the Name of the LORD.

In thoſe days there was a Famine in the Land, which cauſed *Abram* to go down into *Egypt* : And being apprehenſive of the *Egyptians*, upon the Account of *Sarai* his Wife, who was very beautiful, leſt they ſhould kill him in order to take her to themſelves; he prayed her to ſay, *that She was his Siſter*. As *Abram* had thought, ſo it fell out : For no ſooner did the *Egyptian* Princes behold the Beauty of *Sarai*, and commended her before *Pharao* their King, but ſhe was taken into *Pharo*'s Houſe, and *Abram* was well entreated for herſake, as being reputed to be her Brother, which indeed he was, in Scripture Phraſe, all near Relations being ſo ſtiled in the Sacred Text. But Almighty GOD, who took ſpecial Care of *Abram* and *Sarai*, ſtruck *Pharao* and his Houſe with a grievous Plague, ſo as that he came to know that *Sarai* was *Abram*'s Wife. And for fear of being utterly ruined, he expoſtulated with *Abram* for ſaying that *Sarai* was his Siſter; and diſmiſs'd him Loaden with Riches, and great Herds and Flocks. *Abram* having

having thus, by the Protection of the ALMIGHTY, escaped this Danger, returned to *Bethel* where he was, before he went down to *Egypt*. And his Flocks and Herds being exceedingly increased, as were also those of *Lot*, so that the Land could not well contain them together; and there happening a strife between the Herdmen of *Abram*, and the Herdmen of *Lot*; peaceful *Abram* advised *Lot* to separate from him, and to take his choice of all the Land that was before him: *If thou*, saith *Abram*, *wilt take the left Hand, then will I go to the Right; or if thou depart to the right Hand, then will I go to the left.* But as it often falls out, that such as have their choice, do choose the worse; so it happened to *Lot*: For he chose the Plains of *Jordan*, and pitched his Tent near *Sodom*, the City of Abomination; where he soon perceived, by the Losses he had suffered, and by the Wickedness of his Neighbours, that he had made an ill choise; whilst *Abram*, Gen. 13. 14. for his Piety and peaceful Temper, was by Almighty GOD, complimented with a promise of all the Land he could see round about him. *Lift up thine Eyes*, (saith the LORD unto him) *and look from the Place where thou art, Northward, and Southward, and Eastward, and Westward: For all the Land which thou seest, to thee will I give it, and to thy Seed for ever.* In those days *Amraphel* (which is the *Nabonnadus* of the *Greeks*, the last King of *Babylon*, of the *Arabian* Race) King of *Shinar*; *Arioch* King of Gen. 14. 1 *Ellasar*, *Chedorlaomer* King of *Elam*, and *Tidal* King of the Nations, made War with *Bera*, King of *Sodom*, and with *Birsha* King of *Gomorrha*, *Shinab* King of *Admah*, and *Shemeber* King of *Seboim*, and the King of *Bela*: And in a pitched Battel, *Amraphel*, and his Confederates overthrew and defeated the King of *Sodom* and his Associate Kings, drive away a great Spoil, made much People Captives, and among others *Lot* and his Family.

When *Abram* heard of this Defeat, and had understood that his Nephew *Lot* was carry'd away Captive, he armed 319 of his Trained Servants, and pursued the Victors, and set upon them by Night, slew many of them, and rescued the Captives, and his Nephew *Lot* among them, and brought back all the Goods. This joyful News was no sooner spread abroad when the King of *Sodom* came to meet *Abram*, and congratulated him upon his Victory, and desired no more but the Captives, leaving all the Spoil to him, which *Abram* refused: For he would take no Reward for a friendly Office: And even *Melchisedec* King of *Salem*, the Priest of the most high GOD, came to meet *Abram*, and blessed him; and offer'd Bread and Wine, as an *Eucharistical* Sacrifice to GOD for so mighty a Deliverance, to whom *Abram* in return gave the Tythes of all the Spoil.

Here it is observable that the Mount on which *Melchisedec* met *Abram*, and offer'd his Sacrifice, is the same, where *Abram* was to Sacrifice his Son *Isaac*, and where JESUS CHRIST offer'd himself to his Heavenly Father for the sins of the World; being by *Abram* called *Moria*, but in the days of CHRIST, Mount *Calvary*. To proceed.

The LORD appeared again to *Abram*, and reiterated his Promises to him, of giving to him and his Seed the Land of *Canaan* for ever; and with all told him his Name shou'd be no more *Abram* but *Abraham*, that is *a Father of many People*. And forasmuch as *Abraham* was at this time Ninety Nine Years Old, and had no Children, but *Ismael*, whom he begat upon *Agar*, *Sarai* his Wive's Handmaid, and this at her own Request and Desire, being herself barren and well stricken in Years, so as to be past Child bearing, as was thought; the LORD assured him his Wife would bear him a Son, and that her Name shou'd be no more *Sarai* but *Sara*, that is, should be no more barren, but fruitful; and hereupon gave him

the Law of Circumciſion, that is, commanded him to Circumciſe himſelf, and *Iſmael*, and every Male of his Family; and every Male Child on the eighth day after they were born. And whereas GOD's deſign in beſtowing his Bleſſings is, that they ſhould be, in ſome Manner, the Reward of Men's Piety and Obedience to his Laws, He gave *Abraham* this Opportunity of exerciſing his Piety and Hoſpitality. As *Abraham* (ſaith the Sacred Text) ſat at his Tent Door, he lift up his Eyes, and ſaw three Men (or rather the three Perſons of the bleſſed *Trinity*, in the ſhape of Men, as the Sequel of this Narrative inſinuates) coming towards him; whereupon he ran to meet them, and having bowed down to the Ground, he prayed them to tarry a while, that their Feet might be waſhed, and that he might ſet ſome Meat before them. To which they anſwer'd: *Do as thou haſt ſaid.* *Abraham* hereupon went to *Sara*, and order'd her to bake ſome Bread quickly, mean while he himſelf ran to the *Herd*, fetch'd a fat *Calf*, and gave it to his Servant, and order'd him to dreſs it. Which done, he took Milk and Butter, and the *Calf*, and ſet it before them, and ſtood by them under a Tree at his Tent's Door, and they did eat. *And they ſaid unto him* (theſe are the very Words of the Scripture) *where is* Sara *thy Wife? And he ſaid, behold, in the Tent. And* He *ſaid*, ('tis one of the three that ſpeaks) *I will certainly return unto thee according to the time of Life; and lo,* Sara *thy Wife ſhall have a Son. And* Sara *heard it in the Tent door, which was behind him. Now* Abraham *and* Sara *were Old and well ſtricken in Years, and it ceaſed to be with* Sara *after the manner of Women: Therefore* Sara *laughed within herſelf, ſaying: After I am waxed Old ſhall I have Pleaſure, my Lord being Old alſo? And the Lord* (obſerve it is one of the three that ſpeaks) *ſaid unto* Abraham; *wherefore did* Sara *laugh, ſaying, ſhall I of a ſurety bear a Child, which am Old? Is any thing too hard for the Lord.*

Sara being thus reproved, denied to have laughed, but the LORD inſiſted upon the Accuſation, affirming ſhe had ſo done: And then they aroſe, and looked towards *Sodom*; and *Abraham* went with them to bring them on their way: And the LORD being reſolved to deſtroy *Sodom* and *Gomorrah*, would not conceal it from *Abraham*. He therefore told him, that the cry of *Sodom* and *Gomorrah* was great, and their Sin was very grievous. *Abraham* being moved with Pitty and Compaſſion for thoſe Wretches began to expoſtulate with GOD for them. *Wilt thou alſo* (ſaid he) *deſtroy the Righteous with the Wicked? Peradventure there be fifty Righteous within the City, wilt thou alſo deſtroy, and not ſpare the Place for the fifty Righteous that are therein? Far be it from thee to do after this manner, to ſlay the Righteous with the Wicked: And that the Righteous ſhou'd be as the Wicked. Far be this from thee: Shall not the Judge of all the Earth do Right.*

To this feeling Expoſtulation the LORD made Anſwer, *If I find in* Sodom *fifty Righteous within the City, then will I ſpare all the Place for their ſakes.* *Abraham* having gained thus far, but being apprehenſive that the Town would come ſhort of this Number of Righteous Perſons, was reſolved to diminiſh the Number: *Behold now,* ſaid he, *I have taken upon me to ſpeak unto the Lord, tho' I am but Duſt and Aſhes: Peradventure there ſhall lack five of the fifty Righteous: Wilt thou deſtroy all the City for lack of five?* The LORD anſwer'd: *If I find there fourty five, I will not deſtroy it.* *Abraham* urged yet farther: *Peradventure there ſhall be forty found there.* The LORD anſwer'd, *I will not do it for forty's ſake.* Then

Abra-

Abraham pleaded for thirty; for twenty, and even (tho' with apprehenſion of offending GOD) for ten; and he received the ſame anſwer. All which, by the way, is written for our Inſtruction, to let us underſtand how ready and willing Almighty GOD is to ſpare a vaſt Multitude for the ſake of a few Righteous Perſons; ſince he would have ſpared *Sodom* for ten only, were there ſo many Righteous in it. But it ſeems that unfortunate City could not make up this Number, and therefore GOD had decreed its deſtruction; yet ſtill ſo as to ſave the only Righteous Man *Lot*, and his Family that was there to be found: And in order hereunto, the LORD ſent two Angels (in the ſhape of Men, no doubt, elſe how cou'd they be ſeen?) to *Sodom*, the Evening before that City was deſtroyed, to warn *Lot*, and even to compel him, in a Manner, to leave this Wicked Place. When the Angels appeared at the Gate of *Sodom*, Pious *Lot*, who happen'd to ſit there at that time, roſe up to meet them, and prayed them earneſtly to come to his Houſe, and lodge with him that Night, and having by much intreaty prevail'd upon them to accept of his kind offer, he brought them in and prepared a Supper for them: But before they ſat down the Men of *Sodom*, both Old and Young, from every quarter of the City came and ſurrounded *Lot*'s houſe, and charged him to deliver unto them the Men that had gone in to him, that they might know them, that is, ſatiate their Luſts upon them. Which abominable ſin of Man with Man, ſo much againſt Nature, was ever ſince called *Sodomy*. Pious *Lot*, whoſe Righteous Soul was grieved to ſee their Abominations, earneſtly entreated them to deſiſt from ſuch Wickedneſs, and even offer'd to deliver unto them his two Virgin Daughters, rather than violate the Rules of Hoſpitality, in abuſing Strangers that came to his Houſe. But they were ſo far from liſtening to his wholeſome advice, that after ſome virulent Reproaches they would break his Door, and force their way into his houſe: Whereupon the Angels drew in *Lot*, and ſhut the Door, and ſtruck all thoſe that were about the Houſe with blindneſs, ſo that they could not find the Door. Gen. 19.

In the Morning early next day, the Angels commanded *Lot* and his Wife and his two Daughters to be gone out of the Town in all haſte; and, to preſs them the more earneſtly, they took them by the Hands and led them away, charging them not to look ſo much as back. And when they were gone out of the Town, the LORD rained Brimſtone and Fire from Heaven upon *Sodom* and *Gomorrah*, and deſtroyed them both, with all their Inhabitants, and even all that grew on the Ground, ſo that the Place where theſe unfortunate Cities ſtood, was turned into a Lake of Sulphurous Slimy Matter, and continues ſo unto this day, as a Monument of the Abominable Impiety of the Inhabitants that dwelt in them: And even *Lot*'s Wife, whoſe heart, it ſeems, was fixt upon *Sodom*, was turned into a Pillar of Salt for looking back; and ſtands upon Record, as an Example of GOD's Vengeance upon ſuch as ſet their Affections upon the Wicked Pleaſures of this World. But to return to *Abraham* and *Sara*.

When the time was come that GOD had promis'd to viſit *Sara*, He accordingly did; and ſhe conceived, and bare a Son; and *Abraham* perceiving then effectually that GOD had given her cauſe to Rejoice and Laugh, he called his Son's Name *Iſaac*, which in the *Hebrew* Tongue ſignifies, *I have laughed*; and on the eighth day, Purſuant to GOD's Command, *Abraham* Circumciſed the Child, being then himſelf an hundred Years Old: And when *Iſaac* grew, and was weaned, *Sara* could not endure Gen. 21.

that *Iſmael* the Son of her Handmaid *Agar* ſhould be in the Houſe with her Son *Iſaac*; ſhe therefore intreated *Abraham* to turn out *Agar* and her Son: This *Abraham* was loath to do, However being admoniſhed by GOD to do what *Sara* had deſired, he ſent away *Agar* and her Son, and Comforted himſelf with the hopes of ſeeing *Iſaac* grow up, of ſucceeding him in his Wealth, and Propagating his Family. But as there is no humane Comfort or Pleaſure, but what is mix'd with ſome Allay of Sorrow, ſo *Abraham* had, in a few Years after, one of the ſevereſt Tryals that any Mortal cou'd well bear: For the ſame GOD, who had but a few Years before, promiſed to bleſs him, to give him and his Poſterity all the Land he cou'd ſee, and to make his Seed Numberleſs as the Stars in the Firmament; commanded him to take his Son, the only hopes and ſupport of his Family, and to Sacrifice him upon the Mount he would ſhew him, even before he was of Age to leave Iſſue; and this in ſuch Terms, and attended with ſuch Circumſtances, as were moſt proper to excite his Sorrow, and
Gen. 22. put his Obedience to the utmoſt Stretch. *Take now* (ſaith GOD unto him) *thy Son, thine only Son* Iſaac, *whom thou loveſt, and get thee into the Land of* Moria; *and offer him there, for a burnt Offering upon one of the Mountains, which I will tell thee.* All this notwithſtanding, Faithful *Abraham*, who believed that GOD was able to raiſe him Children out of the very Stones, as St. *Paul* ſaith, readily obeyed, ſtrowed his Aſs, took two of his Servants and his Son *Iſaac* along with him, and went his way in order to put in Execution what GOD had commanded him. On the third day he lift up his Eyes and ſaw the fatal Mount afar off. Whereupon he commanded his Servants to tarry there, took a Knife and Fire in his Hand, laid the Wood upon *Iſaac*'s back, and went up the Mountain. As they were going up, the Innocent Lamb *Iſaac* ask'd *Abraham* a Queſtion, that was able to pierce the heart of a tender Father. *Father*, ſaid he, *here is the Fire and the Wood, but where is the Victim for the burnt Offering?* Tho' nothing could more ſenſibly touch *Abraham* than this Queſtion; eſpecially coming from the Mouth of him that was to be the Victim; yet he did not in the leaſt faulter in his Obedience to GOD's Commands, being content to ſay: *My Son, GOD will provide himſelf a Victim for a burnt Offering*: And ſo went on, 'till he came to the Place which GOD had told him: And having built an Altar, he laid the Wood in order, and bound his Son *Iſaac* and laid him on the Altar upon the Wood, and took the Knife in his hand to ſlay his Son. Thus far did Almighty GOD try *Abraham* and ſuffer him to proceed; but ſeeing the readineſs of his Faith, and his willing Obedience, He wou'd let him go no farther: Wherefore He cauſed His Angel to call upon him with a loud Voice, juſt as he was going to give the fatal ſtroke, and ſay: Abraham, Abraham, *lay not thy hand upon the Lad, neither do any thing unto him; For now I know that thou feareſt GOD, ſeeing thou haſt not withheld thy Son, thine only Son from me.* This no doubt, was a Meſſage very acceptable to Faithful *Abraham*; he therefore ſtopt his hand, and as he lift up his Eyes, he ſaw a Ram caught by the Horns in a Thicket; this he took and offer'd as a burnt Offering inſtead of his Son. Then the Angel was ſent with this Second Meſſage to him as the Reward of his Faith and Obedience: *By my ſelf have I ſworn, ſaith the Lord, becauſe thou haſt done this thing, and haſt not withheld thy Son, thine only Son; that in Bleſſing I will bleſs thee, and in Multiplying I will Multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea ſhore; and thy Seed ſhall poſſeſs the Gates of his Enemies; and in thy Seed*

ſhall

ſhall all the Nations of the Earth be bleſſed: Becauſe thou haſt obeyed my Voice. So *Abraham* and his Son *Iſaac* returned home with joyful hearts, loaden with Heavenly Bleſſings not only for themſelves and their Seed, but alſo for all the Nations of the Earth, which was made good unto them in the Perſon of Jesus Christ, the Son of *David*, the Son of *Abraham*.

In ſome time after theſe things, *Sara* the Wife of *Abraham*, and the Mother of *Iſaac* died in *Hebron*, in the Land of *Canaan*; and when the days of her Mourning were over, *Abraham* Purchaſed a Field called in the *Hebrew* Tongue *Machpelah*, that is, a double Cave, from *Ephron* the Son of *Heth*, for a burying Place, and there buried *Sara*, being then one hundred and twenty ſeven Years Old. Now *Abraham*'s chief Care being to ſee his Son *Iſaac* well Marry'd before his death, he called to him the eldeſt of his Servants, the Man that govern'd his Family, and cauſed him to put his hand under his Thigh (this being the Formality in the Adminiſtring of an Oath in the days of *Abraham*) and to Swear unto him by the Lord God of Heaven that he would not take a Wife unto his Son of the Daughters of the *Canaanites* among whom he dwelt; but that he would go into *Abraham*'s Native Country, and among his Kindred, and take a Wife from among their Daughters for him. The Servant readily obeyed, and ſwore as *Abraham* had deſired, and went forthwith to *Meſopotamia*, and brought thence *Rebecca*, the Daughter of *Bathuel*, the Son of *Nachor*, *Abraham*'s brother; and preſented her to *Iſaac*, and *Iſaac* took her to his Wife, and led her to his Mother *Sara*'s Tent, being then forty Years Old.

Gen. 23.

Gen. 24.

Faithful *Abraham* having thus happily ſettled his Son and Heir, and finding that he had as yet ſome Years to Live, he took another Wife named *Kethura* and begat Children, to whom he gave Gifts, and ſent them away, leaving all his Wealth to *Iſaac*; and ſo died in a good Old Age and full of Years, being then one hundred and ſeventy five Years of Age, and was buried by his Sons *Iſaac* and *Iſmael*, where he had buried his Wife *Sara* in the Cave called *Machpelah*. And however this Son of Promiſe had inherited the Wealth and Bleſſings of his Father, yet was he not free from Sorrow, for his Wife *Rebecca* was barren for many Years: He therefore prayed to God for his Wife, and God heard his Prayer, and *Rebecca* conceived of Twins. In ſome time after, ſhe felt the Children ſtrugling in her Womb (a preſage of their future ſtrugling for the Inheritance of their Father) this ſurprized *Rebecca*; but being a Pious Woman ſhe addreſſed her ſelf to Almighty God and conſulted him thereupon. To whom God gave this anſwer: *Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy Bowels, and the one ſhall be ſtronger than the other; and the Elder ſhall ſerve the Younger.* This the Event proved to be true. Mean while *Rebecca* was delivered of Twins: The firſt that appeared, was red and hairy all over, and was therefore called *Eſau*, that is, in the *Hebrew* Tongue *Hairy*. The Second came after holding in his hand the Heel of the Firſt; for which he was called *Jacob*, that is in the ſame Tongue, *a Supplanter*; *Iſaac* being then threeſcore Years Old.

Gen. 25.

When *Eſau* and *Jacob* grew up: As the Complexion of their Bodies was different, ſo was that of their Minds alſo. And therefore they choſe different Occupations, and Diverſions; *Eſau* delighting very much in hunting, for which his Father *Iſaac* loved him, having often eaten of his Veniſon; while *Jacob* took Pleaſure in dwelling in Tents and keeping Company with his Mother; for which ſhe loved him more than ſhe did *Eſau*.

It happened that, as *Jacob* was one day dreſſing a Meſs of Pottage for himſelf, *Eſau* came home from the Fields exceeding Hungry, and prayed his brother *Jacob* to give him the Pottage. Yes, anſwer'd *Jacob*, if you ſell me your birth Right for the ſame. What doth my birth Right avail me, replyed *Eſau*, while I periſh with hunger? Confirm the bargain with an Oath then, ſaid *Jacob*, and you ſhall have the Pottage. Then *Eſau* ſware unto *Jacob*, and *Jacob* gave him the Pottage and Bread; and when *Eſau* had eaten thereof he aroſe, went his way and deſpiſed his birth Right, having ſold the ſame for a Meſs of Pottage; as many Men do now adays; that is, exchange their birth Right in Heaven (whereof this of *Eſau* was a Type) for as inſignificant a Pleaſure in this Life, as a Meſs of Pottage was in compariſon of *Eſau*'s birth Right. To proceed.

When *Iſaac* grew Old, and his Sight began to fail, he call'd to his Son
Gen. 27. *Eſau*, and ſaid unto him: My *Son, I now am grown Old, and I do not know the day of my Death; take therefore thy Weapons, thy Quiver and thy Bow, and go to the Field and take me ſome Veniſon, and make me ſavoury Meat, ſuch as I love, and bring it to me, that I may eat thereof; and that my Soul may bleſs thee before I die.* *Eſau* no ſooner went out to fulfil his Father's Commands, when *Rebecca*, who, it ſeems, over-heard what *Iſaac* had ſaid to *Eſau*; came to *Jacob* and told him the ſame: *Go therefore*, ſays ſhe, *to the Flock, and bring me home two fat Kids, and I will make ſavoury Meat for thy Father, that he may eat out of thy Hands, and bleſs thee before his Death.* Innocent *Jacob*, who knew very well, that tho' his Father had loſt the ſenſe of ſeeing, yet not that of feeling, made this modeſt and prudent Anſwer: My *Brother* Eſau *is hairy, and I am ſmooth; perhaps my Father will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a Curſe upon me, and not a Bleſſing.* *Upon me be thy Curſe*, replied *Rebecca*, *only go, my Son, and fetch me the Kids.* *Jacob* went and fetch'd the Kids, and *Rebecca* went and made ſavoury Meat; and ſhe *took the goodly Raiment of* Eſau, *which were with her in the Houſe, and put them upon* Jacob, *and cover'd the naked parts of his neck and hands with the Kid's Skins, and gave the Savoury Meat, and the Bread ſhe had provided into the hands of* Jacob; *and he came unto his Father, and ſaid*: My *Father*: Iſaac *ſaid, Here: Who art thou my Son? I am*, ſaid Jacob, Eſau *thy firſt born. I have done as thou didſt order me: Ariſe I pray thee, ſit and eat of my Veniſon, that thy Soul may bleſs me.* *Iſaac* being ſomewhat ſurprized to find *Eſau* return ſo ſoon asked him, *how he came to find his Game ſo quickly? Becauſe*, replied Jacob, *the Lord thy GOD brought it to me.* *Iſaac* being as yet not well ſatisfied, cauſed *Jacob* to draw near him, that he might feel him and try whether he was his eldeſt Son or not: And when he had felt his neck and hands, he ſaid: *The Voice is indeed* Jacob's *voice, but the hands are the hands of* Eſau: Therefore, to ſatisfie himſelf further, he asked him again: *Art thou my Son* Eſau. *Jacob* anſwered, *I am: Bring me then*, ſaid *Iſaac thy Veniſon, that I may eat, and my Soul may bleſs thee.* *Jacob* brought him the Meat, *and he did eat; and Wine, and he drank.* Then ſaid Iſaac, *come near me, and kiſs me, my Son.* When Jacob *came near and kiſſed him*, Iſaac *ſmelt the ſweet ſmell of his Raiment*, and thus did he bleſs him: *Behold the ſmell of my Son is as the ſmell of a field which the Lord hath bleſſed. GOD give thee therefore of the dew of Heaven, and the fat of the Earth, and Plenty of Corn and Wine. May People ſerve thee, and Nations adore thee: Be thou Lord over thy Brethren, and may thy Mother's Sons bow down to thee: Curſed be he, who curſeth thee, and who bleſſeth thee may he be repleniſhed with bleſſings.*

Thus

Thus *Jacob* got the bleſſing, which *Iſaac* had deſigned for *Eſau*; in appearance, indeed, after a Fraudulent Clandeſtine manner, but in reality, after GOD's own Ordinance and Appointment: For ſo had GOD, who, as Sovereign Lord and Master of all Things, can diſpoſe of Inheritances and birth Rights according to his good Pleaſure, decreed, that in the Seed of *Jacob* all Nations ſhould be bleſſed; and that the Sons of *Eſau* ſhould ſerve the Sons of *Jacob*, Purſuant to the Anſwer which GOD gave to *Rebecca*: *The Elder ſhall ſerve the Younger.* Nor was *Jacob* guilty of a Lye, when he told his Father *Iſaac*, that he was his Firſt born *Eſau*; For in reality he was ſo then, both by the Appointment of GOD, and by a formal Contract, confirm'd with an Oath by which *Eſau* had Sold him his birth Right, tho' for a Trifle, as many a Man has often done ſince. And as to *Rebecca*'s Proceedings, ſhe was only, in my Opinion, GOD's Inſtrument in bringing about the matter ſo as that *Jacob* ſhou'd get the bleſſing of his Father, and inherit the Promiſes, and become the Firſt born, in whoſe Seed all the Nations of the Earth were to be bleſſed. But this being the buſineſs of Divinity rather than Hiſtory, I ſhall return to *Eſau*.

Jacob was ſcarce gone out from his Father when *Eſau* came in with ſavoury Meat made of the Veniſon which he had caught, and prayed his Father to ſit and eat. *Iſaac* in ſome ſurprize ask'd; who it was that ſpoke to him: And when *Eſau* had anſwered: *I am thy Firſt born* Eſau, *Iſaac* trembled, and was amazed beyond expreſſion: *Who is he then*, ſaid he, *that a while agoe hath taken Veniſon, and brought it me, and I have eaten of all before thou cameſt, and have bleſſed him? Yea, and he ſhall be bleſſed.* When *Eſau* heard theſe Words, he cryed moſt bitterly, and ſaid: *Bleſs me alſo, O my Father!* *Iſaac* replyed: *Thy Brother came Subtily and hath taken away thy bleſſing.* *Rightly*, ſaid *Eſau*, *was he named* Jacob; *for he ſupplanted me twice*: *He took away my birth Right before, and now he hath taken away my bleſſing*: *But Father* (continued he) *haſt thou not reſerved a bleſſing for me?* *I have made him*, anſwer'd Iſaac, *thy Lord, and all his Brethren have I given him for Servants, and with Corn and Wine have I ſuſtained him; and what ſhall I do now unto thee my Son?* *Eſau* being hereupon exceedingly perplext, and perceiving that he cou'd not prevail with his Father to recal the bleſſing which he had given to *Jacob*, he uſed his utmoſt efforts to extort a Bleſſing for himſelf: *Haſt thou*, ſaid he, *but one bleſſing, my Father? Bleſs me, even me, O my Father*; and this he utter'd with Crys and Tears, which, by the way, ſhews how valuable the Parents bleſſing is, and was always eſteem'd.

Iſaac being moved at the Tears of *Eſau* ſaid at laſt: *In the Fat of the Land, and in the Dew of Heaven from above ſhall thy bleſſing be; by thy Sword ſhalt thou live, and ſhalt ſerve thy Brother*: *And it ſhall come to paſs, when thou ſhalt have dominion, that thou ſhalt break his Yoke from off thy Neck.* This bleſſing, however inſignificant in compariſon of that of *Jacob* was ſome Comfort to *Eſau*, eſpecially conſidering that he was to ſhake off at laſt the Yoke of his Brother, which he thought intollerable; he therefore departed, with an Intention notwithſtanding to kill his Brother *Jacob* ſo ſoon as the Mourning for his Father's Death, which he then believed to be near at hand, was over. But *Rebecca*, whom GOD had appointed as well, in a manner, an Angel Guardian, as a Mother, to watch over the ſafety of *Jacob*, coming to hear of *Eſau*'s Reſolution, conſulted with her Husband *Iſaac* about a Wife for *Jacob*, which ſhe ſaid, was Death to her, ſhould ſhe be any of the Daughters of the Land of *Canaan*, without diſco-

vering the wicked Intentions of *Eſau*. Whereupon *Iſaac* called *Jacob* and renewed all his bleſſings to him, and charged him upon the ſame, to go to *Padan-Aram* in *Meſopotamia*, to the Houſe of *Bathuel*, his Mother's Father, and to take a Wife from thence of the Daughters of *Laban*, his Mother's Brother. *Jacob* readily obeyed, and went forthwith to *Meſopotamia*, and came to the Houſe of *Laban* his Mother's Brother, who had, at that time, two Daughters; the Elder called *Leah*; and the Younger, *Rachel*; this was beautiful, but *Leah* was Bleer-ey'd. *Jacob* was not long there when he fell in love with *Rachel*, and offer'd her Father to ſerve him
Gen. 29. Seven Years for her: For it ſeems it was not the Cuſtom in thoſe days, to get Portions with Wives, but rather to buy or purchaſe them.

The Condition being accepted, *Jacob* ſerved *Laban* ſeven Years for fair *Rachel*, and they ſeem'd unto him but a few days for the Love he had to her. When the ſeven Years were over, *Jacob* demanded *Rachel*; but inſtead of her *Leah* was cunningly conveyed into the Bed to him, ſo as that he did not perceive it until the next Morning. *Jacob* hereupon Expoſtulated with his Father-in-Law for playing him ſuch a Trick, but cou'd get no other ſatisfaction than this: That it was not the Cuſtom among them to Marry the Younger before the Firſt born: Fulfil then, ſaid *Laban*, the other ſeven Years, and you ſhall have *Rachel* alſo. This Condition, however grievous to a Man ſo much in love, *Jacob* accepted, and performed; ſo that he became the Husband of both the Daughters of *Laban*.

But as the moſt beautiful Wife is not always the moſt fruitful, ſo it happen'd to beautiful *Rachel*: For ſhe was a long time barren, while Bleer-ey'd and hated *Leah* was fruitful and brought Children. Her Firſt born ſhe called * *Ruben*, the Second † *Simeon*, the Third * *Levi*, and the Fourth ‡ *Juda*; theſe four Sons bare *Leah*, and then left bearing.

* *i. e.* Filius viſionis.
† Audavit afflictionem.
* Jungetur mihi.
‡ Laudabo Dominum.

Rachel perceiving the Fecundity of her Rival, was grieved to the Heart, and even to death, becauſe ſhe did not bear, and therefore, to compenſate in ſome manner her barenneſs, ſhe deſired her Husband *Jacob* to take her Handmaid *Bilha*, that by her ſhe might, at leaſt, have Children, who ſhould be called after, and depend of her. *Jacob* being willing to gratify his beloved *Rachel* in all things, took *Bilha*, who conceived and bare a Son. Him *Rachel* took with great Joy to herſelf, and called his Name * *Dan*, adding withal that GOD had judged in her Favour, and heard her Voice, *Bilha* conceived again, and bare another Son: Him alſo *Rachel* took with no leſs Joy than the former, and named him † *Nepthali*.

* *i. e.* Judicavit.
† *i. e.* Luctatio.

Leah perceiving how induſtrious her Siſter was in getting Children by the means of her Handmaid, was reſolved not to be behind hand with her, She therefore took her own Handmaid *Zilpha*, and gave her to *Jacob*, this alſo conceived, and bare a Son, whom *Leah* called * *Gad*: And again ſhe bare another Son, and *Leah* called him ‡ *Aſher*.

* *i. e.* Proſperitas.
‡ *i. e.* Beatitude.

In ſome time after GOD viſited *Leah* again, and ſhe bare *Jacob* two Sons more, whom ſhe called * *Iſſachar* and † *Zabulum*; and a Daughter, named *Dina*. All this while fair *Rachel* was barren, but did not conſider that GOD's deſign in keeping her ſo was to humble her, and fit her for bringing a Son, who ſhou'd in time equal all the Sons of her Rival, or rather be their Lord and Maſter, yea, and the Saviour of them, of their Father, and of all his Family. GOD did then in his own good time remember *Rachel*, and heard her Prayers and Tears; and ſhe conceived and bare a Son, and called him * *Joſeph*, ſaying, The LORD ſhall add to me another Son.

* *i. e.* Mercēs.
† *i. e.* Dos.
* *i. e.* Addet.

Jacob

Jacob having now eleven Sons and one Daughter, ſpoke to *Laban* his Father-in-Law, and prayed him to give him leave to return to his own Country: But *Laban* perceiving that GOD had bleſſed and increaſed his Wealth exceedingly while *Jacob* ſerved him, he intreated him to continue ſtill with him, and even offer'd him any Reward he ſhould himſelf propoſe. Upon theſe Terms *Jacob* reſolved to ſtay and ſerve him; and however *Laban* had ſeveral times alter'd his Conditions with *Jacob*, yet *Jacob*'s Wealth increaſed ſo as to have much Cattle, and Men ſervants, and Maid ſervants, and Camels, and Aſſes, which created much Envy and Jealouſie to him from the Sons of *Laban*; in ſo much that they gave out, that *Jacob* had taken away all their Father's Subſtance. *Jacob* being hereupon in great perplexity, GOD appeared unto him, and commanded him to return to the Land of his Father's, and aſſured him that he would protect him. Whereupon *Jacob* took his Wives and his Children, and all his Servants and Cattle, and all his Goods, and went on towards the Land of *Canaan*. *Laban* being informed that *Jacob* had fled away, purſued him with all his Brethren ſeven days journey, and overtook him at *Galad*: But GOD appeared in a Dream to *Laban*, and charged him to do no harm to *Jacob*; ſo that after ſome Expoſtulations on both ſides, *Laban* returned home, and *Jacob* continued his Journey.

But as the Godly and Righteous are ſeldom in this World without Croſſes and Afflictions, ſo it happen'd to *Jacob*: For having ſent Meſſengers before him to acquaint his brother *Eſau* with his coming, and with the mighty Wealth wherewith GOD had bleſſed him; the Meſſengers returned and informed him that *Eſau* was coming to meet him with four hundred Men. *Jacob* being hereupon in great Fright and Diſtreſs, like a prudent Man, divided his Men, his Flocks, and his Herds, and his Camels into two Bands; concluding that in Caſe *Eſau* ſhould ſmite one Band, the other might eſcape: And then he had recourſe to the GOD of his Fathers *Abraham* and *Iſaac*, with Sacrifices, Prayers, Tears and Supplications, ſaying: *O GOD of my Father* Abraham, *and GOD of my Father* Iſaac, *the Lord which ſaid unto me: Return unto thy Country, and to thy Kindred, and I will deal well with thee: I am not worthy of the leaſt of all the Mercies, and of all the truth, which thou haſt ſhewed unto thy Servant; for with my Staff I paſſed over this* * Jordan, *and now I am become two Bands. Deliver me I pray thee from the hand of my Brother, from the hand of* Eſau: *For I fear him, leſt he come, and ſmite the Mother with the Children.* *Jacob* having performed theſe Religious Duties, ſent other Meſſengers before him with Preſents to Appeaſe his brother *Eſau*, two hundred ſhe Goats and twenty he Goats, two hundred Ews and twenty Rams, thirty Milch Camels with their Colts, forty Kine and ten Bulls, twenty ſhe Aſſes and ten Foles. Theſe he commanded his Servants to lead, every Drove by it ſelf, and upon the Queſtion, to anſwer his brother *Eſau*, they were Preſents his brother *Jacob* had ſent to him. By this means *Eſau* who came in all Probability, with a deſign to deſtroy *Jacob* and all that he had, was Appeaſed, and his Wrath changed into tenderneſs and love, as we ſhall ſee hereafter. While *Jacob* expected, with a heavy Heart, to hear what effect his Preſents would have upon his Brother, there appeared an Angel unto him by Night, in the ſhape of a Man, and wreſtled with him until Morning; and when he cou'd not prevail he deſired *Jacob* to let him go: But *Jacob* wou'd not until he had bleſſed him. What is thy Name, ſaith the Angel? *Jacob*, ſaid he. *Thy Name*, quoth the Angel, *ſhall be called no*

Gen. 32. 9.

* *i. e.* This River.

* *i. e.* A mighty Man of God.

more Jacob, *but* *Iſrael : *For as a Prince haſt thou power with* GOD, *and with Men, and haſt prevailed.* Thus *Jacob* got a new Name, as *Abram* was changed into *Abraham*, and *Sarai* into *Sara*; and hence it is that the Poſterity of *Jacob* have been ever ſince called the Children of *Iſrael*. To proceed. In a few hours after *Jacob*'s Conference with the Angel, he liſt up his Eyes, and ſaw *Eſau* and his four hundred Men coming towards him. *Jacob* hereupon put his Wives and his Children in the beſt Order the ſhortneſs of the time would permit, to receive his Brother; but ſo as to put *Rachel* whom he moſt loved and her Son *Joſeph* furtheſt off, not knowing what might be *Eſau*'s deſign; and then he went on, and bowed down to the Ground ſeven times : When *Eſau* ſaw his Brother *Jacob* he ran and embraced him, and wept, and changed his Wrath into the moſt tender Affection; inſomuch that he invited him to come and dwell with him; and even reſolved to ſtay and to accompany him all the way. But *Jacob*, after the moſt tender Expreſſions of Love and gratitude for ſuch Favours, prayed *Eſau* to go on Homewards before him, aſſuring him, that he would follow him with all the haſte, the tenderneſs of his Children, and the heavineſs of his Cattle that were big with young ones, would allow. And ſo the two Brothers parted, *Eſau* to his own Houſe, and *Jacob* towards *Sichem*, where he ſojourned for a ſhort while only, being forced to leave that place, by reaſon his Sons had in one Day killed all the *Sichemites* upon account of their Siſter *Dinah*, whom *Sichem* the Son of *Hamor* had Deflowred.

In ſome time after *Rachel* Conceived, and being in hard Labour the Mid-Wife ſaid unto her; *Fear not, for you ſhall have another Son* : And as her Soul was juſt upon departing, ſhe called his Name *Benoni*. That is, *the Son of my Grief*. But *Jacob* called him *Benjamin*, that is, *the Son of my Right Hand*. Here *Rachel* Died, and was buried in *Bethlehem*. About this Time *Iſaac was One Hundred and Fourſcore Years Old, and he Died,* Gen. 35. *and was gathered unto his People, and buried by* Eſau *and* Jacob *with his Father* Abraham *in* Macpelah.

Jacob by this time had twelve Sons, viz. *Ruben*, *Simeon*, *Levi*, *Juda*, *Dan*, *Nephtali*, *Gad*, *Aſher*, *Iſſachar*, *Zabulum*, *Joſeph*, and *Benjamin*. Theſe were the Children of *Iſrael*, and the Men who increaſed ſo mightily in *Egypt*; and from whoſe Loins ſprung the People and Princes, whoſe Lives and Actions take up almoſt all the reſt of the Old Teſtament. And whereas *Joſeph* the Elder of the two Sons of *Rachel* was the Chief Inſtrument, under GOD, of their going down into *Egypt*, it will be requiſite to give a more particular Account of his Life, that the Reader may ſee how the Providence of GOD brings matters about, ſo as, that that which is deſign'd by Wicked Men for the ruin and deſtruction of the Innocent, proves to be the Means of exalting their Glory, and promoting their Honour.

Gen. 37. *Joſeph* then, ſaith the Scripture, was beloved by *Iſrael* beyond all his Children, becauſe he was the Son of his Old Age, and of his belov'd *Rachel*; and being then ſeventeen Years of Age, his Father made him a Parti-colour'd Coat. And as he was one day with his Brethren, he told them he had dreamed a dream. *It ſeemed to me*, ſaid he, *that we were in the Fields binding Sheaves, and that my Sheaf aroſe and ſtood upright, and your Sheaves ſtood round about it, and adored it.* This his Brethren took ill, and ſaid : *What! Shalt thou be our King, and ſhall we be Subject to thy Dominion?* Again he dreamed another dream which he told his Brethren in the

the preſence of his Father. *I ſaw*, ſaid he, *in a Dream, the Sun and the Moon, and eleven Stars adore me.* His Father, indeed, did reprove him for telling his Dream. *What*, ſays the Father, *is this Dream that thou haſt dreamed? Shall I and thy Mother and thy Brethren adore thee upon Earth?* But his Brethren did mortally hate, and envy him; and could not afford him a good Word.

In ſome Days after, *Iſrael*, that is, *Jacob* commanded *Joſeph* to go viſit his Brethren, who were feeding their Flocks in *Sichem*, and bring him word how things fared with them. *Joſeph* goes ſtrait to *Sichem*, but did not find his Brethren; and as he wandred about the Fields a certain Man told him, *he heard his Brethren ſay they would go to* Dothain. Thither *Joſeph* repaired: But his Brethren no ſooner ſaw him affar off, when they cryed out: *Behold the Dreamer! Come let us kill him, and caſt him into a Pit, and then we ſhall ſee what will become of his Dreams.* This, it ſeems, was the Opinion of them all except *Ruben* and *Juda*. But *Ruben* perceiving that it was in vain for him to attempt by open force to deliver *Joſeph* out of their Hands, bethought himſelf of a Stratagem. *Let us not kill him*, ſaid he, *nor ſhed his Blood, for he is our Brother; but let us caſt him into this Pit, that is in the Wilderneſs.* This they all agree to: And when *Joſeph* came to them, they ſtript him of his parti-colour'd Coat, and caſt him into a Pit, which by good luck had no Water, and they ſat down all to eat Bread, except *Ruben*, who it ſeems went out of the way, either to attend his Flock, or to Mourn for the diſaſter of *Joſeph*. The Brethren were not well ſat down when they ſaw *Iſmaelite* Merchants going by, and carrying Spice, and Balm, and Myrrhe down into *Egypt*. Whereupon *Juda* ſpoke to his Brethren, and ſaid: *What will it profit us to kill our Brother, and conceal his Blood? Let us rather ſell him to the* Iſmaelites, *and let not our Hands be upon him; for he is our Brother and our Fleſh.* This Diſcourſe ſeem'd ſo plauſible to them, that they forthwith drew *Joſeph* out of the Pit, and Sold him to the *Iſmaelites* for twenty pieces of Silver; and thus was the Innocent Lamb made a Slave, and carried down into *Egypt*; mean while his Brethren took a Kid, and drew its Blood, and dipt *Joſeph*'s parti-colour'd Coat in the ſame, and then ſent it to their Father *Jacob*, with this memorable ſaying: *Hæccine eſt tunica Filij tui? This have we found; is it not the Coat of thy Son?* *Jacob* hereupon tore his Hair, and rent his Cloths, and cryed out with a loud Voice: *Fera peſſima devoravit* Joſeph; *An evil Beaſt hath devoured* Joſeph: And he Mourned and Lamented and would not be comforted.

But the GOD of his Fathers did not forſake *Joſeph*: For tho' he was Sold for a Slave in *Egypt* by the *Iſmaelites* to *Potiphar* the great Officer and Captain of *Pharao*'s Guards; yet was he ſoon made Steward of *Potiphar*'s Houſe, of his Goods, and of all that he had; and every thing that his Maſter had, both in the Houſe and in the Field, proſper'd, and was bleſſ'd of GOD for *Joſeph*'s ſake. But as there is ſeldom any conſtancy in human Happineſs, ſo *Joſeph*'s Repoſe was ſoon diſturbed: For his wicked Miſtreſs, being acted by the ſtings of her Luſt, caſt her Eyes upon him, and ſolicited him to commit the foul Sin of Adultery with her. To which faithful *Joſeph* made this return: *Behold my Maſter knoweth not what is with me in the Houſe, and he hath committed all that he hath into my Hands. There is none greater in this Houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou art his Wife: How then can I do this great Wickedneſs, and Sin againſt God?* One would have thought ſuch honourable Sentiments of Gratitude and Fidelity to her Husband, and of Piety to GOD, in a Youth, Gen. 39. 8, 9.

who had been but her Slave a little before; ſhould make her aſhamed of her Infidelity, and cauſe her to deſiſt from any ſuch Thoughts for the future. But it ſeems they had the quite contrary effect upon her, and ſerved only to edge her on the more: For ſhe ſlipt no opportunity of tempting and ſoliciting him every Day, tho' all in vain. At laſt, as *Joſeph* came in one Day, and was buſy in the concerns of his Maſter, his Miſtreſs perceiving that there was no body elſe in the Houſe, ſhe ran to *Joſeph*, and held him by the Coat, and would in a manner compel him to ſatisfy her Deſires; but generous *Joſeph*, finding that there was no other way to eſcape, left his Coat in her Hands, and ran away.

This procedure turned her Love for *Joſeph* into Rage and Fury againſt him: She therefore cryed out with all her Force for help, as if *Joſeph* would have Raviſhed her; and as a mark thereof, ſhe held *Joſeph*'s Coat 'till her Husband came in, and then related unto him, how *the* Hebrew *Slave* (ſo ſhe call'd *Joſeph*) *would have abuſed her.* The Husband hereupon took innocent *Joſeph*, who did not ſo much as deny the Fact, *and caſt him into Priſon*: But GOD did not abandon him, as appear'd ſoon after. For he was not long in Priſon when GOD *ſhewed him Mercy, and gave him favour in the Eyes of the Keeper of the Priſon, inſomuch that he committed unto* Joſeph's *Truſt, the Care both of the Priſon and Priſoners.*

In ſome time after, it happen'd that the Chief Butler, and chief Baker of *Pharao* King of *Egypt*, were committed to the ſame Priſon, for ſome Misdemeanors. Theſe two *dream'd, in one Night, each Man his Dream*; and being in great concern (after the manner of the *Egyptian* Superſtition) about the Interpretation of their Dreams; *oſeph*, whoſe province it was to overſee them, perceiving their Countenance alter d, asked the Cauſe of their Trouble. *We have*, ſaid they, *dreamed a Dream, and there is none to Interpret it. Do not Interpretations*, replyed *Joſeph*, *pertain unto* GOD? *Tell me, I pray you, your Dreams. In my Dream*, ſaith the Butler, *I beheld a Vine before me, in which were three Branches, that budded, and ſhot out their Branches, and their Cluſters brought forth ripe Grapes: And* Pharao's *Cup was in my hand, and I took the Grapes, and preſſed them into the Cup, and gave it into* Pharao's *hand. This is the Interpretation of thy Dream*, ſaith *Joſeph*: *The three Branches are three days; and three days hence* Pharao *ſhall lift up thy Head, and reſtore thee to thy former place, and thou ſhalt give his Cup into his hand, as thou didſt before. But think on me* (continued *Joſeph*) *when it is well with thee, and ſpeak unto* Pharao *about me; For, indeed, I was ſtolen out of the Land of the* Hebrews, *and tho' I have been caſt here into this Dungeon, yet was I Innocent.*

The Baker, ſeeing with what Ingenuity and Candor *Joſeph* had Interpreted the Butler's Dream, related his own, and ſaid: *I alſo was in my Dream, and behold I had three Baskets on my Head; and in the Uppermoſt Basket there was of all manner of bake Meats for* Pharao; *and the Birds did eat them out of the Basket upon my Head. The Interpretation of thy Dream* ſaith *Joſeph, is this: The three Baskets are three Days, and in three Days ſhall* Pharao *lift up thy Head from off thee, and ſhall hang thee on a Tree, and the Birds ſhall eat thy Fleſh from off thee.*

As *Joſeph* had ſaid, ſo it fell out: For on the third day, which was *Pharao*'s Birth-day, *Pharao* made a Feaſt for all his Servants, and he lifted up the Butler and reſtor'd him to his Place, but the Baker he caus'd to be hanged on a Tree. Yet did not the Butler remember *Joſeph*, but forgot him. *Two Years* after, it happen'd *that* Pharao *dreamed too, and when*

when he awoke in the Morning his Spirit was extremely troubled; and he ſent for all the Magicians and Wiſe Men of Egypt, *and told them his Dream; but there was none that cou'd Interpret it.* Whereupon the Butler bethought him of *Joſeph*, and ſaid unto *Pharao*: Sir, *I remember my faults this day*: Pharao *was wroth with his Servants, and put me and the Baker in Ward in the Captain of the Guards Houſe; and we dreamed a Dream in one Night, each Man his Dream: And there was there with us an* Hebrew *Young Man, Servant to the Captain of the Guards, and we told him our Dreams, and as he had Interpreted them, ſo it fell out: For he reſtored me to mine Office, but hanged the Baker.* Gen. 41.

Then Pharao *ſent for* Joſeph, *and they brought him haſtily out of the Dungeon, and he ſhaved himſelf, and changed his Raiment, and came in unto* Pharao. *And* Pharao *ſaid unto* Joſeph: *I have dreamed a Dream, and there is none that can Interpret it; but I have heard that thou canſt Interpret Dreams. Joſeph* modeſtly anſwer'd: *It is not in me to Interpret Dreams, but God ſhall give* Pharao *an Anſwer of Peace.* Then ſaid *Pharao*: *In my Dream I ſtood upon the bank of a River, and there came up out of the River ſeven Cows fat and fair, and they fed in a* Meadow: *And there came up after them ſeven other Cows, poor and lean, and ill-favour'd, and they devour'd the ſeven fat Cows; yet they continued ſtill ſo lean and ill-favoured, that it did not appear they had eaten them. So I awoke. And again, I ſaw, in my Dream, ſeven Ears of Corn full and fair upon one Stalk, and ſeven Ears withered, thin and blaſted, ſprung up after them, which devoured the ſeven full Ears: And I told this unto the Magicians, but there was none that could tell me the meaning the reof.*

Then ſaid *Joſeph* unto *Pharao*: *The Dream of* Pharao *is one. God doth ſhew* Pharao *what he is about to do. The ſeven fat Cows are ſeven Years; and the ſeven full Ears are ſeven Years. The Dream is One. And the ſeven lean Meager Cows, that came after them, are ſeven Years; and the ſeven wither'd blaſted Ears ſhall be ſeven Years of Famine. This is the thing* (continued *Joſeph*) *which I have ſpoken unto* Pharao: *What God is about to do he ſheweth unto* Pharao. *Behold, there ſhall come ſeven Years of great Plenty throughout all the Land of* Egypt; *and there ſhall ariſe after them ſeven Years of Famine, and all the Plenty ſhall be forgotten in the Land of* Egypt, *and the Famine ſhall conſume the Land. And the Plenty ſhall not be known in the Land, by reaſon of the Famine following: For it ſhall be very grievous. And for that the Dream was doubled unto* Pharao, *it is becauſe the thing is eſtabliſhed by God, and God will ſhortly bring it to paſs. Now therefore* (added *Joſeph*) *let* Pharao *look out a Man Diſcreet and Wiſe, and ſet him over the Land of* Egypt: *And let him appoint Officers over the Land, and take up the fifth part of the Land of* Egypt *in the ſeven Years of Plenty. And let them gather all the Food of thoſe good Years that come, and lay up Corn under the Hand of* Pharao, *and let them keep Food in the Cities. And that Food ſhall be for ſtore to the Land againſt the ſeven Years of Famine which ſhall be in the Land of* Egypt, *that the Land periſh not thro' the Famine.*

When *Pharao* and his Court had heard *Joſeph*'s Interpretation of the Dream, and his wholeſome Advice thereupon, they were exceedingly well pleaſed, *and it ſeemed good in their Eyes: Can we find,* ſaith *Pharao, ſuch a one as this, a Man in whom the Spirit of God is?* Then turning to *Joſeph*: *For aſmuch as God* (continued he) *hath ſhewed thee all this, there is none ſo Diſcreet and Wiſe as thou art. Thou ſhalt be over my Houſe, and ac-*

cording unto thy Word ſhall all my People be ruled : Only in the Throne will I be greater than thou. And Pharao *took off his Ring from his* Hand, *and put it upon* Joſeph's *Hand, and array'd him in Veſtures of fine* Linnen, *and put a gold Chain about his Neck, and made him ride in the ſecond Chariot which he had,* and cauſed his Miniſters to cry before *Joſeph: Bow down the Knee to the Ruler of all* Egypt : And, to compleat *Joſeph*'s Glory, *Pharao* changed his Name, and called him *Zaphnath-paaneah*, that is, *Revealer of Myſterious Things*; and even gave him to Wife *Aſſenath*, Daughter to *Potiphera* Prieſt of *On*.

Thus was *Joſeph* exalted to the higheſt pitch of Glory, and thus did the Providence of GOD reward his Piety and Chaſtity, and cauſed the Envy and Hatred of his Brethren to be the means of promoting him to the greateſt Honours; and in the perſon of *Joſeph* gave us to underſtand, that his Providential Care will never be wanting to the Righteous and Godly, even in their greateſt Diſtreſs. But to return.

Joſeph, ſaith the Scripture, was thirty Years Old when he appeared before *Pharao*; and being veſted with the Authority of *Pharao*, he went over all the Land of *Egypt*, which in the ſeven plenteous Years produced Corn, and Fruit, and Herbs in ſuch abundance, that they were numberleſs as the Sand. And *Joſeph* cauſed all the Granaries and Store-Houſes over all *Egypt* to be filled; laying up the Produce of the Fields in Store-Houſes in their reſpective Cities, to ſerve for Food in the Seven Years of Famine, which was to come. In the mean time there was Born unto *Joſeph* two Sons; The firſt he called **Manaſſes*, ſaying, *God hath made me to forget all my toil, and my Father's Houſe*; and the ſecond †*Ephraim*, adding, *God hath cauſed me to be fruitful in the Land of my Affliction.*

* From the radical Word *Naſſa*, which ſignifies to forget.

† From the radical Word *Para*, to fruſtify.

When the ſeven plentiful Years were ended, and the ſeven Years of Famine began, as *Joſeph* had foretold; there was a Dearth in all Lands; but in *Egypt* there was Corn in abundance, under the Hand of *Joſeph*, who open'd his Store-Houſes, and Granaries, and Sold Corn both to the Inhabitants of *Egypt*, and even to Strangers. *Jacob* all this while was in the Land of *Canaan*, where the Famine was exceeding great, as in all other Lands; and having underſtood that there was great plenty of Corn in *Egypt*, he commanded all his Sons, except *Benjamin*, to go thither and buy Corn. When *Joſeph*'s Brethren had appeared before him, and had Adored him, purſuant to the Dream he had formerly told them; tho' they little dreamt that the great Lord which they had then Worſhipped, was their Brother, whom they had Sold one and twenty Years before as a Slave; yet *Joſeph* immediately knew them : And, tho' he had too much Piety and Goodneſs to do them any Prejudice, yet did he think it fit to give them ſome ſenſible Mortification, that they might ſee how GOD's juſt Judgment was falling upon them for their Inhumanity, or rather Barbarity to their Innocent Brother : He therefore ſpoke harſhly to them, and ſaid : *Ye are Spies; to ſee the nakedneſs of the Land you are come.* The Brethren ſurpriſed to be taken for Spies, Anſwer'd : *Nay, my Lord, but to buy Food are thy Servants come. We are all one Man's Sons : We are true Men, thy Servants are no Spies. Nay,* ſaith *Joſeph, but to ſee the nakedneſs of the Land you are come.* The Brethren, to clear their Innocence the more, added : *Thy Servants are twelve Brethren, the Sons of one Man in the Land of* Canaan; *and lo the youngeſt is this Day with our Father, and One is not. This is,* replied *Joſeph, what I ſpake unto you; Ye are Spies. Hereby ye ſhall be proved : By the Life of* Pharao, *ye ſhall not go forth hence, except your youngeſt*

Gen. 42.

Bro-

Brother come hither. Send one of you, and let him fetch your Brother, and ye ſhall be kept in Priſon, that your Words may be proved, whether there be any truth in you : Or elſe by the Life of Pharao *ye are ſurely Spies:* And then he put them altogether in Ward for three Days.

On the third Day he came to them, and ſaid : *This do, and live* : For I fear GOD. If ye be true Men, let one of your Brethren be bound in the Houſe of your Priſon : Go ye, and carry Corn for the Famine of your Houſes : But bring your Youngeſt Brother unto me; ſo ſhall your Words be verified, and ye ſhall not die. And they did ſo. But being Conſcious to themſelves that this was a Judgment from GOD for their Uſage to *Joſeph*, they ſaid one to another : "We deſervedly ſuffer all this, becauſe we have ſinned againſt our Brother, in that we ſaw the Anguiſh of his Soul, when he beſought us, and would not hear him : Therefore is this Diſtreſs come upon us. Did not I pray you, ſaid *Ruben*, not to Sin againſt the Child, and ye would not hear me? Therefore is his Blood required at our Hands." All this they ſpoke in the Preſence of *Joſeph* in their own Tongue, not thinking that he underſtood them; for he ſpoke to them by an Interpreter. But *Joſeph* underſtood them very well, and not being able to contain himſelf, he turned aſide and Wept. And when he had done, he took *Simeon* and put him in Cuſtody, and order'd his Servants to fill his Brother's Sacks, and to put each Man's Money in the Mouth of his Sack, and diſmiſs them.

As they were going on their Way, one of them had Occaſion to open his Sack to give Provender to his Aſs, and to his great Surprize he found his Money in the Mouth of his Sack. This ſtruck a great Damp upon all their Spirits for fear they ſhould be accuſed to have ſtolen the Money, conſidering how rudely they were handled by *Joſeph* the great Lord of *Egypt*: However they went home, and related to their Father *Jacob* all that had happen'd to them; and even how they found the very Money they had paid for the Corn in their Sack's Mouths. When poor Old *Jacob* underſtood that *Simeon* was left bound in *Egypt*, and that there was no poſſibility of getting any more Corn from the Lord of *Egypt*, except *Benjamin* were brought to him, he made this doleful Moan : "Ye have bereaved me of my Children : *Joſeph* is not, and *Simeon* is detained in Chains, and ye wou'd take away *Benjamin* from me! My Son *Benjamin* ſhall not go down with you : For his Brother *Joſeph* is dead, and he is left alone. If any Miſchief befall him by the Way which ye go, then ſhall ye bring down my Gray hairs with Sorrow to the Grave." Gen. 43.

When the Corn was conſumed, and the Famine ſorely preſſed them, *Jacob* commanded them to go and buy more; but they excuſed themſelves upon the impoſſibility of getting any, or even of ever coming back, except *Benjamin* ſhou'd go with them. How come ye, ſaid *Jacob* to deal ſo cruelly with me as to tell the Man, that ye had an other Brother? "The Man, ſaid they, asked us ſtraitly of our State, and of our Kindred, ſaying : Is your Father yet alive? Have ye another Brother? And we told him according to the Tenour of theſe Words : Cou'd we certainly know that he wou'd ſay, bring your Brother down? But, ſaid *Juda*, ſend the Lad with me, and we will ariſe and go; that we may live and not die, both we and thou, and alſo our little ones. I will be ſurety for him; of my hand ſhalt thou require him : If I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever."

Poor Old *Jacob* being reduced to theſe ſtraights, either to part with *Benjamin*, or to Periſh, he and all his Family, at laſt conſented to let *Benjamin* go with his Brethren. "Well ſaith he, ſince it muſt be ſo now, do this: Take of the beſt Fruits of the Land in your Veſſels, and carry down the Man a Preſent, a little Balm, and a little Honey, Spices and Myrhe, Nuts and Almonds; and take double Money in your Hands: The Money that was found in the Mouths of your Sacks carry back again: Peradventure it was an Overſight. Take alſo your Brother *Benjamin*, and ariſe: Go again unto the Man. And God Almighty give you Mercy before the Man, that he may ſend away your other Brother, and *Benjamin*: If I be bereaved of my Children, I am bereaved."

Jacob's Sons hereupon took the Preſents in their Hands, and carried *Benjamin* down to *Egypt*, and preſented themſelves before *Joſeph*. When *Joſeph* ſaw his Brother *Benjamin*, he cauſed his Steward to bring all his Brethren to his Houſe, and to prepare a Dinner for himſelf and them. Which being done accordingly, *Joſeph*'s Brethren concluded that this was a Deſign to enſnare them, and make them all Slaves upon account of the Money they had found in their Sacks; they therefore ſpoke to the Steward and told him how they had found their Money in their Sacks; Which, ſay they, we have brought back to you; as alſo other Money to buy Corn. "Peace be to you, anſwer'd the Steward, your GOD, and the God of your Father hath given you Treaſure in your Sacks. I had your Money." When *Joſeph* came in, his Brethren bowed down to the Ground, and he asked them how they all did, as alſo whether their Father was yet alive; and being told that his Servant their Father was alive and well, he caſt his Eyes upon *Benjamin*, his Mother's Son, and ask'd likewiſe if that was their Brother, whereof they had ſpoken to him before; and being told alſo that it was: *God*, ſaid he, *be gracious unto thee my Child.* And having utter'd theſe Words he went with haſte into another Room, for he could not contain his Tears for the love and tenderneſs he had for his Brother *Benjamin*. When Dinner was ſerved, *Joſeph* order'd his Brethren to ſit down a-part by themſelves, according to their Seniority, while he and the *Egyptian* Lords ſat at another Table; for it ſeems it was an Abomination to the *Egyptians* to eat Bread with the *Hebrews*: And he ſerv'd his Brethren from his own Table, and ſent *Benjamin* five times more than to any of the Reſt.

Gen. 44. After Dinner he order'd his Steward to fill their Sacks with Corn, and put each Man's Money into his Sack, and his own ſilver Cup in the Mouth of the Sack of the youngeſt, that is, *Benjamin*.

Jacob's eleven Sons being thus provided of Corn, and diſmiſſed after ſo kind an Entertainment, thought themſelves ſecure from any future danger, or hazard. But, alas, they were at the Eve of the moſt ſenſible Mortification that ever they felt. For they were not well got out of the Town, when *Joſeph* order'd his Steward to purſue them for the Cup. And when he had overtaken them, he expoſtulated with them upon their Ingratitude in ſtealing his Maſter's Silver Cup, even the Cup wherewith he uſed to divine future Things. The Brethren ſurprized at ſuch an Accuſation, made this Anſwer: *Wherefore ſaith my Lord theſe Words? God forbid that thy Servants ſhou'd do according to this thing. Behold the Money which we found in our Sack's Mouths, we brought again unto thee out of the Land of* Canaan: *How then ſhou'd we ſteal out of thy Lord's Houſe Silver or Gold? With whomſoever of thy Servants it be found, let him die, and we alſo will be my Lord's Bondmen.* Agreed, quoth the Steward, *He with whom it*

is

is found ſhall be my Servant ; and ye ſhall be blameleſs. And having thus ſpoken, he ſearched all their Sacks, beginning at the Eldeſt, and found the Cup, to the great Aſtoniſhment and Amazement of them all, in *Benjamin*'s Sack. Then they tore their Hair, and rent their Clothes, and laded their Aſſes, and returned into the Town, being grieved to the Heart that *Benjamin*, for whom they were chiefly concerned, ſhou'd be the Man, that, according to their own Words, was to be left, and made a Slave. Therefore did they all go before *Joſeph* and adored him to the Ground. Whereupon *Joſeph* ſaid unto them : *What deed is this that ye have done? Know ye not, that ſuch a Man as I can certainly divine?* To which *Juda* anſwer'd: What ſhall we ſay unto my Lord? What ſhall we ſpeak? Or how ſhall we clear ourſelves? GOD hath found out the Iniquity of thy Servants; behold, we are my Lord's Servants, both we, and he alſo with whom the Cup is found. GOD forbid, ſaid *Joſeph*, that I ſhou'd do ſo : But the Man with whom the Cup was found ſhall be my Servant : As for you, get ye up in Peace unto your Father. Then *Juda*, to whoſe care *Benjamin* was committed, drew near *Joſeph* with a ſorrowful Heart, and ſaid : *O my Lord, let thy Servant, I pray thee, ſpeak a Word in my Lord's Ears, and let not thine Anger burn againſt thy Servant; for thou art even as* Pharao. *My Lord asked his Servants, ſaying; have ye a Father, or a Mother? And we ſaid unto my Lord, we have a Father, an Old Man, and a Child of his Old Age, a little one, and his Brother is dead, and he alone is left of his Mother, and his Father loveth him. And thou ſaid'ſt unto thy Servants : Bring him down unto me, that I may ſet mine Eyes upon him : And we ſaid, the Lad cannot leave his Father : For if he ſhould leave his Father, his Father would die. And thou ſaid'ſt unto thy Servants : Except your Youngeſt Brother come down with you, you ſhall ſee my Face no more. And it came to paſs, when we came up unto thy Servant my Father, we told him the Words of my Lord. And our Father ſaid : Go again, and buy us a little Food : And we ſaid : We cannot go down : If our Youngeſt Brother be with us, then will we go down : For we may not ſee the Man's Face except our Youngeſt Brother be with us. And thy Servant my Father ſaid unto us : Ye know that my Wife bare me two Sons, and the one went out from me, and I ſaid : Surely he is torn in pieces ; and I ſaw him not ſince. And if you take this alſo from me, and Miſchief befal him, ye ſhall bring down my Gray hairs with Sorrow to the Grave. Now therefore when I come to thy Servant my Father, and the Lad be not with us (ſeeing that his Life is bound up with the Lad's Life) it ſhall come to paſs, when he ſeeth that the Lad is not with us, that he will die ; and thy Servants ſhall bring down the Gray hairs of thy Servant our Father with Sorrow to the Grave. For thy Servant became Surety for the Lad unto my Father, ſaying : If I bring him not unto thee, then I ſhall bear the blame to my Father for ever. Now therefore, I pray thee, let thy Servant abide inſtead of the Lad a Bondman to my Lord, and let the Lad go up with his Brethren : For how ſhall I go up to my Father, and the Lad be not with me? Leſt peradventure I ſee the evil that ſhall come on my Father.*

Theſe Words were utter'd by *Juda* with ſo much Tenderneſs, that *Joſeph* could no longer contain himſelf; he therefore order'd all the *Egyptians* that were in the Room to go out, and then he cryed with a loud Voice, and ſaid : *I am your Brother* Joſeph, *whom ye Sold into* Egypt : *Doth my Father live? Draw near and embrace me; and be not concerned that ye have Sold me hither : For God did ſend me before you to preſerve* Gen. 45.

your Lives. For there are five Years of Famine yet to come : Make haſte therefore, and go and tell my Father. Thus ſaith thy Son Joſeph *: God made me Lord of all* Egypt *· Come down unto me : Tarry not, and thou ſhalt dwell in the Land of* Goſhen, *and thou ſhalt be near unto me, thou and thy Children, and thy Children's Children, and thy Flocks, and thy Herds and all that thou haſt : And there will I nouriſh thee, (for yet there are five Years of Famine) leſt thou and thy Houſhold, and all that thou haſt come to Poverty. And behold,* continued *Joſeph, your Eyes ſee, and the Eyes of my Brother* Benjamin, *that it is my* Mouth *that ſpeaketh unto you. And you ſhall tell my Father of all my Glory in* Egypt, *and of all that you have ſeen.*

Joſeph having thus ſpoken cauſed his Brethren to be clothed in goodly Raiments, and cauſed all ſorts of Proviſions and Wagons to attend them, with ſtrict Charge to depart without delay, and bring down *Jacob* and all his Family, and Cattle into *Egypt.* This no doubt was an agreeable Surpriſe to the Sons of *Jacob*, who in a few Moments before expected to be utterly ruined : They therefore haſted up to their Father and told him that his Son *Joſeph* was alive, and was alſo the great Lord of all *Egypt.* Poor old *Jacob* could hardly believe their Words; but when they related unto him all the Circumſtances of what had happen'd to them, and (doubtleſs, tho' it be not expreſſed in the Scripture) how they had Sold *Joſeph* into *Egypt*, and had moreover ſeen the Wagons ſent by *Joſeph* for him, he ſaid: I will go down and ſee *Joſeph* before I Die. Accordingly *Jacob* took his Children and Grand Children, and their Wives to the number of Seventy Souls, and all his Flocks and Herds; and went down into *Egypt*, where he met *Joſeph*, who came to him in the Land of *Goſhen*, and embraced him with a filial duty and Tenderneſs, eaſier to be imagin'd than expreſs'd; and afterward preſented him to *Pharao* the King, who received him with all the reſpect and civility imaginable : And as a mark of the Eſteem he had for him, and his Family, He ask'd him how old he was? To which *Jacob* returned this modeſt and true Anſwer; *The Days of the Years of my Pilgrimage are One hundred and thirty Years : Few and Evil have the Days of my Life been, and have not attained unto the Days of the Years of the Life of my Fathers in the Days of their Pilgrimage.* And then he Bleſſed *Pharao*, and took his Leave of him; and *Joſeph* nouriſhed him, and all his Family; and ſettled him in *Rameſſes* in the Land of *Goſhen*, where *Jacob* lived ſeventeen Years.

When the time approached that *Jacob* was to die, he ſent for his Son *Joſeph*, and cauſed him to put his Hand under his Thigh, and Swear to him that he wou'd not bury him in *Egypt*; but, in *Macpelah*, in the Land of *Canaan* : For there, ſaid he, they buried *Abraham* and *Sara* his Wife, there they buried *Iſaac* and *Rebecca* his Wife, and there I buried *Leah*; and there ſhalt thou bury me alſo : For the Lord ſhall viſit you, and bring you back into that Land, as he hath Sworn to your Fathers *Abraham* and *Iſaac.* Then *Joſeph* took his two Sons *Manaſſes* and *Ephraim* and ſet them before *Jacob*; and *Jacob* asked, who they were? For his Sight was dim. They are, ſaid *Joſeph*, my Sons, whom GOD gave me in this Place. Then *Jacob* kiſſed them, and embraced them, and ſaid; *I had not thought to ſee thy Face; and lo God hath ſhewed me alſo thy Seed.* And then *Joſeph* took *Manaſſes* his firſt Born, and placed him at *Jacob*'s Right Hand, and *Ephraim* at his Left, that they might receive his Bleſſing; but *Jacob* ſtretched out his Hands a-croſs, and put his Right Hand upon *Ephraim*'s Head, and his Left upon *Manaſſes*'s, and pronounced this Prayer over them. *God, before whom my Father* Abraham *and* Iſaac *did walk, the God which fed me all*

Gen. 48.

my

my Life long unto this Day, the Angel which delivered me from all Evil, bleſs the Lads. *Joſeph* perceiving that his Father had put his right Hand upon *Ephraim*'s Head, ſaid; Not ſo, Father: For *Manaſſes* is the Firſt born; put thy Hand upon his Head. I know it my Son, I know it, ſaith *Jacob*; He alſo ſhall be great: But truly his Younger Brother ſhall be greater than he, and his Seed ſhall become a Multitude of Nations.

When this was done, *Jacob* called all his Sons to him, in order to Bleſs them, and to Propheſie to them what ſhou'd happen to their Poſterity in the Time to come; and when he had performed all this, he gave up the Ghoſt with his twelve Sons and many of his Grandſons about him, in a good Old Age full of Years, being one hundred and forty ſeven Years Old, and was gathered unto his People; whom *Joſeph* cauſed to be Embalmed, and, after ſeventy Days Mourning, carried him with all his Brethren and a great Train of *Egyptian* Lords and People into the Land of *Canaan*, and buried him in *Macpelah*, with his Fathers *Abraham* and *Iſaac*. And then *Joſeph* returned into *Egypt*, and took care of all his Brethren, and of their Families all the reſt of his Days. And when the Time drew near that *Joſeph* was to die, he ſent for his Brethren, and Propheſied to them, that GOD wou'd in his own good Time viſit them and bring them to the Land which he had promiſed to their Fathers; and withal charged them not to leave his Bones in *Egypt*, but to carry the ſame with them when they were to depart. And ſo *Joſeph* died being one hundred and ten Years Old; and as he had commanded, his Brethren Embalmed him, and laid up his Body in an Urn or Coffin in *Egypt*. And his Brethren died alſo, and all that Generation; but their Children increaſed abundantly, and were Multiplied ſo as to fill the Land. Gen. 49. Gen. 50.

Then there aroſe another King, ſaith the Scripture, who knew not *Joſeph*, nor the great Services he had done to the Land and People of *Egypt*, at leaſt was ſo Ungrateful as not to acknowledge the ſame to his Poſterity, and to thoſe of his Brethren: Tho' not without ſome Reaſons of State. For this King whoſe Name was *Certos* (*Pharao* being a common Name given to all the Kings of *Egypt* in thoſe days, and for many Generations before and after, as *Nabuchodonoſor* was to the Kings of *Babylon*; *Ceſar* to the *Roman* Emperors; and *Ptolomy*, to the ſame Kings of *Egypt*, after the Conqueſt of *Alexander* the Great) being an Uſurper; one of the Race of the *Arabian* Shepherds, who had Uſurped the Crown of *Egypt*, as all the Learned in Hiſtory agree, about two hundred Years before; ſeeing the Children of *Iſrael* (for ſo were they called ever ſince) increaſe and grow numerous, began to fear leaſt they ſhou'd, upon any War with the Kings of Upper *Egypt*, join with them, or leave his Kingdom, and create him new Troubles. He therefore reſolved to deſtroy them by degrees. And in order thereunto gave ſtrict Orders to the *Egyptian* Midwives to kill all their Male Children, ſo ſoon as they brought their Mothers to Bed. But the Midwives wou'd not execute ſo Barbarous and Inhuman a Command; for which good Act, GOD bleſſed them, and built them Houſes, that is, increaſed their Riches and their Families: And being asked by *Pharao* why they did not Obey his Commands, they anſwer'd, that the *Hebrew* Women were not as the *Egyptian* Women; For, ſaid they, they are lively; and are delivered before the Midwives come in unto them... *Pharao* finding that this Project wou'd not take, gave in charge to his People to caſt all the Male new born Children of the *Hebrew* Women into the great River *Nile*: And whereas this cruel charge gave occaſion to the Miraculous delivery of *Moſes* Exod. 1.

the great Prophet of GOD, and Legiſlator of the Children of *Iſrael*, from whoſe Hands we have derived down to us the *Pentateuch*, or five firſt Books of the Old Teſtament, wherein are contained the Laws and Ceremonies of GOD to the *Iſraelites*; and by whoſe means the ſaid *Iſraelites* were delivered from their Bondage in *Egypt*, it will be requiſite to give a particular Account of his Life.

I had ſaid before, that *Levi* was one of the Sons of *Jacob*; him *Jacob* begat at the Age of 87 Years. *Levi* begat *Cahath* being then 60 Years Old. *Cahath* begat *Amram*, at the Age of 40 Years. *Amram* at the Age of 75 Years begat *Aaron*, and his Brother *Moſes* at the Age of 78, three Years after *Aaron*.

When *Moſes* was born; his Mother ſeeing that he was a goodly Boy, hid him in her Houſe for three Months; but finding that ſhe cou'd no longer conceal him, by reaſon of the diligent ſearch made of him by *Pharao*'s Commands, ſhe made a little Ark of Bulruſhes, and daub'd it with Slime and Pitch, and put the Child therein, and laid it in the Flagers on the brink of the River. It happen'd, on the ſame Day, that *Pharao's* Daughter went that way to waſh herſelf in the River, and ſeeing the Ark, ſhe ſent one of her Maids to ſee what it might be, and when it was brought to her, ſhe ſaw a goodly Child crying in it: This is, ſaid ſhe with ſome Compaſſion, one of the *Hebrew* Children. Whereupon the Child's Siſter, who waited near the Place to attend it's fate, ſaid unto *Pharao*'s Daughter: Shall I go and call to thee a Nurſe of the *Hebrew* Women, that ſhe may Nurſe the Child for thee? Go, ſaid *Pharao*'s Daughter: The Maid went, and brought the Child's Mother, to whom *Pharao*'s Daughter ſaid; Take this Child away, and Nurſe it for me, and I will give thee thy Wages: The Mother joyfully received her Child, and Nurſed him without fear, for *Pharao*'s Daughter; and afterward Preſented him to her, and ſhe took him as her Son, and called his Name * *Moſes*, becauſe ſhe drew him out of the Waters.

* From the radical Word *Maſha*, which ſignifies to Draw.

Thus was *Moſes*, by the Providence of GOD, Nurſed by his own Mother, after ſhe had expoſed him; and bred up in *Pharao*'s Court in all the Arts and Sciences ſuitable to a Prince, for the ſpace of Forty Years. Mean while his Brethren, the Children of *Iſrael*, were oppreſſed with Slavery and hard Bondage: But the GOD of their Fathers, who deſigned that this Child ſhould be the Inſtrument of their Deliverance, did not abandon them; For he put in the Heart of *Moſes* (who, no doubt, was Inſtructed in the Faith of his Fathers, by the acceſs his Mother had to him, under the notion of his Nurſe; and who, as St. *Paul* ſaith, *by Faith refuſed to be called the Son of* Pharao's *Daughter, chooſing rather to ſuffer Affliction with the People of God than to enjoy the Pleaſures of Sin for a Seaſon*) to viſit his Brethren, and as he looked upon their heavy Burdens, he ſpied an *Egyptian* ſtriking an *Hebrew*, one of his Brethren; whereupon he look'd about, and when he ſaw no Man that might diſcover him, he ſlew the *Egyptian*, and buried him in the Sand. On the next Day he went out in like manner, and ſaw two of his Brethren quarrel together; and as he was endeavouring to reconcile them, he that was in the wrong ſaid to him; *Who made thee a Prince and a Judge over us? Wilt thou kill me as thou didſt the* Egyptian? *Moſes* was hereupon mightily ſurpriſed, and underſtanding that *Pharao* ſought to kill him for the *Egyptian*, he fled out of *Egypt*, and went to *Madian*, a Province of the leſſer *Ethiopia*, where he dwelt Forty Years in the Family of *Jethro*, Prieſt of *Madian*; whoſe Daughter he Married, and had by her two Sons, * *Gerſon*, and † *Eleazar*.

* A Stranger. † God is my help.

As

As *Moſes* was feeding the Flocks of *Jethro* near the Mount called *Horeb*, he ſaw a ſtrange Sight, which ſurpriſed him; a Buſh on Fire, but not conſuming. Whereupon he ſaid; *I will go and ſee this great Sight, why the Buſh is not burnt.* As he drew near, GOD called to him out of the Buſh, and ſaid: Moſes, Moſes, *draw not nigh hither; put off thy Shoes from off thy Feet, for the place whereon thou ſtandeſt is holy Ground. I am the God of thy Father, the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob. *I have ſurely ſeen the Affliction of my People which are in* Egypt, *and have heard their cry, by reaſon of their Task-Maſters, for I know their ſorrows. And I am come down to deliver them out of the Hand of the* Egyptians, *and to bring them up out of that Land, unto a good Land, and large: Unto a Land flowing with Milk and Honey; unto the place of the* Canaanites, *and the* Hittites, *and the* Amorites, *and the* Perizites, *and the* Hivites, *and the* Jebuſites: *Come now therefore, and I will ſend thee unto* Pharao, *that thou mayeſt bring forth the Children of* Iſrael *out of the Land of* Egypt. *Moſes*, being ſenſible of his own Diſability for ſo great a Work, excuſed himſelf, and ſaid: *Who am I, that I ſhould go to* Pharao, *and that I ſhould bring the Children of* Iſrael *out of* Egypt? GOD inſiſted upon his going, and added many Circumſtances to his former Speech; but *Moſes* ſtill excuſed himſelf upon his inſufficiency, and pleaded, That even the Children of *Iſrael* would not believe that GOD had appeared to him, much leſs *Pharao.* Whereupon GOD Commanded him to caſt the Rod that was in his Hand on the Ground: And when he had done ſo, the Rod became a Serpent; which frightned *Moſes*, ſo that he fled from it. Then GOD ſaid unto him; *Stretch forth thine Hand, and take it by the Tail.* And when he did ſo, it became a Rod in his Hand. Again GOD Commanded *Moſes* to put his Hand into his Boſom; and when he had ſo done, and had taken it out, it became Leprous as Snow. *Go then*, ſaid GOD, *and do theſe Signs before the Elders of the Children of* Iſrael, *and if they will not believe thee upon the firſt Sign, they will upon the latter. Moſes* ſtill perſiſted in excuſing himſelf, and as a very plauſible Reaſon, pleaded his want of Utterance for ſo weighty a Matter. *O my Lord*, ſaid he, *I am not Eloquent, neither heretofore, nor ſince Thou haſt ſpoken to thy Servant; but I am ſlow of Speech, and of a ſlow Tongue.* To this GOD replyed; *Who hath made Man's Mouth? Or who maketh the Dumb or Deaf, or the Seeing, or the Blind? Is it not I?* *Moſes* being hereupon reduced to his laſt Shift, prayed GOD to ſend in his ſtead the *Meſſias* whom he had promiſed to ſend from the Beginning. *O my Lord*, ſaid he, *ſend I pray Thee, him whom Thou art about to ſend.* This ſeemed to diſpleaſe GOD: He therefore ſaid to *Moſes*; *Is not* Aaron *the Levite thy Brother? I know that he can ſpeak well: And alſo behold he cometh forth to meet thee; and when he ſeeth thee, he will be glad in his* Heart. *And thou ſhalt ſpeak unto him, and put Words in his* Mouth: *And I will be with thy* Mouth, *and with his* Mouth; *and will teach you what ye ſhall do.* Exod. 3.

Moſes having thus exhauſted all his Arguments, ſubmited at laſt, and ſo returned to his Father-in-law; and having taken his Leave of him, he took his Wife and his two Sons, and went back into *Egypt*, where he met his Brother *Aaron*, as GOD had told him: And when *Moſes* had declar'd unto *Aaron* all the Words of the LORD, they Aſſembled the Elders of the Children of *Iſrael*, and related unto them all that GOD had ſaid unto *Moſes*, and even *Moſes* did the Signs above mentioned in their preſence; by means whereof they gave Credit to his Words. And foraſmuch as the King that reigned when *Moſes* fled out of *Egypt*, was Dead, and all his Fa-

mily was extirpated (by the lawful Heirs of the Crown) as Tyrants and Uſurpers, of the Race of the *Arabian* Shepherds; he was in no apprehenſion upon account of the *Egyptian*, whom he had formerly ſlain; Therefore went he in boldly together with *Aaron*, and ſpoke to *Pharao*, ſaying; Exod. 7. *Thus ſaith the Lord God of* Iſrael, *let my People go, that they may hold a Feaſt unto me in the Wilderneſs.* *Pharao* being ſurpriſed at their boldneſs, anſwered: *Who is the Lord, that I ſhould Obey his Voice, to let* Iſrael *go? I know not the Lord, neither will I let* Iſrael *go?* And having utter'd theſe Blaſphemous Words, he commanded his Task-Maſters to go out to the Children of *Iſrael*, and to compel them to Make the ſame Tale or Number of Brick every Day as they had uſually done, and yet to allow them no Straw, as they were allow'd before; and in caſe of Failure, to Whip and Scourge them. When this cruel Order was put in Execution, the poor Children of *Iſrael* cryed out aloud, and exclaimed againſt *Moſes* and *Aaron* for bringing a heavier Bondage upon them, inſtead of a Deliverance. *Moſes* and *Aaron* hereupon turn to GOD, and expoſtulate with Him for making them the Inſtruments of greater Miſery to his People, than what they had ſuffer'd before. But GOD, whoſe deſign was to viſit *Egypt* with many Plagues before the Children of *Iſrael* ſhould depart; and in order thereunto to harden *Pharao*'s Heart; that is, to withdraw His Grace from him, by means whereof his Heart ſhould be harden'd, ſo as not to obey GOD's Voice; Commanded *Moſes* and *Aaron* to go again to *Pharao*, and inſiſt upon what they had firſt demanded. So *Moſes* and *Aaron* went to *Pharao*, and did accordingly: And upon the queſtion put by *Pharao*; *What Sign or Miracle they could ſhew that might induce him to believe that they were ſent by God*: *Aaron* took *Moſes*'s Rod and caſt it upon the Ground, and it became a Serpent. Then *Pharao* called for the Sorcerers, and Magicians of *Egypt*, and they did the ſame thing by Inchantments, for they caſt down their Rods, and they did, in appearance, become Serpents: But that the Power of GOD might appear, even to *Pharao*, to be greater than that of the Devil, *Aaron*'s Rod ruſhed upon them, and ſwallow'd them all up. However *Pharao* would not let the Children of *Iſrael* go.

On the next Day in the Morning, GOD commanded *Moſes* and *Aaron* to meet *Pharao* on the brink of the River, and to ſmite the River with the Rod that was in his Hand, and to turn all the Waters of *Egypt* into Blood; and they did ſo in the Preſence of *Pharao*, ſo that the *Egyptians* were forced to dig for Water in the Earth. This was the firſt Plague. In ſeven Days after GOD commanded *Moſes* and *Aaron* to bring a ſecond Plague upon *Egypt*, that is, to cauſe Frogs to come out of the Rivers and Fountains, and Ponds, and to cover the Land, and fill all the Houſes, and Rooms, and Beds, over all *Egypt*; and they did ſo. This Plague was ſo ſore unto *Pharao*, and unto all his People, that he deſired *Moſes* to remove it from him, and that he would let the Children of *Iſrael* go. Yet when *Moſes*, by his Prayers to GOD, had removed that Plague, *Pharao* har- Exod. 8. den'd his Heart, and would not let them go: And therefore GOD prepared more Plagues for *Pharao* and his People; The third was that of Lice, Exod. 9. the fourth of Flies, the fifth a Murrain upon all the Cattel, the ſixth of ſore Boils upon Men and Beaſts, the ſeventh a grievous Peſtilence, the eighth of Hail-Stones, that deſtroy'd the Corn and Fruit, the ninth of Locuſts, that covered the whole Face of the Earth. And however *Pharao* had promiſed upon the removal of each of theſe Plagues to ſuffer *Iſrael* to go, yet he would not perform when he got a Reſpit: And therefore GOD had

had prepared a tenth Plague for him and his People, by means of which, *Pharao* and all his People were glad to truſt out *Iſrael*, and command them to be gone. But before this was done, GOD ſpake unto *Moſes* and *Aaron*, and ſaid unto them : *This Month ſhall be unto you the Beginning of Months : It ſhall be the firſt Month of the Year to you.* By this it appears that the Month *Niſan* of which GOD here ſpeaks, and which Anſwers to our Month of *March*, was not the firſt Month of the Year until this Time. So that it is very probable, as I obſerv'd in the beginning of this Hiſtory, that the Month *Tiſri*, which anſwers our *September*, was the firſt Month of the Year with the Children of *Iſrael* before ; and conſequently that the World was Created in that Month. To proceed. Exod. 12.

GOD ſpake moreover to *Moſes* and *Aaron*, and Commanded them to give in charge to the Children of *Iſrael*, that every Family of them ſhould take a Lamb, of the firſt Year, a Male without blemiſh, and bring it into their Houſes on the tenth Day of the Month ; that on the fourteenth Day of the ſame Month, they ſhould ſlay the Lamb, at Night, and eat the Fleſh thereof roſted with Fire, and unleavened Bread, having their Loins girt, with Shoes on their Feet, and Staffs in their Hands ; and that they ſhould ſprinkle the Poſts of their Doors with the Blood of the Lamb ; to the end that the Angel of GOD, who was to kill the Firſt born over all *Egypt*, ſhou'd paſs over the Houſes where this Blood was ſprinkled. Accordingly *Moſes* and *Aaron* ſpoke to them, and this (which was ever ſince called the *Paſſover*) was performed by all the Children of *Iſrael*, on the Fourteenth Day at Night. Then the Angel of the Lord ſlew the Firſt Born of every Houſe and Family throughout all *Egypt*, from the Firſt-born of *Pharao* that ſat on his Throne, to the Firſt-born of the Captive that was in the Dungeon ; and even the Firſt-born of all their Cattel. Whereupon *Pharao* aroſe in the Night, and all his Servants, and all the *Egyptians*, and ſet up a hideous Cry ; for there was not a Houſe in which there was not one dead : Then *Pharao* called *Moſes* and *Aaron*, and commanded them, and all the Children of *Iſrael* to be gone in all haſte with their Wives, and Children, and Cattel, and all their Subſtance ; and even the *Egyptians* preſſed, and urged them on : So that all the Children of *Iſrael* to the Number of ſix hundred thouſand Men, beſides Women and Children ; (*Moſes* being then fourſcore Years Old, and his Brother *Aaron* fourſcore and three) ſet out for their departure from *Egypt*, on the Fourteenth Day at Night, of the Month *Niſan*; two hundred and fifteen Years after *Jacob* and his Children had gone down thither, as I ſhall ſhew hereafter ; and encamped in the Deſert near the Red-Sea.

But, as it was the Cuſtom of *Pharao* to harden his Heart when the danger was over ; ſo he did now : For he prepared his Horſes and Chariots and a great Army, and purſued *Iſrael*, and hem'd them in ; ſo that there was no way for them to eſcape other than paſſing thro' the Sea. This put a great damp upon the Spirits of the Poor *Iſraelites*, and caſt them into ſuch terrible fear, that they openly Murmur'd againſt *Moſes* and *Aaron*. Whereupon GOD commanded *Moſes* to lift up his Rod, and to ſtrike the Sea ; and when he had ſo done, the Sea open'd on both ſides, and ſtood as Walls on the Right and Left of the Children of *Iſrael* whilſt they paſſed through it. *Pharao* ſeeing them go forward through the Sea dry ſhod, thought he and his Hoſt might as well do the ſame : But he ſoon found to his Coſt that this great Miracle was wrought as well for his Deſtruction, as for the Deliverance of the People of GOD : For when he and all his Hoſts were

in the Middle of the Sea, and ready to pour down upon the Poor *Iſraelites*, GOD commanded *Moſes* to lift up his Rod again, and ſtrike the Waters, and when this was done, the Waters came together on both ſides of *Pharao* and of all his Army, and overwhelmed them, ſo that there was not one left to carry home the News of their fatal Cataſtrophe. Thus ended his Days cruel *Pharao Aliſphragmuthoſis* (for ſuch was his Name) and thus fell the Vengeance of GOD upon him and his Army, for the hardneſs of his Heart, and for his Contempt of the ſeveral Plagues and Scourges wherewith GOD had before viſited him in order to induce him to Obey his Voice, in ſuffering his Choſen People to depart in Peace.

Pharao and all his Mighty Army, with his Horſes and Chariots being thus drown'd in the Red-Sea, *Moſes* and *Aaron* and all the Children of *Iſrael* without the loſs of a Man paſſed on the remaining part of the Sea dry ſhod, and came to the Land of *Arabia* where they Sang Hymns and Songs in Praiſe of the great GOD of *Iſrael*; and left the ſame upon Record in the ſacred Scripture, as a Monument of GOD's Mercy to his own People; as alſo of his Vengeance and Judgments upon ſuch as will not mend under his Correcting Hand.

And here I ſhall put an end to the third Age of the World with reſpect to the ſacred Hiſtory: But before I begin with the Prophane of the ſame Age, it will be requiſite to give a Chronological Account of the Patriarchs from the Calling of *Abraham* to the Time his Poſterity had paſſed the Red-Sea. The *Hebrew* Text. *Exod.* 12. 40. ſaith, *that the Sojourning of the Children of* Iſrael, *who dwelt in* Egypt *was four hundred and thirty Years.* This Text ſeems to inſinuate that the Children of *Iſrael* had dwelt four hundred and thirty Years in *Egypt*: Whereas St. *Paul* ſaith expreſsly, that from the time GOD had made a Covenant with *Abraham*, to the giving of the Law, there effluxed but four hundred and thirty Years: *This I ſay, that the Covenant that was Confirmed before of God in Chriſt, the Law which was four hundred and thirty Years after, cannot diſanul.* Galat. 3. 17. The *Septuagint* ſays the ſame: *The Sojourning of the Children of* Iſrael, *who dwelt in the Land of* Egypt *and in the Land of* Canaan, *they and their Fathers was four hundred and thirty Years.* Exod. 12. 40. And *Joſephus Lib.* 2. *Cap.* 5. *Antiquit. Judaic.* ſpeaking of the departure of the *Iſraelites* out of *Egypt*, expreſſes the time that *Abraham*, *Iſaac* and *Jacob* dwelt in the Land of *Canaan*, and the Children of *Iſrael* in the Land of *Egypt*; and makes in all but four hundred and thirty Years: *Menſe* Xantico, *Luna decima quarta, Anno quadringenteſimo trigeſimo, poſtquam* Abraham *Pater noſter in* Canaan *venit; & poſt migrationem* Jocobi *in* Egyptum, *Anno ducenteſimo decimo quinto. In the* Month Xanticus, *on the fourth Day of the* Moon, *in the four hundreth and thirtieth Year, after our Father* Abraham *came into the Land of* Canaan, *and in the two hundredth and fifteenth Year after* Jacob *had gone down into* Egypt. So that it is plain, the whole time from the Calling, or coming of *Abraham* into the Land of *Canaan* to the departure of the Children of *Iſrael* out of *Egypt*, was only four hundred and thirty Years. And as to the Text above cited from the *Hebrew* Copy, it is certain it does not otherwiſe differ from the *Septuagint*, nor from *Joſephus*, than by the Miſtake or Neglect of the Copiſts or Tranſcribers, who left out the Words, *and in the Land of* Canaan, *they and their Fathers.* Beſides, *Euſebius Lib. 9. de preparat. Evang. Cap.* 4. cites a Noble Fragment of *Polyhiſtor*, in which he gives us the Age of thoſe Patriarchs when their Sons were born unto them, which are wanting in the Scripture; by which

which it appears, that the Children of *Iſrael* dwelt in *Egypt* two hundred and fifteen Years only; and *Abraham*, *Iſaac* and *Jacob* juſt as many Years in the Land of *Canaan*. *Abraham* had then Sojourned in the Land of *Canaan* when *Iſaac* was born 25 Years as appears by the ſacred Text. *Iſaac* was 60 Years Old when *Eſau* and *Jacob* were born, according to the ſame Text. *Jacob* was 130 Years Old when he went down with his Family into *Egypt*, as appears by his Anſwer to *Pharao* : *The Days of the Years of my Pilgrimage are one hundred and thirty Years.* Gen. 47. 9. *Jacob* died in *Egypt* Seventeen Years after his coming thither*. The ſam Year *Cahath* was born unto † *Levi*. *Cahath* was 40 Years Old when his Son *Amram* was born*. *Amram* was 78 Years Old when *Moſes* was born unto him†, three Years after the birth of his Brother *Aaron*. *Moſes* was 80 Years Old when he brought the Children of *Iſrael* out of the Land of *Egypt*, as appears by the Scripture *Exod.* 7. 7. All which Sums put together make four hundred and thirty Years.

* Polyhiſt. loco citato.
† Polyhiſt. ibidem.
* Polyhiſt. ibidem.
† Polyhiſt. ibidem. And Exod. 7. 7.

Here it will be Proper to Inſert what the *Pagan* Writers left upon Record concerning *Moſes* and the Children of *Iſrael*. *Apion* of *Alexandria* a *Pagan* Hiſtorian who flouriſhed about the Time that CHRIST appeared in the Fleſh, and wrote the Hiſtory of *Egypt* in four Books; ſays, That *Ptolomy* the *Mendeſian* affirms, that the Children of *Iſrael* went out of the Land of *Egypt* under the Conduct of *Moſes*, in the Days of *Amoſis* the King of that Country; as *Clemens Alexandrinus* Lib. 1. Strom. and *Euſebius* Lib. 10. de Præp. Evang. inform us.

Liſimachus an other *Pagan* Hiſtorian quoted by *Joſephus*, and refuted by Him; ſays, that *Bochoris* King of *Egypt* warn'd by the Oracle of *Jupiter Hamon*, cauſed thoſe of his Country who were troubled with the Leproſie or Scab to be caſt into the Red-Sea (meaning the *Iſraelites*) and ſent away the Reſt of them, whom he look'd upon as impure (probably becauſe they wou'd not Worſhip his Falſe Gods) into the Deſert of *Arabia* : That theſe, having croſs'd the Deſert, under the Conduct of *Moſes*, deſtroy'd all the Temples and the Altars they met with in the Way, and came into *Judea* where they built a City, to which they gave the Name of *Jeroſule*, called afterwards *Jeruſalem*.

CHAP. VI.

Of Belus, Ninus, Semiramis *and their Succeſſors in* Babylon *unto the Fifth Year of the Reign of* Sethos.

Chronogra. pag. 167.

I Had ſaid in the Cloſe of the Second Age, that *Abraham* had Sojourned in the Land of *Canaan* fourteen Years when *Belus* invaded *Babylon*. *Syncellus*, after *Helanicus*, *Cteſias*, *Halicarnaſſus*, and *Cephalion*, ſays, that *Belus* was Father to *Ninus*. This *Belus* was King of *Ninive* a City built by *Aſſur*, whence the *Aſſyrian* Monarchy took its Denomination; and having an Eye upon the Kingdom of *Babylon*, as being the Land that fell to *Aſſur* the Son of *Sem* his Predeceſſor upon the Diviſion made of the Earth, in the time *Phaleg* was born, but was driven out of it by *Nimrod*; and finding himſelf in a Condition to recover his Paternal Inheritance, he enter'd into League with *Areius* King of *Arabia*, and by the help of his Troops invaded *Babylon*, ſubdued, *Nabonadus* King thereof, and by this means laid the Foundation of the *Aſſyrian* Monarchy, which laſted 1460 Years under forty one Kings, the laſt of which was the Unfortunate *Sardanapalus*.

'Tis true, *Diodorus Siculus* Lib. 2. Hiſt. Aſcribes the Conqueſt of *Babylon*, and almoſt all *Aſia*, to *Ninus*, and makes no mention of *Belus*. He tells us, that all theſe Countries had their own Native Kings before *Ninus*, *Reges indigenas*; that *Ninus* was the firſt King that Merited, by his Warlike Virtue, to have his great Actions Recorded, and derived down to Poſterity: That he came with a Powerful Army from *Ninive* aſſiſted by *Areius* King of *Arabia* and ſubdued all the Country of *Babylonia*, and almoſt all *Aſia*, and ſo became Univerſal Monarch of that great Continent.

But it is eaſy to reconcile *Diodorus* to other Ancient Hiſtorians, who aſcribe the Conqueſt of *Babylon* to *Belus*. For it may very well be, that *Ninus*, who was a Warlike Young Prince, commanded his Father's Army, and ſo had all the Glory of the great Actions done by his Father's Army aſcribed to him, as being their General, tho' under his Father's Command, who was a good quiet Prince, a Lover of Juſtice, and an Indulgent Father to all his Subjects; for which good Qualities he had Divine Honour beſtowed upon him after his Death, and Temples, Altars, and Statues Erected for him, and Numbred among the Chiefeſt of the Gods, by the Name of *Bel*, or *Baal*, ſo often mentioned in the Scripture. However, *Alexander Polyhiſtor*, *Julius Affricanus*, *Euſebius* and *Syncellus* tell us, that

that there reigned thirteen Kings in *Babylon*, from *Nimrod* to *Belus*. And *Euſebius* ſays, Lib. 1. *Chron.* That *Belus* was the firſt King of the *Aſſyrian* Monarchy; as alſo that his Son *Ninus* ſucceeded him in the ſame: Aſſyriorum *Rex primus* Belus, *quem* Aſſyrij *Deum nominârunt, & alij dicunt Saturnum; atque filio ejus, qui* Ninus *vocabatur, regnum tradiderunt.* And *Syncellus* gives us a Catalogue of One and Forty Kings, together with the Years that each of them reigned, beginning with *Belus*, and ending with *Sardanapalus.*

Belus then reigned over almoſt all *Aſſia* 55 Years, according to *Syncellus*; and was ſucceeded by his Son *Ninus*, who decreed him Divine Honour, and built him ſumptuous Temples, to which his Idolatrous Subjects did readily concur for his Juſtice and good Government.

Ninus was no ſooner ſettled in his Throne, when he began to imitate his Father's Virtues, and to gain the Hearts of his Subjects. *Diodorus* tells us, that he rebuilt *Babylon*, and ſurrounded it with a Wall of 400 Stadia; 100 Feet high; and in breadth, ſufficient for three Chariots to walk in a breaſt; and ſtrengthened the ſame with 1500 Towers, 200 Feet high. When this was done, he raiſed a prodigious Army, as the ſame *Diodorus* affirms; ſeventeen hundred Thouſand Foot, two hundred and ten Thouſand Horſe, and ten Thouſand armed Chariots, in order to make War upon *Zoroaſter* King of the *Bactrians*, who, as the ſame Author ſays, had no leſs a number of Foot, Horſe, and Chariots to oppoſe him; which, by the way, ſhews how much our Modern Hiſtorians are out in their Computation of the Times, when they make *Ninus* to ſucceed *Nimrod*, and allow him but a ſhort Reign. For upon that Score, it is certain there were not half that Number of Men upon the whole Face of the Earth, ſo ſoon after the Flood. To proceed.

Ninus with this vaſt Army Invades *Bactria*, but had the Misfortune to be defeated in the firſt Battle, with the loſs of one hundred Thouſand of his Men. This Diſaſter was ſo far from diſcouraging him, that it ſerved only to fire his Courage, and that of his Troops. For in the Second Battle he Routed the Mighty Army of *Zoroaſter*, took all his Baggage, and forced himſelf to fly unto *Bactria*, his Capital City; to which *Ninus* immediately laid cloſe Siege. But, foraſmuch as this City was ſo well Fortified both by Art and Nature, being for the moſt part Surrounded with inacceſſible Rocks, *Ninus* wou'd have Miſcarry'd in his Attempt, had it not been for the Courage and Conduct of a certain Woman that was in his Camp. And, whereas this Woman was the Celebrated *Semiramis*, ſo famous in Hiſtory, the Reader will not, I hope, be ſorry to have a brief Account of her Life.

In the Days of *Belus* and *Ninus*, there was a Queen in *Syria* Named *Adargate*, whom the *Greeks* call'd *Derceto*. This Queen fell in Love with one of her own Subjects, and to the Prejudice of her Marriage Bed, was got with Child by him. When her time drew near, ſhe abſented herſelf, and was brought to Bed of a Daughter, whom ſhe caus'd to be expos'd; and for meer Shame and Fear, underſtanding that her Adultery was diſcover'd, ſhe drown'd herſelf in a Fiſh Pond, which gave the Poets Occaſion to ſay, that *Adargate*, or *Addirdage* was changed into a great Fiſh; the laſt Name, in the *Hebrew* Tongue, importing the ſame. The Child happen'd to be expos'd in a Wilderneſs, whither a great Number of Wild Pigeons reſorted, and was fed among the Pigeon's Young Ones, with the Curds brought by the Pigeons from the Shepherd's and Cowherd's Cabins round about them. In ſome time after, one of theſe Shepherds happening to come to the Place

where the Child lay, took it up, and Presented it to one *Simias*, Gentleman-Usher to the King, relating withal how and where he had found it, and how it had been fed by the Wild Pigeons. *Simias* who had no Children of his own, gladly receiv'd the Child, and adopted it as his Daughter, giving her the Name of *Semiramis*, which in the *Syrian* Language, then spoken, signifies *a Wild Pigeon.*

When *Semiramis* grew big, her Adopted Father gave her in Marriage to one *Menon* that was Chief Governour of *Syria.* And as *Syria* was, in those Days, together with it's King under *Ninus*, *Menon* was forc'd to wait upon him with his Troops; and for the great Love he had for his Wife, he took her along with him to the Field. *Semiramis* being a Woman of extraordinary Beauty and Heroick Virtues, observing the impossibility of taking the Town by force, and perceiving that there were certain Rocks on one of the Sides of the City, which the besieged had neglected, as believing them inaccessible, she put on Man's Cloths and Armour, took a Select Number of Men, and climbed up the Rocks in the Night, kill'd such as she met in her way, and got into the Town, where she struck such a Terrour into the Garrison, that *Ninus* and his Men soon got in, and put all to the Sword; and by this Means rendred himself Master of all *Bactria* and *Zoroaster*, the only Rival he had then on Earth.

When *Ninus* understood that he was oblig'd to a Woman for the taking of this Impregnable Fortress, he order'd she shou'd be brought to him, which was accordingly done. And as he did before admire her Courage and Resolution before he saw her, so was he much more smitten with Love and Admiration of her Beauty and Majestick Countenance, when he beheld her: Insomuch that he desir'd, or rather commanded her Husband to let him have her to Wife, adding withal, that he wou'd give him his own Daughter in lieu of her. But poor *Menon*, who lov'd *Semiramis* exceedingly, wou'd by no Means consent to part with her. *Ninus* hereupon threaten'd him, or as some Authors write, caus'd him to be Strangl'd: But *Diodorus* says, that he hang'd himself out of meer Despair, being unable to out-live the loss of a Wife he had so tenderly lov'd.

Menon being thus taken out of the way, *Ninus* took *Semiramis* to Wife, and made her Queen and Consort of the great Monarchy of *Assyria*. *Diodorus* tells us, that she had in a short time so Captivated the Heart of *Ninus* with her Beauty and Complaisance, and had such an Ascendant over him, that he cou'd refuse nothing that she ask'd. One Day, she ask'd him to give her leave to sit five Days on the Throne, and to Ordain what she pleas'd. *Ninus* with a Smiling Countenance granted her Request; and order'd all his Nobility and Officers to Obey her: Whereupon she puts on the Royal Robes, sits in the Throne, and Commands the King's Officers to do some things of little Importance; and they readily Obey her. She finding their Obedience, commands them to take the King and tye him. This they Execute. She goes a Step further, and commands them to kill the King. And they do so. But others say, *Ninus* was kill'd by an Arrow shot from some Town in *Bactria*, to which he had laid Siege; which indeed is the most likely Account of his Death; it being very improbable that a Woman of so great Beauty and so much Manly Courage shou'd be guilty of so Barbarous a Fact, or that the *Assyrian* Nobility and Officers, shou'd ever take for their Queen a Woman that had so publickly imbrued her Hands in the Blood of so great a King, and so kind a Husband. However, it is certain, that *Ninus* died before he return'd from the Expedition

of

of *Bactria*, after he had Reign'd 52 Years. He left one Son by *Semiramis* call'd *Ninyas* : But this Son being a Child when *Ninus* died, *Semiramis* took up the Reins of the Monarchy, which was so far from suffering a Check by being Govern'd by a Woman, that *Semiramis* added to its Glory, by new Conquests, publick Edifices, agreeable Gardens, sumptuous Towers, costly Aqueducts, magnificent Temples, and a world of other fine Ornaments, suitable to the Grandeur of her Empire, and the greatness of her Soul.

In some time after she took upon her the Government of the Empire, she raised a prodigious Army; some Historians say three Millions of Foot, five hundred Thousand Horse, and an hundred Thousand armed Chariots. With this vast Army she ravaged *Egypt*, subdued all *Ethiopia* and *Arabia*, and penetrated into *India*, where a great part of her Army was defeated, and herself Wounded with an Arrow : And before she could retrieve this Disgrace, News came to her, as she was dressing herself, that the Governour of *Babylon* had Revolted, and was resolved to make good that City against her. Whereupon she got up immediately half Dressed, and Marched Night and Day; and never stay'd to Dress until she had forced the Walls of *Babylon*, and had punished the Traytors : For which Heroick Action there was a Statue erected for her in *Babylon* in the posture she was in then, that is, half dress'd; and Signets, and Medals struck for her in the same posture.

By this time, *Ninyas* grew up to Man's Estate, and his Mother *Semiramis*, who it seems was no less in Love with the Pleasures of *Venus*, than with that of *Mars*, seeing the Comelineſs of his Person, bethought herself of making a Law, by which Sons might be Authorised to Marry their Mothers; to the end her Son might, with some colour, make the Proposal to her, or she to him. But *Ninyas* understanding her Design, had such horror of so unnatural a Fact, that he caused her to be Murthered, preferring the Crime of *Matricide* to that of Incest.

Thus the great *Semiramis* ended her Days after a Reign of 42 Years. *Ninyas* her Son succeeded her in the Monarchy, but did not Inherit any of her good Qualities, but all her bad ones : For he was so soft and Effeminate, that he scare minded any thing else, but the Pleasures of Love. He chose *Ninive* to keep his Court therein, as did the Rest of his Successors, to the unfortunate *Sardanapalus*. This City was beautified by his Father *Ninus*, with all the Embellishments, Art and Industry cou'd invent; and Fortify'd with Walls, Towers and Gates, suitable to the Richness and Grandeur of the *Assyrian* Monarchy. Here *Ninyas* shut himself up in his proud Palace among his Wives, Concubines and Eunuchs, as did the rest of his Successors, and were scarce seen by any Body else; only they took this Precaution : They had a great Army continually Encamped about the Walls of *Ninive*, and these were duly changed every Year, and new Officers and Soldiers put in their place, to prevent Defection, or Conspiracies.

Ninyas reigned 38 Years, as *Julius Africanus*, *Eusebius*, and almost all Ancient Historians, especially *Syncellus* (whose Catalogue of the *Assyrian* Kings I follow in this Work) say.

There is no History now extant that gives any further Account of *Ninyas*, or scarce of any of his Successors to the Reign of *Sardanapalus*, except their Names and the Years of their Reigns, bating a few Words of *Teutamas* in the time of the *Trojan* War. So that, as to the rest, we are forced to give only the said Names and the Years each King had reigned.

Arius ſucceeded *Ninyas* and Reign'd 30 Years. To *Arius* ſucceeded *Aralius* 40 Years: To him ſucceeded *Xerxes* 30 Years. To *Xerxes Armamthres* 38 Years. To him ſucceeded *Belochus* 35 Years. *Baleus* to this, 52 Years. To *Baleus* ſucceeded *Sethos*, who Reign'd in all 32 Years; In the fifth Year of whoſe Reign *Moſes* led the Children of *Iſrael* out of the Land of *Egypt* thro' the *Red-Sea*, unto the Deſerts of *Arabia*. And here I ſhall put an end to the Prophane Hiſtory of the Third Age of the World; and inſert a Chronological Table of the Patriarchs of this Age Parallel'd with the *Aſſyrian* Kings of the ſame: Where I ſhall deſire the Reader to obſerve, as I ſaid before, that *Abraham* was fourteen Years in the Land of *Canaan* when *Belus* began his Reign in *Babylon*.

A Chronological Table of the Patriarchs, from the Calling of Abraham, *to the Departure of the Children of* Iſrael *out of the Land of* Egypt, *parallel'd with the Kings of* Aſſyria, *unto the ſaid Departure.*

Patriarchs.	Years.
Abraham was in the Land of *Canaan* when *Iſaac* was born.	25
Iſaac, when *Jacob* was Born, was	60 Old.
Jacob when he went down into *Egypt*, was	130 Old.
Levi begat *Cahath* after he had been in *Egypt*,	17
Cahath, when his Son *Amram* was Born, was	40 Old.
Amram when *Moſes* was Born, was	78 Old.
Moſes when the Children of *Iſrael* left the Land of *Egypt*, was	80 Old.
Total.	430

Aſſyrian Kings.	Years.
Nabonadus reign'd in *Babylon*, after *Abraham* came into the Land of *Canaan*.	14
Belus reign'd	55
Ninus	52
Semiramis	42
Ninyas	38
Arius	30
Aralius	40
Xerxes	30
Armamthres	38
Belochus	35
Baleus	52
Sethos, when *Moſes* led the Children of *Iſrael* out of *Egypt*, reign'd only	4
Total.	430

The Age of the World, when the Children of *Iſrael* left *Egypt*, according to the *Septuagint* Computation. 3943

The

THE

Fourth Age of the World,

CONTAINING

The Time from the Departure of the Children of *Iſrael*, out of the Land of *Egypt*, unto the Building of *Solomon*'s Temple.

BOOK II.

CHAP. I.

Of Moſes *and the Children of* Iſrael's *Sojourning in the Deſert. The Laws given unto them; and the Ceremonies Inſtituted by Almighty GOD, for his Divine Worſhip.*

WHEN *Moſes* and the Children of *Iſrael* had paſs'd the Red-Sea, his firſt care was to give GOD thanks for his and their Miraculous Delivery; and therefore he Sung a Spiritual Thankſgiving Song, and left the ſame upon Record in the Scripture. Then he mov'd forward to a Place call'd *Shur* in the Deſert of *Arabia*. Here the Waters were ſo bitter (for which Reaſon they were call'd *Marah*) that the People cou'd not drink thereof; but GOD eaſed them of this Inconveniency, by ordering *Moſes* to caſt a certain Tree into the Waters, which render'd them Sweet. From *Shur*, *Moſes* remov'd his Camp, and came to *Elim*; and from *Elim*, to *Sin*. Exod. 15.

By this time the Children of *Iſrael* had been in the Wilderneſs ſix Weeks, and had conſumed all their Proviſion of Bread and Meat : Being therefore pinched with Hunger, they murmur'd againſt GOD and *Moſes*; *Would to God* (ſay they) *we had died by the Hand of the Lord in the Land of* Egypt, *when we ſat by the Fleſh-pots, and when we did eat Bread to the full : For ye have brought us forth into this Wilderneſs, to kill this whole Aſſembly with Hunger.* GOD hereupon commanded *Moſes* to tell them, That *in the Evening they ſhould eat Fleſh, and in the Morning be filled with Bread* : Accordingly the ſame Evening their Camp was filled with *Quails*, and the next Morning all the Land round about them was covered with that Bread, which was ever-ſince called *Manna*. This *Manna* was round and white, and taſted like Wafers made with Honey. And every Morning they were order'd to gather a certain Weight or Meaſure of it. According to the number of the Perſons of each Family, allowing an *Homer*, which probably anſwers our Quart, or two Pound weight, to each Perſon; and what was wonderful in the gathering of this *Manna* is, that ſuch as gather'd more than this Quantity, found upon meaſuring or weighing of it, that they had no more than an *Homer*, for each Perſon of the Family; and ſuch as gather'd leſs, found, in like manner, that upon weighing or meaſuring the ſame, they had no lack in the Weight or Meaſure.

Exod. 16.

Thus did the Children of *Iſrael* gather, *Manna* every Day for Forty Years, except the *Sabbath*-Days; and that they might not want Bread on thoſe Days, they were order'd to gather a double Quantity every ſixth Day. Being thus provided with Bread from Heaven wherever they went : *Moſes* went forward and pitched his camp at a place called *Rephidim*, upon the borders of the Country of the *Amalekites*. And here the People began to Murmur again for want of Water : Whereupon GOD commanded *Moſes* to ſtrike a Rock with his *Rod*; and having ſo done, there iſſued Water enough for the People and their Cattel. Mean while *Amaleck* the King of the *Amalekites* comes with a mighty Army to fight the *Iſraelites*, for coming upon the Borders of his Country. Whereupon *Moſes* commanded *Joſhua* to Inſtruct an Army of choſen Men, and go Fight *Amaleck*, while he, and *Aaron*, and *Hur*, went up a Hill to Pray. Here it is very remarkable, that after *Joſhua* had joined Battle with *Amaleck*, while *Moſes* held up his Hands, the *Iſraelites* got the better of *Amaleck*; but when he let them down; *Amaleck* prevail'd : Which *Aaron* and *Hur* perceiving, put a Stone under *Moſes*, and ſtayed up his Hands until the Setting of the Sun; by which time *Joſhua* had routed *Amaleck* and all his Troops. This inhumanity of *Amaleck* GOD did ſo highly reſent, that he commanded *Moſes* to write down the ſame in a Book, that it might not be forgot; but that He might in due time take Vengeance of the *Amalekites* for it; which was effected in the Days of *Saul*, about ſeven Hundred Years after.

The way being clear'd by the defeat of *Amaleck*, *Moſes* moved forward thro' the Country of the *Amalekites*, and Incamped in the Wilderneſs of Mount *Sinai*, in the third Month after the *Iſraelites* had gone out of the Land of *Egypt*. Here GOD commanded *Moſes* to come up to Him to the top of the Mount : And order'd him to lay before the Children of *Iſrael* all the Miracles and Wonders He had done in their Favour; and to let them know, that in caſe they would obey his Voice, and obſerve his Laws and Statutes, they ſhould be a peculiar Treaſure unto him, and an holy Nation; and withal to give them in charge that they ſhou'd Waſh and Sanctify them-

Exod. 19.

themſelves againſt the third Day, when they ſhou'd hear GOD's Voice from the top of the Mountain, pronouncing his Commandments to them.

Moſes the faithful Servant and Prophet of GOD, goes down hereupon, and declares his heavenly LORD's Words to the *Iſraelites*, which they promiſe punctually to obſerve. On the third Day, the *Iſraelites* being Incamped round about Mount *Sinai*, *Moſes* commanded them to draw near to it, but ſo as not to touch it. Then there appeared a great Smoke and Fire upon the top of the Mount, accompanied with dreadful Thunder, and the ſound of a Trumpet, ſo exceeding loud, that all the People trembled. When theſe frightful Signs were over, GOD ſpake to the People ſo as to be heard by every one of them, and pronounced the Ten Commandments, ſo well known to all *Chriſtians*, that it were ſuperfluous to inſert them here. Then *Moſes* told the People, that *all theſe dreadful Signs, which they had ſeen and heard, were intended to imprint the Fear of God in their Hearts, that they might keep and fulfil His Commandments* : And having thus ſpoken, he charged them to tarry in that Place, and, in caſe any cauſe or ſtrife ſhou'd happen, to referr the ſame to *Aaron* and *Hur*; mean while he had gone to receive GOD's further Commands : And ſo went up the Mount, where he continued *Forty Days and Forty Nights*. Exod. 19.

Here GOD declared unto *Moſes* the Laws, Statutes, Ordinances, and Ceremonies which He wou'd have the Children of *Iſrael* obſerve, in relation to the Offerings they ſhou'd make unto Him; The Sacrifices they ſhou'd Offer; The Tabernacles and Veſſels and Inſtruments they ſhou'd make for His Divine Worſhip; The Conſecration of the Prieſts and Levites that ſhou'd Adminiſter at his Altar; And the ſtrict obſervance of the *Sabbath*-Day : All which are at large Recorded in the Book of *Exodus*, from the 20th, to the 32d, Chapter.

When the Forty Days were paſt, and that GOD had made an end of giving his Commands to *Moſes*, He put into his Hands *two Tables of Stone, Written* (ſaith the Scripture) *with the Finger of God, in which were contained the Ten Commandments*; and charg'd him to go *down, for that the People had tranſgreſs'd his Laws.* It ſeems they were impatient of *Moſes* his delay in the Mount, and concluded they ſhou'd never hear more of him : Wherefore they addreſs'd themſelves to *Aaron*, and deſir'd him to *make them Gods, that ſhou'd go before them*; adding withal, that *they knew not what was become of* Moſes, *the Man that brought them out of the Land of* Egypt. *Aaron* hereupon bid them *bring him the Golden Ear-Rings that were in the Ears of their Wives, of their Sons and Daughters*; which being accordingly done. *Aaron* caſt them in a Mold, and with *a Graving Tool faſhion'd the ſame into the ſhape of a Calf.* When the People beheld this Idol, they cry'd out : *Theſe are thy Gods, O* Iſrael, *which brought thee out of the Land of* Egypt : And having built an Altar, they offer'd Sacrifices unto it, and *ſat down to eat and drink, and roſe up to Play.* Exod. 32.

GOD being hereat exceedingly diſpleaſed, ſeemed reſolved to deſtroy them all, if *Moſes* wou'd conſent thereunto : *Behold* (ſaith he unto *Moſes*) *it is a ſtiff-necked People; Now therefore let me alone, that my Wrath may wax hot againſt them, and that I may conſume them; and I will make of thee a great Nation.* But *Moſes*, like a tender Father, interpoſed with all the earneſtneſs of a bleeding Heart. *Remember, O Lord*, ſaid he, Abraham, Iſaac *and* Iſrael *thy ſervants, to who Thou ſwareſt by thine own ſelf; and ſaidſt unto them: I will multiply your Seed, as the Stars of Heaven, and all this Land, that I have ſpoken of, will I give unto your Seed, and they ſhall inherit it for Ever.* With theſe and many other feeling Arguments *Moſes* endeavour'd to

gate GOD's Wrath : And ſo came down the Mount with the two Tables of Stone in his Hands. But as he drew near the Camp, he ſaw the Idol, *and the People dancing about it.* This was ſuch a Heart-breaking to the Holy Man, that in the fury of his zeal he *took the two Tables and daſh'd them in pieces againſt the Earth*; concluding, that it wou'd little avail him to give a Law, written in Stones, *to a People, who had ſo ſoon blotted the ſame out of their Hearts.* Then *he took the golden Calf, and ground it to Powder*; reproach'd *Aaron* for his and the Peoples Idolatry, and cauſed all the Sons of *Levi* to *gird their ſwords on their ſides, and go over all the Camp, and Kill as many of their Brethren as they ſhould meet.* Accordingly the Sons of *Levi* went out, and ſlew about three Thouſand of the People. When this was done, *Moſes* returned to the Mount to intercede with GOD for the reſt, and ſpoke ſo feelingly to Him on their behalf, that he prayed Him *either to pardon them that heinous Crime, or to blot his Name out of the Book of Life.* This was too feeling a Prayer to the Gracious GOD of *Iſrael* to want its effect : Therefore GOD commanded *Moſes* to *prepare two other Tables of Stone*, in which he wrote again the ſame Commandments, as before; Order'd *Moſes* to repeat a ſecond Time His former Sayings, Laws and Statutes to the People, and to make an Ark, and a Tabernacle, with the ſeveral Veſſels, and Ornaments proper for the Miniſtry of His Altar and Sanctuary, for the High Prieſts and the Levites; and told him, that He *had indued two Men of his Brethren*, Bezaleel *and* Aholiab, *with the ſpirit of Wiſdom and Knowledge, in order to do all manner of Work relating to the ſervice of the Sanctuary.*

Moſes, *the faithful Servant of GOD* failed not, upon his coming down from the Mount, to execute all his Divine Maſter's Commands, and to cauſe the Ark, the Tabernacle, the *Cherubins*, the Table and Altar to be Made, according to the Model which GOD had ſhewn him on the Mount; as alſo all the Ornaments of Glory for the High Prieſt *Aaron*; and the Ornaments and Habits for the Sons of *Aaron*, and the *Levites*, as is at large ſet down in the laſt ten Chapters of the Book of *Exodus*. Then GOD gave *Moſes* His Laws and Statutes, concerning the Rites and Ceremonies of the Conſecration of the High Prieſt, the Prieſts, the Sons of *Aaron*, and the *Levites*; as alſo concerning the different ſorts of Sacrifices He would have offer'd at His Altar : As the Holocauſt, or Burnt-Offering, which He order'd, ſhould be Offer'd in Acknowledgment of the Supreme Power and Dominion He had over Mankind; the *Euchariſtical*, or Thankſgiving Sacrifice, which He would have the People offer, *to give Thanks for Benefits receiv'd*; the Propitiatory, or Pacifying Sacrifice, which He would have offered to pacify His Wrath when offended with the People for their Sins; and an Impetratory Sacrifice, which He wou'd have offer'd, in order to obtain from Him, ſuch Benefits and Bleſſings as they wanted : All which are at large Recorded in the Book of *Leviticus*, together with the Laws, Judgments and Statutes relating to Circumciſion; the keeping of the Sabbath; the *Paſſover*; the Feaſt of unleaven'd Bread; the Feaſt of the New Moons; of their Holy Convocations; the Laws of Kindred, relating to Matrimony; the Duty to Neighbours and Strangers; the paying of Tithes to the *Levites*; the Purification of Women brought to Bed; the *Jubilees*, Years of Reſt, *&c.* As alſo concerning the manner of their Encamping, and Decamping; the Captains, or Chief Leaders of each Tribe, and the order of their Marching, and pitching their Tents about the Tabernacle; as is to be ſeen in the Book of *Numbers*.

When

When all these Statutes and Ordinances were Perfected, and Recorded, *Moses* (by the special Command of GOD) chose out twelve Men, one of each Tribe, and sent them over the River *Jordan* into the Land of *Canaan*, in order to bring him an Account of the Land, and of the Strength of the Inhabitants thereof. Upon the Return of these twelve Men, Ten of them made their Report in the Presence of the whole Multitude, that, *indeed, the Land was a Land flowing with Milk and Honey, and that the Soil was exceeding Fruitful*; and as a Mark thereof, they brought with them a Bunch of the Grapes of the Land, of that Prodigious Bigness and Weight that two Men were forc'd to carry it upon a Pole; but then they added, that *the Country was very well Peopl'd, that their Cities were Fortify'd with Walls up to the Skie; and that there were Giants, the Sons of* Anack, *in the Land, Men of such Prodigious Bigness and Stature, that they themselves were but Pigmies, if compared to them.*

When the Children of *Israel* had heard these Words, they were struck with so much Fear and Terror, that they openly Murmur'd, and cry'd out against GOD and *Moses*. And notwithstanding all that *Caleb* and *Joshua*, the other two, cou'd say to the contrary, *that the God of* Israel, *who had deliver'd them out of the Hands of* Pharao, *and all the* Egyptians, *and had by his Omnipotent Power prepared them a Passage thro' the Red-Sea, cou'd, and wou'd deliver them out of the Hands of the Sons of* Anack; they persisted still, crying and weeping: *Wou'd God*, say they, *that we had died in the Land of* Egypt, *or wou'd God we had died in this Wilderness. Wherefore hath the Lord brought us unto this Land to fall by the Sword, that our Wives and Children should be a Prey? Were it not better for us to return into* Egypt? This did exceedingly displease GOD: Whereupon He swore in His Wrath, *That none of the People, who had seen His Miracles and Wonders, or that had murmur'd against Him, should ever enter into the Land of* Canaan, *except* Caleb *and* Joshua. And, tho' *Moses* and *Aaron* fell on their Faces, and besought Him for the People, yet wou'd He not reverse that Sentence; but commanded *Moses* to lead them back by the way of the Wilderness, where they continued Forty Years, until the last Man of them Died: Which, by the way, shews, that when Men continue to provoke GOD's Wrath, and *fill up the measure of their Iniquity*, GOD becomes inexorable, even to the Prayers and Intercessions of the best of Men for them. Numbers 14. 2, 3.

The unfortunate Children of *Israel* being thus forced to return to the Wilderness, grew nothing better nor wiser for GOD's *Threats* and *Judgments* upon them: For in a short time after, *Corah*, *Dathan* and *Abiram*, Rebelled against GOD and *Moses*; and endeavour'd to create a *Schism* among the People; for which wicked Act *they, and their Wives and Children, their Cattel, and Beds, and Tents, and all their Substance were swallow'd alive by the Earth.* After this, they came to a place in the VVilderness, called *Zin*, where having no VVater to Drink, they Murmur again, and fly out into their former Exclamations against GOD and *Moses*, for bringing them out of *Egypt*. Then GOD commanded *Moses* to *strike the Rock that was before them, and that it should afford them Water enough.* But, it seems *Moses* and *Aaron* were somewhat incredulous of this future Miracle: For *Moses* smote the Rock twice before the VVater issued out; which so displeased GOD, that He declared unto *Moses* and *Aaron, they should not enter into the Land which He had sworn to give unto their Fathers*: So that when the Children of *Israel* had gone about part of the Land of *Edom*, and had Encamp-

camped at Mount *Hor*, GOD commanded *Moſes* to *take* Aaron *up the Mount, and to ſtrip him of his Ornaments; and put the ſame upon his Son* Eleazar: Which done, *Aaron* died upon the Mount. Then the Children of *Iſrael* marched by the Confines of the Land of *Edom*, and came to the Country of *Arad*, King of the *Canaanites*, which dwelt on the South of *Edom*. *Arad* having Intelligence hereof, came with armed Force to oppoſe their Paſſage; and in the firſt Conflict, defeated a party of the *Iſraelites*, and made ſome Priſoners: But the *Iſraelites* made a ſolemn Vow to deſtroy theſe *Canaanites*, and all their Cities, in caſe GOD wou'd deliver them into their Hands. GOD was pleaſed to Hear them herein, notwithſtanding their Rebellious temper: For He deliver'd them into their Hands, and they did, to the letter, perform their Vow; yet did they not ceaſe their Murmuring upon the very firſt hardſhip they met with: For the way round about the Land of *Edom* being very long, and uneaſy for Travelling; and the *Edomites* refuſing them paſſage thro' their Country; and even GOD forbidding them to Fight with them, becauſe they were the Children of *Eſau*, the Son of *Iſaac*; they openly exclaimed againſt GOD and *Moſes*, uſing their accuſtomed Reproach; *Wherefore have ye brought us out of* Egypt? *&c.* GOD hereupon ſent fiery Serpents among them, which *bit them ſo ſorely, that many of them died.* This made them enter into themſelves, and acknowledge their Fault: *We have ſinned*, ſay they to *Moſes*, *againſt God, and againſt thee*; *Pray unto the Lord that He take away the Serpents from us.* *Moſes* prays for them; and GOD commands him to make a Brazen Serpent, and to put it up upon a Pole; and that ſuch as were bitten by the fiery Serpents, ſhou'd, by looking upon this brazen Serpent, *be cured of the venome of the Fiery Serpents*; which, by the way, was a Type of JESUS CHRIST upon the *Croſs*; it being moſt certain, that ſuch as are bitten by the Old Serpent, the *Devil*, and look up upon CHRIST *Crucified*, that is, put their Confidence in Him, may be cured of the ſame.

When *Moſes* had erected this Brazen Serpent, and the People had been eaſed of the Fiery Serpents, by looking thereupon; they march'd on, and came nigh the Country of the *Amorites*, and ſent Meſſengers to *Sihon* their King, praying him *to give them leave to paſs thro' his Land, in the High-Road; aſſuring him they wou'd not decline to the right or the left Hand, nor even drink of his Water*; but *Sihon* was ſo far from doing them this Act of Humanity, that he arm'd all his People, and came to Fight them. Whereupon the *Iſraelites* arm'd a Select Number of Men, fought the *Amorites*, defeated them, and took all their Cities.

Numb. 21.

Og King of *Baſhan* having Intelligence hereof, armed his Men in like manner, and came to Fight the *Iſraelites*; but to his utter Deſtruction; for the *Iſraelites* Defeated and Killed him, and all his People; ſo as not to let a Man eſcape. By theſe two Battles the *Iſraelites* got two Countries; and having provided for their Security, they March'd forward, and came nigh the famous River *Jordan*.

Balak, the King of the *Moabites*, hearing that the *Iſraelites* were come to the Borders of his Country; and underſtanding how *Sihon* and *Og* had been treated by them; and withal being diſtruſtful of his own Power to oppoſe them, had recourſe to an Artifice, which did in ſome manner ſave him and his People for ſome time.

There was a certain Prophet in the Mountains of *Aram*, or *Meſopotamia*, called *Balaam*: To this Man *Balak* ſent a ſplendid Embaſſy, with rich Preſents; praying him *to come to him, and to Curſe the Children of* Iſrael,

Numb. 22.

that

that ſo he might Fight, and over come Them. *Balam* receiv'd the Meſſengers, and Entertained them that Night, and conſulted GOD upon the matter; but GOD expreſly *forbid him to go.* On the Morrow *Balaam* told the Meſſengers, that GOD *had forbidden him to go,* and diſmiſs'd them. *Balak* being inform'd hereof, ſent a more ſplendid Embaſſy to *Balaam,* with Promiſe of *exceeding great Rewards, Provided he wou'd come and Curſe* Iſrael. But *Balaam* made anſwer, that *if* Balak *had given him his Houſe full of Silver and Gold, he wou'd not do otherwiſe than as God had directed him;* however being very Covetous of Riches, he deſir'd the Meſſengers *to lodge with him that Night.* GOD perceiving the Covetous Temper of *Balaam,* appear'd to him and told him, that *he might go with the Servants of* Balak, *but that he ſhou'd not do otherwiſe than as he wou'd direct him.* *Balaam* being hereuponmightily pleas'd, having in Proſpect the rich Preſents of *Balak,* roſe early in the Morning, ſaddled his Aſſe, and went along with *Balak's* Meſſengers. This greedy Temper of *Balaam* was very diſpleaſing to GOD; He therefore caus'd *an Angel with a Flaming Sword in his Hand to ſtand before him in the Way:* The Aſſe ſeeing the Angel, was frighten'd, and turn'd into the Field: *Balaam* hereupon ſtruck the Aſſe to turn her into the Way. But the Angel ſtood in a Path between two Walls, ſo that the Aſſe cou'd not decline him, but by cloſing to one of the walls; and having ſo done, ſhe cruſh'd *Balaam's* Foot againſt the Wall: This incens'd *Balaam* ſo as to beat the poor Aſſe more forcibly a ſecond time Then the Angel went before the Aſſe in a narrow Place, where there was no poſſibility of eſcaping. When the Aſſe ſaw the Angel before her; and her Maſter beating her to go forward, *ſhe fell down under him*: This incens'd *Balam* to that degree, that he laid on the Aſſe more violently. GOD hereupon open'd the Aſſe's Mouth, and ſhe ſpake theſe Words. *What have I done unto thee, that thou haſt ſmitten me theſe three times? Becauſe* (ſaid *Balaam*) *thou haſt mocked me: I wou'd there were a Sword in my Hand, for now wou'd I kill thee. Am not I thine Aſſe* (replied the Aſſe) *which thou haſt ridden ever-ſince I was thine, unto this* Day? *Was I ever wont to do ſo unto thee?* Which ſaid, GOD open'd *Balaam's* Eyes, and he ſaw the Angel before him with a Sword drawn in his Hand. *Balaam* falls upon his Face. The Angel ſpeaks to him: *Why haſt thou ſmitten thine Aſſe theſe three times? Behold I went out to withſtand thee, becauſe thy way is perverſe before me: And the Aſſe ſaw me, and turned from me theſe three times: Unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.* Numb. 22.

This ſore Rebuke made *Balaam* to own his Fault. *I have ſinned,* ſaid he, *for I knew not that thou ſtoodeſt in the way againſt me: Now therefore, if it diſpleaſe thee, I will get me back again.* This humble ſubmiſſion appeaſed the Angel; he therefore allowed *Balaam* to go with *Balak's* Meſſengers, charging him only not to ſpeak but ſuch Words as the LORD ſhou'd put in his Mouth. So *Balaam* went to *Balak,* who received him with a great deal of Joy; and after ſome Diſcourſe, led him to the top of an high Mountain, where he might ſee all the *Iſraelites* in their Camp. Here *Balak,* at the requeſt of *Balaam,* built ſeven Altars, and Sacrific'd *Bullocks* and *Rams* thereon. Mean while *Balaam* goes to conſult GOD, who put Words of Bleſſing in his Mouth, which he was to utter in the preſence of *Balak.*

When *Balaam* came back, he took up his Parable, and heap'd Bleſſings upon the Children of *Iſrael.* *Balak* being hereat ſurpriz'd, interrupted

Balaam. VVhat, ſaid he, *haſt thou done unto me? I took thee to Curſe mine Enemies, and behold thou haſt bleſſed them altogether.* To which *Balaam* anſwer'd : *Muſt I not take heed to ſpeak that which the Lord hath put in my Mouth.* Then *Balak* took *Balaam* to another Place, and there built Altars, and offer'd Sacrifices, as he had done before : But *Balaam* ſtill bleſſed *Iſrael*. *Balak* takes *Balaam* to a third Place, offers Sacrifices; and *Balaam* heaps more Bleſſings upon *Iſrael*. Tho' this did incenſe *Balak* ſo as to command *Balaam* to be gone out of his Country, yet he made ſuch advantage of it, that he was like to deſtroy all *Iſrael* : For having underſtood by the different Bleſſings, which *Balaam* heaped upon the *Iſraelites*, that GOD wou'd always protect them, ſo long as they fulfilled his Laws, he concluded that the only way to overcome them, was to corrupt their Manners; therefore he ſent the *Moabite* Women to tempt them, purſuant to the Advice which *Balaam* gave him. This Device ſucceeded ſo well, that, notwithſtanding the Children of *Iſrael* were expreſly forbidden by GOD's Law to have any carnal Commerce, either in Wedlock, or otherwiſe, with ſtrange Women, they began to commit Fornication with the ſaid Women; and had not *Phineas*, the Son of *Eleazar* made an Example of one of the *Iſraelites*, and a *Madianatiſh* Woman, by running them both thro' with a Javelin in the very Fact, the Wrath of GOD wou'd have conſumed them all : This zealous Act of *Phineas* having appeaſed GOD's Wrath, *Moſes* commanded the Children of *Iſrael* to deſtroy and plunder the *Madianites* upon account of their Women, which was accordingly done, and even *Balaam* was ſlain among them. Then *Moſes* divided the Kingdoms of *Sihon* and *Og*, between the Tribes of *Reuben* and *Gad*, and half the Tribe of *Manaſſes*; and, when this was done, he rehearſed, in the preſence of the Heads of all the Tribes, the Miracles and Wonders which GOD had done in their Favour from the Day they left *Egypt*; and even repeated the Sum of all the Judgments, Laws and Statutes which GOD commanded them to obſerve; pronouncing to them the Bleſſings that ſhou'd attend them upon the obſervance of theſe Judgments, Laws and Statutes; and the Curſes and Woes that ſhou'd fall upon them, upon the Tranſgreſſion thereof, as is at large Recorded in the Book of *Deuteronomy*.

By this time the Forty Years of the Sojourning, or rather wandring of the Children of *Iſrael* in the Wilderneſs, were expir'd; and all the Men that left *Egypt* above the Age of twenty Years were dead, except *Joſhua*, *Caleb* and *Moſes*. Then *Moſes* committed the Care of the five Books of the Law to the Prieſts and *Levites*, laid Hands upon *Joſhua* and indued him with his Spirit; declared unto the *Iſraelites*, that *God had choſen him to be their Captain and Leader, and that he wou'd bring them into the Land of* Canaan. So *Moſes*, by the ſpecial Command of GOD, went up the Mount *Nebo*, and coming to the Top thereof, he look'd about and ſaw all the Land of *Canaan*, but enter'd not into it : For he died there on the Mount, and was buried in the Valley in a Sepulchre which no Man knoweth to this Day. Thus died *Moſes*, the *great Servant of God, and Legiſlator of* Iſrael, at the Age of 120 Years, the laſt Forty Years whereof he ſpent in Governing and Conducting the moſt Rebellious, Uneaſy, Murmuring People that ever ſaw the Sun. His Virtues were ſo Tranſcendent, that it is much eaſier to admire than to expreſs his true Character. For as *Abraham* was famous, for his Faith in GOD; *Iſaac* for his Fear of GOD (who in Scripture is called *the Fear of* Iſaac) and *Jacob* for his Obedience to GOD; ſo *Moſes* was eminently famous for all Three, and over and above, for Meekneſs,

Patience, Signs and Wonders, ſo as to reſtrain, in a manner, the Omnipotent Power of the ALMIGHTY. In a Word, he was to the Children of *Iſrael*, in Love and Affection for their welfare, and in zeal for the Law of GOD, what Saint *Paul* was to the Chriſtians in both theſe Points; for as St. *Paul* wiſhed *he might be accurſed from* CHRIST *for his Brethren*; ſo *Moſes* prayed GOD *to forgive the Sins of his People, or to blot his Name out of the Book of Life*: And as St. *Paul* was ready to revenge all Diſobedience to the Laws of JESUS CHRIST; ſo *Moſes* his zeal for the Law of GOD prompted him often to take vengeance of thoſe who tranſgreſſed the ſame. 2 Cor. 10, 6.

CHAP. II.

Joſhua *and the Children of* Iſrael *paſs the River* Jordan *dry ſhod, and enter into the Land of* Canaan. *They take and burn* Jericho. *A Select Number of them go to* Hai, *but are repulſed. They go in a greater Number, take it and burn it. The* Gibeonites *by a cunning wile deceive the* Iſraelites. *All the Kings of the Land of* Canaan *arm, and fight againſt them.* Joſhua *Commands the Sun to ſtand. The* Iſraelites *defeat all their Enemies, and* Joſhua *divides all the Land among them,*

AFTER the Death of *Moſes*, *Joſhua* takes upon him, purſuant to GOD's Commands, the Conduct of the Children of *Iſrael*, and orders them to be in a readineſs to paſs over the River *Jordan*, on the third Day. Mean while he commands the Prieſts to carry the Ark of the Covenant, and to walk before the People to the brink of the ſaid River, which at that time had over-flow'd its Banks, as the Scripture obſerves. On the third Day, the Prieſts carried the Ark, and enter'd the River; and that the Multitude might know, that their God was with *Joſhua*, as he had been with *Moſes*; The River divided and afforded them paſſage dry ſhod, as the Red-Sea had done before in the Days of *Moſes*; only with this difference, that whereas the Water in the Red-Sea ſtood like Walls on both ſides of the People, while they paſſed thro' it; that of *Jordan* ſtood only on the one ſide, and what was on the other glided away towards the Sea, leaving a dry Bed for *Iſrael* to paſs over. Joſhua 3.

When *Iſrael* had arrived at the Banks on the other ſide of *Jordan*, and had erected a Monument of their Miraculous Paſſage, GOD commanded *Joſhua* to cauſe all the Children of *Iſrael*, who had been born in the Wilderneſs for the ſpace of Forty Years, to be Circumciſed, and to Celebrate the Joſhua 5.

Paſſover: Which done, the *Manna* wherewith they had been fed Forty Years ceas'd; and the People did eat of the Corn and Fruits of the Land of *Canaan*, in the Plains of *Jericho*. Then *Joſhua* commanded the *Iſraelites* to begirt *Jericho*, which was cloſely ſhut up, and to March round about it once every Day for ſix Days, the armed Men in the Front and Rear, and the Prieſts in the Center, carrying the Ark, with ſeven Prieſts going before them ſounding their Trumpets. When this was done, on the Seventh Day *Joſhua* commanded them to go round about the City ſeven times that Day, which being accordingly perform'd, he order'd the whole Army to ſhout moſt loudly, which done, the Walls of *Jericho* fell flat to the Ground. Then *Joſhua* commanded the *Iſraelites* to enter the Town, and to put to
Joſhua 6. the Sword Man, Woman and Child, except *Rahab* the Harlot and her Family, who had receiv'd the Spies and conceal'd them; as alſo to deſtroy with Fire and Sword the City and every thing in it, except the Gold and Silver, and the Veſſels of Braſs and Iron, which he order'd to be put in the Treaſury of the Ark, call'd in Scripture the Houſe of the LORD; In a Word
† An accurſed Thing. to make an †*Anathema*, of every thing in *Jericho*.

Tho' the *Iſraelites* did (to one Man) punctually execute, in this matter, GOD's orders, ſignified to them by their Conductor *Joſhua*: Yet the Tranſgreſſion of this ſingle Man was like to kindle GOD's Wrath againſt them
Joſhua 7. all. For when *Jericho* was deſtroyed and conſumed by Fire, *Hai* being the next City to them, it was thought adviſable to ſend only about three Thouſand Men to take it, becauſe it was but a little Place: But they no ſooner appeared before *Hai*, when the Men of the City ſallied out, and put them to Flight, killing ſix and thirty of them, and routing all the reſt. When the news of this Diſaſter came to *Joſhua*, he *rent his Clothes, fell on his Face before the Ark, and expoſtulated with God upon the fatal conſequences that would attend ſuch a Miſcarriage.* GOD hereupon told *Joſhua* that *the People had tranſgreſs'd His Commands, and had taken of the accurſed Thing, and put it among their Stuff; and that therefore they cou'd not ſtand before their Enemies whilſt that accurſed Thing was among them.*

Then *Joſhua* aroſe, called all the People together; and caſt Lots upon every Tribe and Family; for this was the Cuſtom among the *Iſraelites* to detect the guilty Perſon, and was guided by the Hand of GOD, ſo as, that the Lot fell always upon the Criminal. Lots being then caſt upon the twelve Tribes, the guilty Lot fell upon the Tribe of *Juda*. This Tribe being Number'd by Families the ſame fell upon the Family of the *Zarhites*, theſe, being Number'd Man by Man, the Lot fell upon the Houſe of *Zabdi*. And laſtly *Zabdi*'s Houſhold being Number'd the Lot fell upon *Achan*. Then *Joſhua* commanded him to give Glory to the God of *Iſrael*, and to confeſs his Fault.

Achan anſwer'd: *I have indeed ſinned againſt the Lord God of* Iſrael. *When I ſaw among the Spoils a goodly* Babiloniſh *Garment, and two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight; I cover'd them, and took them, and behold they are hid in the Earth in the Midſt of my Tent, and the Silver under it.* *Joſhua* hereupon commanded his Tent to be examin'd, and having found the Garment, the Gold and the Silver, as *Achan* had ſaid, he cauſed *Achan*, his Sons and Daughters, his Oxen and Aſſes, and Sheep, his Tent, and all that he had to be brought to the Valley of *Achor*, together with the Gold and Silver, and the Garment. And there all *Iſrael* ſtoned to death *Achan* and all the Living Creatures that belonged to him, and then conſumed with Fire all his and their Bodies, and

all his Subſtance and even raiſed a heap of Stones over them, as a perpetual Monument of GOD's Judgment upon ſuch as tranſgreſs His Commands.

The Wrath of GOD being thus appeas'd, *Joſhua* found no great difficulty in taking the City *Hai* : For having plac'd ſome Men in Ambuſh behind it, and leading the Army towards the Town, that the Men of *Hai* might ruſh out upon them, as they had done before, and leave their Gates open; He caus'd his Army to retire as if they intended to fly away; the Men of *Hai* ſeeing them retire purſued them far from their Gates : Mean while, *Joſhua*'s Men, who lay in Ambuſh, got into the Town, and ſet it on Fire. When *Joſhua* perceiv'd that the Town was taken, and ſet on Fire, he caus'd his Men to Face about and to attack the Men of *Hai*, who ſeeing their City on Fire and being ſet upon in Front and Rear, they loſt their Courage, and were all put to the Sword. Joſhua 8.

When the *Gibeonites* who were the next Neighbouring People to *Hai*, underſtood that *Jericho* and *Hai* had been deſtroy'd with all their Inhabitants by the Children of *Iſrael*, they concluded, that they themſelves wou'd ſoon undergo the ſame fate unleſs timely prevented. They therefore ſend Ambaſſadors in tatter'd old Clothes to *Joſhua*, and to the Princes of the Children of *Iſrael*; and being introduc'd they ſpeak after this manner : *We are come from a far Country, and are ſent by the Elders of our People, having heard of your Fame, and of all the VVonders which your God has wrought in in your Favour. Now make ye a League with us, and we will be your Servants. This our Bread we took hot for our Proviſion out of our Houſes, on the Day we came forth to go unto you; but now behold it is Dry and Mouldy: Theſe Bottles of Wine, which we filled were New, and behold they are Rent, and theſe our Garments and our Shoes are become Old, by reaſon of the very long Journey.* *Joſhua* hereupon made Peace with them, and promis'd them that they ſhou'd live, and the Princes of the *Iſraelites* ſwore thereunto, but did not conſult the Mouth of God.

Three Days after, the Children of *Iſrael* found that the *Gibeonites* were the next Inhabitants to the Men of *Hai*, and began to Murmur againſt *Joſhua*, for making a League with them. *Joſhua* ſends for the *Gibeonites*, and expoſtulates with them for deceiving him; but cou'd get no other Anſwer than that *it was the fear of their Lives which put them upon deviſing that Wile.* Whereupon *Joſhua* condemned them to be *Hewers of Wood, and Drawers of Water to the Children of* Iſrael *for Ever*; but ſpared their Lives, becauſe he, and the Princes of the People had ſolemnly promis'd that they ſhou'd Live. Joſhua 9.

When the Kings of the *Amorites*, *Adonibezec*, King of *Jeruſalem*; *Hoham*, King of *Hebron*; *Piram*, King of *Jarmuth*; *Japhia*, King of *Lachiſh*, and *Debir*, King of *Eglon* underſtood, that the *Gibeonites* had made a League with *Joſhua*, and the Children of *Iſrael*; they came with all their Forces to make War upon them. *Joſhua* having Intelligence hereof, came to their Aſſiſtance, and Fought with theſe five Kings, and their numerous Hoſts, and defeated them : And foraſmuch as *Joſhua* perceived that many of his Enemies might eſcape by the favour of the Night, he lift up his Voice in the preſence of the *Iſraelites*, ſpoke to the LORD, and commanded the Sun to ſtand, ſaying; *Sun, ſtand thou ſtill upon* Gibeon, *and thou* Moon *in the Valley of* Ajalon. So the Sun ſtood ſtill the ſpace of about a whole Day, and gave the *Iſraelites* an opportunity of deſtroying all their Enemies. The five Kings they hung upon Trees, and all the reſt they put to the Sword. Then they marched forward, took their Cities; and put all the Inhabitants to the Sword alſo. Joſhua 10.

When the Kings of the *Canaanites*, of the *Hittites*, the *Jebuſites*, and *Perizites* underſtood how the *Iſraelites* had deſtroyed the Kings of the *Amorites*, and took their Cities, they gathered together a mighty Hoſt numberleſs as the Sand of the Sea, and came to Fight againſt them. *Joſhua* prepares for Battle, being thereunto incourag'd by the GOD of *Iſrael*, who promiſed him, that *the next Day he would deliver his Enemies into his Hands.* On the Morrow the Battle was Fought, and as GOD had promiſed, ſo it fell out: For the *Iſraelites* defeated them ſo as not to leave a Man that was not put to the Sword. The conſequence of this great Victory was the Taking and Poſſeſſing almoſt all the Land of *Canaan*, which was before poſſeſſed by one and thirty Kings, who were all ſlain by the *Iſraelites*, under the Conduct of *Joſhua*.

Joſhua 14. Thus *Joshua* ended this great War; and then he, together with *Eleazar* the High Prieſt, and the chief Men of each Tribe divided by Lot the whole Land among the Children of *Iſrael*, Circumſcribing each Tribe within its own Bounds; giving to the Tribes who were greater in the Number of Families, a larger Extent of Land, and to the leſſer, a leſs Extent, only that to the Tribe of *Levi* he gave no Inheritance, becauſe GOD was their Inheritance, except a few Cities to dwell in, with their Suburbs to feed their Cattle, as it is at large Recorded in the Ten laſt Chapters of the Book of *Joshua*.

VVhen theſe things were ſettled, and that the Children of *Iſrael* had reſt from their Enemies; *Joshua* call'd together the Elders, Rulers, Judges and Officers of all *Iſrael*, and made them an Excellent Speech; laying before them, the wonderful Providence and Mercies of GOD, and his ſingular Care and Protection of them; the Miracles and VVonders He had wrought in their favour, the Laws, Statutes, and Ordinances he had given them, and the Miraculous Inverſion of the order of Nature, to facilitate their Conqueſts and Victories; how he had gone before them, fought their Battles, and ſtruck his Terror into their Enemies, ſo as that they cou'd not ſtand before them: How they had ſat down, and dwelt in Cities which they had not built, and poſſeſſed Vineyards and Olives which they had not planted; in a word, inherited a Land flowing with Milk and Honey, with Wine, Oil, and Muſt; and no Satan or Adverſary to frighten or moleſt them; and then concluded with the moſt pathetick Admonition, conjuring them to obſerve and fulfil the Laws, and Statutes, and Ordinances of the God of Heaven, who had ſo miraculouſly given them Reſt from their Labours, and ſettled them in the Land He had promiſed their Fathers; adding withal, that in caſe they ſhould neglect the Performance of their Duty to Him, He would abandon them, and leave them to be a Prey to their Enemies: And then *Joshua* the ſervant of the Lord, wrote theſe Words in the Book of the Law of God, and died, being an hundred and ten Years old.

Here the ſacred Text fails us in the Exact Computation of the Time that effluxed ſince the Children of *Iſrael* paſſed the River *Jordan* to the death of *Joſhua*, as alſo of the Time, from his death to the laſt of the Judges; there being no mention in Scripture of the length of the *Anarchies*, or *Interregnums* between theſe Judges. This point of Chronologie, has, indeed, rack'd the Minds of the moſt ingenious Men of the laſt Age; ſome aſſerting the whole Time from the going of the Children of *Iſrael* out of the land of *Egypt* to the building of *Solomon*'s Temple, to be only 480 Years, purſuant to the Text. 3. Reg. 6. *And it came to paſs in the four hundred and fourſcore Year, after the Children of* Iſrael *were come out of*

the land of Egypt, *in the fourth Year of the Reign of* Solomon, *that he began to build the House of the Lord.* Others perceiving this Text to clash with that of Saint *Paul*, who says, that the Time even of the Judges unto *Samuel* was four hundred and fifty Years. *And after that he gave unto them Judges, about the space of four hundred and fifty Years until* Samuel *the Prophet*, *Acts* 13. 20. Maintain, that the said Time was 580 Years, which indeed can be no less, but rather more, if you add unto St. *Pauls* 450 Years, the fourty Years in the Wilderness, the Time that *Joshua* and the Elders reign'd before the Judges, the Reigns of *Samuel*, *Saul* and *David* after the *Judges*. To clear this Difficulty then, we must have Recourse to *Josephus*, to the ancient Ecclesiastical Historians; to the Holy Fathers, and to prophane Authors, who wrote the *Egyptian* and *Grecian* Histories long before the Birth of Christ: Not but that the sacred Text is of great Use to us in the same; for it marks expresly the Time each Judge ruled, and the Years of the different Servitudes of the Children of *Israel*: But for as much as it doth not express how many Years *Joshua* reign'd, nor how long the *Israelites* were govern'd by the Elders who had seen the Miracles and Wonders of the Lord; being content to say only, *That the People served the Lord all the Days of* Joshua, *and all the Days of the Elders, that outlived* Joshua, *who had seen all the great Works of the Lord*; Nor even how long the *Israelites* continued to do evil in the sight of the Lord, at different Times, before He delivered them into the Hands of their Enemies, it is impossible to tell exactly by the sacred Text, how many Years effluxed from the Death of *Moses* to the Days of *Samuel* the Prophet. Judg. 2. 7.

This being the only great difficulty that occurs in the Chronologie of the sacred Text, it will be requisite to take some pains to clear the Point. I shall therefore endeavour to shew in the following Chapter, 1st. That *Joshua* governed the *Israelites* 27 Years. 2. That the Elders, who had seen the great Works of the Lord, governed them for the space of 50 Years. 3. That there were very considerable Anarchies, betwixt the Judges, mention'd in the Scripture; And, 4. That the Time from the going of the Children of *Israel* out of the Land of *Egypt*, unto the laying of the Foundation of the Temple of *Solomon*, is in all 873 Years.

CHAP. III.

Of Joshua *and the Elders: Of the* Anarchies *which were betwixt the different Judges, Proofs of these matters taken from* Josephus, *from the Holy Fathers, and from the* Egyptian *and* Greek *Historians.*

I. *Josephus* * tells us, that *Joshua* died at the Age of 110 Years, having Govern'd the Children of *Israel* 25 Years. Thus we read in all the Printed Copies, of this Historian that I cou'd as yet see; but I am apt to believe, there is a Mistake in these Copies, and that *Josephus* wrote 27 Years: For all Antiquitie that wrote after him, and in all Probability copied him, allow that *Joshua* Govern'd the *Israelites* 27 Years. *Clemens Alexandrinus.* Lib. 1. *Stromat.* says, *Joshua* Govern'd the *Israelites* 27 Years: *Julius Africanus*, and *Eusebius* in *Chronic.* say * Lib. 5. Cap. 1.

ſay the ſame thing. So doth *Lactanius*, *Inſtitut. Divin.* Lib. 4. Cap. 5. St. *Auguſtin Lib.* 18. *de civit. Dei. Cap.* 2. *Syncellus* in *Chron.* and many others. So that there is no manner of doubt of his Governing ſo many Years. Nay the Scripture it ſelf inſinuates that he Govern'd many Years. For we read *Joſhua* Chap. 11. v. 18. That Joſhua *made War a long time with all thoſe Kings*; that is with the Kings of *Canaan*. And again. *It came to paſs a long time after, that the Lord had given reſt unto* Iſrael *from all their Enemies round about, that* Joſhua *waxed Old, and ſtricken in Years. Joſh.* 23. 1. And indeed he cou'd not be well ſuppos'd to take up leſs time in deſtroying one and thirty Kings, taking a vaſt Number of Cities Fortify'd and Wall'd even to the Skies, as the Scripture ſaith; ſubduing the Giants the Sons of *Anack*, and dividing the Land by Lot and equal Portions among a Multitude of no leſs Number than ſix hundred thouſand Men, beſides Widows and Orphans; all which *Joſhua* perform'd being then Old and well ſtricken in Years, as the Scripture ſaith *Joſh.* Chap. 23. v. 1.

2. And as to the time, the Elders Governed the *Iſraelites* after the death of *Joſhua*, the Scripture ſays only, that *the People ſerved the Lord all the Days of* Joſhua, *and all the Days of the Elders that out-lived* Joſhua, *who had ſeen all the great Works of the Lord, that he did for* Iſrael, Judges, 2. 7. Theſe Elders were the Little Ones, which were under the Age of twenty Years at their departure from *Egypt*. For the Sacred Text tells us, *Numb.* 14. 31. *that ſuch of the Children of* Iſrael *as were under that Age, ſhould go into the Land of* Canaan. Let us then ſuppoſe the longeſt Livers of theſe Elders to have been ten Years Old when they left *Egypt* (for at that Age they might very well ſee, and take notice of the Miracles and great Works of the LORD.) Add to this the 40 Years in the Wilderneſs, the 27 Years that *Joſhua* Governed, and 50 more, and they make in all but 127 Years, was a very ordinary Age for Men in thoſe Days. Nay, *Moſes* and *Aaron* themſelves wanted but little of coming to that Age: Nor do we find that they died of Old Age; but GOD puniſh'd them for not believing readily His Words, and, in their Perſons, the People, for their Obſtinacy, ſo as that they ſhou'd not enter the Land of Promiſe. I ſhall therefore conclude that *Caleb*, and the Elders who were much Younger than him did Govern the *Iſraelites* after the death of *Joſhua*, for the ſpace of 50 Years. This was the Opinion of *Julius Affricanus*, and *Syncellus*, as alſo of St. *Maximus* in his Treatiſe of the Times, as the Learned *Petavius* informs us. *Pag.* 351.

Syncel. in Chronograp.

3. Now as to the *Anarchies*, or the time that effluxed between the death of the laſt of the Elders, who had ſeen the great Works of the LORD, and the firſt of the Judges which was *Othoniel*, or that paſs'd between his death, and the Government of the next Judge, the Scripture is altogether ſilent, and only ſays in ſeveral Places: *In thoſe Days there was no King in* Iſrael, that is, there was no Ruler or Governour. And again: *And it came to paſs when the Judge was dead, that they return'd and corrupted themſelves more than their Fathers, in following ſtrange Gods, and Serving and adoring them.* Jud. 2. 19. but that there were conſiderable *Anarchies* between the Government of the Judges is moſt certain. For it is not to be imagin'd that ſuch a vaſt Number of People ſhou'd immediately fall away from the Worſhip of the GOD of Heaven, who had done ſuch wonderful Works in favour of their Fathers, and whoſe Laws they had in their Hands, and the Practice of his Worſhip before their Eyes, perform'd by their Parents; but that they fell away from it by degrees, aſſociating with the Heathens that were round

round about them, giving their Daughters in Marriage to their Sons, and taking the Daughters of these Heathens to be their Wives, as the Scripture often reproacheth them; all which must have been a Work of Time; and for which GOD was so highly provok'd, as to deliver them up into the Hands of their Enemies. Nor is it reasonable to imagine that GOD wou'd immediately deliver up his own chosen People, to whom He was always very Merciful, upon the first Fault, or upon a Fault of a few of them, but it is to be presum'd that He did rather bear with them, until they had Universally in a manner declin'd from his Laws and Ordinances, which must also have been the Work of Time. So that there is no Room left, in my Opinion, to Doubt, there were considerable *Anarchies* from the death of the Elders to the time of *Samuel*.

Now of how many Years each of these *Anarchies* consisted is the great difficulty, which I shall endeavour to clear by the Authority of the Authors and Historians above mention'd.

To begin with the *Jews*. These People hold by Tradition, that the Law of *Moses* was to continue 2000 Years, as may be seen in several Places of their *Talmud*, or Book of Traditions. I must own I shou'd not lay any great Stress upon the Traditions of the Modern *Jews*, contain'd in the *Talmud*; nor consequently upon this, had it not been Authoris'd by the *Jews* who flourish'd in the time of the Apostles. *Josephus* and *Philo Judæus* do positively assert, that the Laws of *Moses* continued 2000 Years. *Josephus* in the Preface to his Books of the Antiquities of the *Jews*, has these Words: Moses *was born more than* 2000 *Years ago, which are Ages that preceded all the fictions of the Poets* And, Lib. 20. Antiquit. Cap. Ult. *We have* Recorded (in this Volume) *an uninterrupted Succession of High Priests for the space of* 2000 *Years*. And this he repeats in his first Book against *Apion*.

Philo Judæus, as *Eusebius* informs us in the 8th. Book de præparat. Evang. Cap. 2. Says these Words: *Mirabile mihi videtur duobus annorum millibus, imo Majore tempore jam fere transacto, non enim exquisitissime annorum possum dicere numerum, nec verbum unum in Lege illius esse immutatum. It is wonderful to me that for the space of* 2000, *nay more than* 2000 *Years, for I cannot exactly tell the Number of Years, not one Word was changed in the Law of* Moses. These two Learned *Jews* were Cotemporaries to the Apostles; they were so well read in the Antiquities of their Nation, so Learned in the Laws and Customs of their Country, and so Sincere and Upright in their Manners, that we may as well question whether the most Learned Doctors of our Church know the Number of Years since the birth of CHRIST, as *Josephus* and *Philo Judæus* the Number of Years since the Law of *Moses* to their own Days.

Josephus and *Philo* were not the only who asserted this Opinion; the *Egyptian* and *Greek* Historians, and even the Ancient Fathers of the Church held the same.

Manetho the *Egyptian* Priest, who wrote the History of the *Egyptian Dynasties* in the Reign of *Ptolomy Philadelphus*; *Ptolemy* the *Mendesian* an *Egyptian* Priest also, who wrote his History of the Kings of *Egypt*, under *Ptolomy Euergetes*; *Apion* of *Alexandria*, who wrote also of the Kings of *Egypt*, and was contemporary to *Josephus*; these three affirm, that the Children of *Israel* left the Land of *Egypt* under the Conduct of *Moses* in the Reign of *Themosis*, or *Amosis*, King of *Egypt*, at the time that *Inachus* the first King of *Argos* reign'd in *Greece*. *Tatianus* one of the most Learned Men

in the Primitive Church, ſpeaks thus of *Ptolomy* the *Mendeſian*, *Orat. contra* Græcos. *Extant Annales* Egyptiorum *diligentiſſimè concinnati, & rerum in eis contentarum Interpres eſt* Ptolomæus, *non quidem Rex, ſed Mendeſius Sacerdos. Is ubi geſta Regum narrat Sub Amaſi* Egyptiorum *Rege* Judæos *ex* Egypto *migraſſe teſtatur in ſuam regionem* Moſem *Ducem ſecutos; ſic autem ſcribit : Amaſis fuit tempore* Inachi. *There are extant the Annals of the* Egyptians *moſt carefully compiled, and the Interpreter of the things contain'd in them is* Ptolemy, *not the King, but the* Mendeſian *Prieſt. This Prieſt, where he relates the Actions of the Kings, atteſteth, that the* Jews *went out of* Egypt *in the* Reign *of* Amoſis *King of* Egypt, *having follow'd* Moſes *their Captain : Thus he writeth :* Amoſis *was in the time of* Inachus. *Tertulian* in his Aplogetick. Cap. 19. affirms that *Moſes* was contemporary to *Inachus : Argivo* Inacho *par eſt ætate; quadringentis pene annis, nam & ſeptem minus Danaum et ipſum apud vos vetuſtiſſimum, prevenit. Clemens Alexandrinus Lib.* 1. *Strom.* Says the ſame thing : So doth *Theophilus Lib.* 3. *ad Autholycum. And* Juſtinus *Martyr orat. cohort. ad* Græcos. not only aſſerts the ſame but alſo aſſures us, that *Helanicus, Philocorus Tallus, Polyhiſtor,* and *Apion* of *Alexandria* are of this Opinion : His Words are theſe. Apion *Poſſidonij filius in ſuo adverſus* Judæos *commentario, atque in quarto Hiſtoriarum libro, dicit : Regnante apud* Argos Inacho, *ab* Egypti *Rege* Amaſide *ſeceſſiſſe* Judæos, *quibus* Moſes *præfuit. Suffragatur omnibus iſtis* Ptolomæus Mendeſius, *qui res* Egyptiacas *ſcripſit : Tum autem & qui* Athenienſium *geſta Memoriæ mandarunt,* Hellanicus, *&* Philocorus; *item* Caſtor, Tallus *&* Alexander Polyhiſtor *ſive multiſcius.* Nay *Euſebius* himſelf, who was the firſt that contracted the Times, and makes *Moſes* contemporary to *Cecrops*, for which he has been often Reprov'd and Corrected by *Syncellus* and others, owns that the Ancient Hiſtorians before him, as well Heathens and *Jews*, as Chriſtians did maintain that *Moſes* was contemporary to *Inachus.* Moyſem (ſays he) *gentis* Hebrææ, *qui primus omnium Prophetarum ante adventum Salvatoris divinas leges ſacris litteris explicavit,* Inachi *fuiſſe temporibus, eruditiſſimi viri tradiderunt : Ex noſtris* Clemens, *&* Affricanus *&* Tatianus; *ex* Judæis Joſephus *et Juſtus, veteris Hiſtoriæ Monumenta replicantes.* He might have added *Tertulian*, and *Juſtinus Martyr*, and all the Ancient Writers that preceded him, as well *Jews* and *Heathens* as *Chriſtians* : So that there is no manner of doubt, but that *Moſes* and *Inachus* were Contemporaries.

Præf. in Lib. poſter. Chron.

Now from the Time of *Inachus* to the Reign of *Danaus*, who was Brother to *Sethoſis*, or *Seſoſtris* as the *Greeks* call him, and who having fled from *Egypt* to ſhun the Wrath of his Brother, was choſen King of *Argos*, there paſſed 420 Years. For *Joſephus* tells us, in his firſt Book againſt *Apion*; that from *Themoſis*, or *Amoſis*, in the beginning of whoſe Reign the *Iſraclites* left *Egypt*, unto the Reign of *Sethos*, or *Sethoſis*, which was the *Seſoſtris* of the *Greeks*, and his Brother *Armais* or *Danaus* there paſſed 393 Years, and a little before, he ſays that *Sethoſis* or *Seſoſtris* was called *Egyptus*, from whom *Egypt* took it's Name, and *Armais*, *Danaus*, by the *Greeks.* This he repeats again in the beginning of his ſecond Book againſt the ſaid *Apion.* And indeed very right; for this is the number of Years that *Julius Affricanus* gives to the *Egyptian* Kings from *Pharao Amoſis* to the Beginning of the Reign of *Sethoſis*, or *Seſoſtris*, and his Brother *Armais*, or *Danaus*; and is the 18*th Dynaſtie* of the *Egyptians. Tertullian* in his Apolog. Cap. 19. Gives this *Dynaſtie* the ſame number of Years. *Argivo Inacho* (*Moſes*) *par eſt Ætate; quadringentis pene annis nam et ſeptem minus,* Da-

Danaum, & ipſum apud vos vetuſtiſſimum, prævenit. And *Tatianus. orat. cont. Græcos*, ſeems to ſay the ſame thing: For he affirms that there were ten Generations under ſo many Kings, from *Inachus* to *Danaus*; whoſe Reign could not well come much ſhort of that Number, in thoſe Days.

I had obſerved before, and even proved by undeniable Authority, that *Moſes* and *Inachus* were Contemporaries; ſo that if I prove, that from the Reign of *Inachus* to the Deſtruction of the Temple under *Titus Veſpaſian*, when the Law of Moſes ceaſed, there effluxed 2000 Years, I will conſequently prove that the ſaid Law continued 2000 Years.

From the Beginning then of the Reign of *Amoſis* King of *Egypt*, *Inachus* King of *Argos*, and *Moſes* their Contemporary, unto the beginning of the Reign of *Sethoſis* or *Seſoſtris*, and his Brother *Armais* or *Danaus*, there paſſed 393 Years (for ſo is *Joſephus* to be underſtood when he ſays, that there were ſo many Years from *Themoſis* or *Amoſis*, to *Sethoſis* or *Seſoſtris*, and *Armais*, or *Danaus*.) To which if you add twenty ſeven Years that paſſed of the Reign of *Sethoſis* or *Seſoſtris*, when *Danaus* his Brother was veſted with the regal Dignity at *Argos*, after the death of *Sthenelus*, you will have 420 Years as aforeſaid.

The Ancient Chronicle of *Athens* engraven on Marble, which the great Earl of *Arundel* cauſed to be brought to *Oxford* from the Iſle of *Patros*, one of the *Cyclades*, with great Coſt and Labour; and which all the learn'd look upon as an ineſtimable Treaſure, both for its Antiquity and Uſe, in ſettling the different Epocha's of the *Athenian* and *Lacedemonian* Common-Wealths, tells us, that *Danaus* was Crown'd King of *Argos* 72 Years, after *Cecrops*, the firſt Prince of *Athens*, began to Reign. Take 72 Years from the above ſum of 420. and you have 348 for the full number of Years that *Inachus*, and *Moſes* preceded the *Attick Era*, which the *Arundelian* Marbles fix at the beginning of the Reign of *Cecrops* the firſt King of *Athens*, in the 3132 Year of the *Julian* Period, 1582 Years before the Birth of Chriſt, as the famous Monſieur *Dupin* affirms in his univerſal Library, Vol. 2. Pag. 259. Add theſe two ſums together, viz. 348 and 1582. and you have 1930 Years from *Moſes* his Days to the Birth of Jeſus Chriſt: To which add the 70 Years that efflux'd from the Birth of Chriſt to the Deſtruction of the Temple of *Jeruſalem* under *Titus Veſpaſian*, and you will have full 2000 Years that the Law of *Moſes* ſubſiſted.

Poſſibly the Reader may object againſt the Authority of Mr. *Dupin*, as being a modern Author; Tho' eſteem'd by the Learned to be one of the greateſt and moſt Laborious Men of our Age. I ſhall therefore, for his Satisfaction, endeavour to prove this Number of Years by more Ancient Authentick Records.

I had ſaid before that *Joſephus*, *Affricanus*, *Tertulian*, and *Tatianus* tell us, that from the Beginning of the Reign of *Themoſis*, or *Amoſis* King of *Egypt*, in whoſe Days the Children of *Iſrael* left *Egypt*, *Inachus* the firſt King of *Argos*, and *Moſes* his Contemporary, there effluxed 393 Years unto the Beginning of the Reign of *Sethoſis*, or *Seſoſtris*, and his Brother *Armais* or *Danaus*: As alſo that *Armais*, or *Danaus* was Crown'd King of *Argos* 27 Years after *Sethoſis* or *Seſoſtris* his Brother began to Reign in *Egypt*: Which two Sums put together make 420 Years. From *Danaus* to the taking and deſtroying of the City of *Troy* under King *Agamemnon* there Reign'd ten Kings in *Argos* and *Mycenæ*. As *Tatianus* aſſures us, *Orat. contra Græcos*; Whoſe Reigns make up in all 301 Years as appears by the *Arundelian* Marbles. From the Deſtruction of *Troy* to the firſt *Olimpiad*,

there paſs'd 433 Years, as the ſaid *Arundelian* Marbles aſſure us. I mean here the firſt *Olimpiad* which began to be reckon'd by the *Greeks*, and in which *Corebus* carry'd the Prize. Not the firſt *Olimpick* Games which were inſtituted by *Pelops*, as ſome Authors affirm; or by *Licurgus* and *Iphitus*, as others maintain, above 100 Years before *Corebus*, but are not kept upon Record; the *Grecians* fixing the *Era* of the *Olimpiads* from the time *Corebus* was Victorious in thoſe Games. From the firſt *Olimpiad* to the Chriſtian *Era*, or the Birth of JESUS CHRIST, there effluxed 776 Years, as is agreed upon by all Hiſtorians. From the Birth of CHRIST to the Deſtruction of the Temple under *Titus Veſpaſian*, 70 Years, as is well known Add all theſe Sums together, and you ſhall find they make up 2000 Years.

	Years.
1. From *Amoſis*, *Inachus*, and *Moſes*, to *Danaus*.	420
2. From *Danaus* to the Deſtruction of *Troy*.	301
3. From the Deſtruction of *Troy* to the firſt *Olimpiad*.	433
4. From the firſt *Olimpiad* to the Chriſtian *Era*.	776
5. From the Chriſtian *Era* to the Deſtruction of the Temple.	070
Total.	2000

By this it appears, that the Law of *Moſes* ſubſiſted much longer than our Modern Chronologiſts will allow, and that the *Jewiſh* Tradition concerning the duration of this Law is really true. But foraſmuch as this Point is of the greateſt Importance, in order to find out the juſt Length of the *Anarchies* that happen'd before, and during the Government of the Judges mention'd in the Scripture, I ſhall endeavour to prove further; by the Series of the *Egyptian* Kings and their Actions, with whom *Moſes* and the *Iſraelites* had a near Relation and Intercourſe, and by the *Greek* and *Roman* Hiſtorians that the Law of *Moſes* ſubſiſted 2000 Years.

The *Egyptian* Nation has been formerly very Proud of their Antiquity. Their *Pharao*'s gloried in being the Sons of the Kings of Old. Thus the Prophet *Iſaias* introduces them, boaſting their Antiquity: *Nos filii Regum Antiquorum. We are the Sons of the Ancient Kings.* Iſai. Cap. 19. 11. We have a Fragment of an *Egyptian* Ancient *Chronicle* Written, in all appearance, long before *Manetho*, their great Chronologiſt, wrote his *Chronicle*. *George Sincellus* gives this Account of it. *Fertur apud* Egyptios *quoddam vetus Chronicon continens* Dynaſtias *triginta in generationibus* 113, *immenſum temporis ſpatium, videlicet* 36525 *annorum. Primo quidem Auritarum. Secundo Mæſtræorum. Tertio* Egyptiorum. *There is in the Hands of the* Egyptians *a certain Ancient Chronicle, containing thirty* Dynaſties *in* 113 *Generations, for an immenſe ſpace of time, that is, for* 36525 *Years. Firſt, of the* Aurites; *Secondly, of the* Meſtreans; *And thirdly of the* Egyptians. *By the* Aurites he underſtands the Gods, by the *Meſtreans*, the *Heroes*, or *Demigods*; and by the *Egyptians*, the Men that ſucceeded them. *Syncellus* gives us the Number of Years theſe Gods and Demigods Reign'd: *Deorum regnum*, ſays he, *juxta vetus Chronicon* Vulcani *tempus non aſſignatur.*

Chronograp. pag. 51,

Sol

Sol *regnavit triginta annorum millibus; tum* Saturnus *ac reliqui duodecim Dij præfuerunt annis ter mille nongentis Octoginta quatuor; deinde Reges fuerunt octo Semidij per annos ducentos ſeptem decem; poſt hos recenſentur generationes quindecem Cycli canicularis annis quadringentis quadraginta tribus. According to that Ancient Chronicle,* Vulcan's *Time is not mark'd. The* Sun *Reign'd* 30000 *Years.* Saturn, *and the reſt of the twelve Gods,* 3984. *Then eight Kings Demigods* 217 *Years; after theſe, there are fifteen Generations of the Canicular Cycle recited, containing the ſpace of* 443 *Years.* By this *Canicular Cycle* he underſtands the firſt fifteen Kings that Reign'd in *Egypt.*

However the very Reading of this Piece ſhews it to be Fabulous and Ridiculous; yet the Famous *Manetho*, who wrote the Hiſtory of *Egypt*, by the Command of *Ptolomy Philadelphus*, did not forbear inſerting the Reigns of the Gods and Demigods in the Beginning of his Hiſtory. Not that, I believe, a Man of the great Learning and Penetration of *Manetho*, cou'd imagin, there was any truth in this Matter; but that this being a Tradition derived down from the Fabulous Times, when there were neither Learning nor Letters in uſe, and finding the ſame Recorded in his Time, he was not willing to contradict it altogether; and with all being ſenſible how Jealous the *Egyptians* were of their great Antiquity, he was loath to make them leſs Ancient than the *Chaldeans*, who boaſted of their Antiquity for ſeveral *Myriads* of Years before the Flood, as *Beroſus* informs us. But be this as it will, the Author of the *Pre-adamites* had no other Foundation to Ground his *Theological* Syſtem upon, as he calls it, of ſo many *Myriads* of Years, in which the Gods, Heroes and Men Reign'd in *Egypt*. A very ſtrong Argument indeed to oppoſe the Sacred Text, and the Unanimous Conſent of all the *Jewiſh* and Chriſtian Writers!

Præ-Adam. Syſtema. lib. 3. Cap. 5.

But to paſs by theſe Fables, let us examin the true Antiquity of the *Egyptians*, which indeed is very great: For when *Abraham* went firſt into *Egypt*, there was a *Pharao*, or King in that Country; and the ſame was not the firſt King, but the twentieth from *Menes*, who indeed was the firſt King of *Egypt*. To make this out, it will be requiſite to look a little back into the Sacred Text, and to deduce the Succeſſion of the *Egyptian* Kings from the Beginning, and the Years of their Reigns, down almoſt to *Nectanebus* their laſt King. Not that all this is requiſite for the Argument that I am upon, which is to prove by the Succeſſion of the *Egyptian* Kings, and the *Greek* and *Roman* Hiſtorians, that the Law of *Moſes* ſubſiſted two thouſand Years; for to this end it would be enough to begin with *Amoſis*, in the beginning of whoſe Reign the Law of *Moſes* was compiled. But foraſmuch as the Deducing the Succeſſion and Reigns of the Kings, his Predeceſſors, will plainly ſhew, that the *Septuagint* Computation is the Right; and that ſuch an Account will by no means Embroil the Argument in hand; I hope the Reader will excuſe the Digreſſion.

I had obſerved in the ſecond Chapter of the firſt Book of this Work, that the then known Parts of the World were divided among the Children of *Noah*, at the Time that *Phaleg* was born. And it is not only probable, but even was the Opinion of ſome of the Ancient Fathers, that *Noah*, as Sovereign Lord of the Earth, had in his own Days made the Diviſion; Aſſigning *Aſia* to *Sem* and his Poſterity; *Europe* to *Japhet*; and *Egypt* and *Affrica* to *Cham* and his Children: Which Diviſion we find by the Sacred Text to have been obſerved by the Poſterity of *Noah*, bating the Rebellion and Uſurpation committed upon *Aſſur*, in the Perſon of *Nimrod*, the

Grandſon of *Cham*, And that of *Chus* in the leſſer *Ethiopia*, and *Canaan* in *Phenicia*. However, it is certain that this Diviſion did not take effect until th e Days that *Phaleg* was born, unto which Time all the Deſcendants of *Noah* dwelt together in the Plains of *Senaar*, as the Scripture witneſſeth, Gen. Cap. 11.

In thoſe Days, indeed, there being a vaſt number of Men, Women, and Children, in each Tribe, every family went to poſſeſs the Lands allotted to them. *Meſraim* the ſon of *Cham* with his Family and Herds and Flocks, went to *Egypt*, and poſſeſſed that good Land, from whoſe Name *Egypt* is called to this Day, in the *Hebrew* Tongue, *Meſraim*. 'Tis true *Egypt* is often in the Pſalms of *David* called the Land of *Cham*: But this only denotes that *Egypt* was the principal Part of the Land that was allotted by *Noah* for *Cham* and his Poſterity.

The Scripture doth not tell us expreſly at what Time *Meſraim* went to *Egypt*, which was ſo called from the Days of *Sethoſis* or *Seſoſtris*, who was otherwiſe called *Egyptus*, as *Joſephus* informs us, *Lib.* 1. *Contra Apion.* But foraſmuch as it ſays that the Diviſion of the Land, was made, and the Children of *Noah* ſeparated each Tribe, one from another, in the Days of *Heber*, in the Year *Phaleg* was born; It is plain that *Meſraim* went down to *Egypt* 430 Years after the Deluge, according to the Computation of the *Septuagint*. Now how long *Meſraim* and his Poſterity dwelt in *Egypt* before any of them had taken upon them the Regal Title, and was called *King*, is a point that neither the Scripture nor any ancient Hiſtorian have declared. 'Tis true we may give a near gueſs at the Matter, by what the Ancient Chronicles of *Egypt* ſay of their *Heroes* or *Demigods*.

I had obſerved before, that the ancient Chronicle of *Egypt* gives to the Reign of their *Meſtreans* or *Demigods* 217 Years. By theſe *Meſtreans*, in all Probability is underſtood the Family or Tribe of *Meſraim*, which in proceſs of Time ſuffer'd that little Corruption in the Name. If ſo, and that after the *Meſtreans* or *Demigods*, Kings that were Men ſucceeded, as the ſaid Chronicle, and the Famous *Manetho* do poſitively aſſert; The Children of *Meſraim* dwelt in *Egypt* at leaſt 117 Years (for ſo many I find upon an exact Computation to have effluxed ſince the Birth of *Phaleg*, to the Reign of *Menes*) before they had ever a King.

All the Ancient Hiſtorians, as well *Egyptians* and *Grecians*, as *Jews* and *Chriſtians* agree, that *Menes* was the firſt *Pharao*, or King of *Egypt*; the word *Pharao*, as *Joſephus* tells us, ſignifying, in the *Egyptian* Tongue, a King; and being derived down to his Succeſſors for many Generations, as an Appellative, or Surname, as *Cæſar* was to the *Roman* Emperors, became Hereditary, as a Title of Honour to all the Kings of *Egypt*, until the Days of *Solomon*.

Lib. 3. Antiquit. Cap. 2.

Herodotus Hiſt. Lib. 1. aſſures us, that *Menes* was the firſt King of *Egypt*, and that he built the City *Memphis*. *Ab hoc Primo rege urbs condita eſt quæ nunc Memphis appellatur.* *Manetho in Dynaſt. apud* Euſeb. ſays, that after the *Heroes* or *Demigods*, the firſt *Dynaſtie* was of eight Kings, whereof *Menes* was the firſt, and reigned 62 Years: *Poſt Heroas ſeu Semideos prima Dynaſtia fuit Regum octo, quorum primus* Menes *Thinites imperavit Annis 62.* *Eratoſthenes*, Apollodorus, Diodorus Siculus, Joſephus, Julius Africanus, Euſebius, Syncellus, and all the Ancient Writers ſay the ſame. It's probable that this *Menes* was an Inhabitant of the City called *This* in in *Thebais*: For *Manetho* calls him *Menes Thinites*. This City lay weſt-

ward of the *Nile*, towards *Libia*, not far from Mount *Pſammius*, and was formerly very conſiderable : For when *Egypt* was firſt divided into twelve *Nomes*, or Provinces, there was one of them called the *Thinite Nome*, borrowing its Name from the City *This*.

It is alſo credible that *Menes* had placed the ſeat of his Empire at *This*, as well as at *Thebes* : For we find a Succeſſion of ſeventeen Kings that reigned at *This*, which make the two firſt *Dynaſties* in *Manetho*'s Chronicle.

Menes had three Succeſſors, who were probably his three Sons, among whom he divided all *Egypt*. The firſt was called *Athotis*, the ſecond, *Curudes*; and the third, *Necherophes*. *Athotis*, who was the *Thot* or *Mercury* of the *Egyptians*; becauſe he was the Founder of Arts and Sciences, and even of Letters among them, reigned in the upper *Egypt*, where the City *Thebes* was built. *Curudes*, in the lower Part, called by the *Greeks*, *Delta*; He reigned 63 Years, and had a long Series of Succeſſors, who held their Court at *Heliopolis*; and *Necherophes* in the midle of *Egypt*, at the City called *Memphis*. From this Partition made among the Sons of *Menes*, there ſprung three conſiderable Kingdoms; the firſt of the upper *Egypt*; the ſecond, of the lower; and the third, in the midle between the other Two: The firſt was called the Kingdom of *Thebais*, the ſecond, of *Delta*, and the third, the Kingdom of *Memphis*. The Kingdoms of *Thebais*, and the lower *Egypt*, ſubſiſted for the ſpace at leaſt of 2000 Years; and yet were ſubdivided into leſſer Principalities, which the *Greeks* called *Dynaſties* : For *Athotis* (one of the Sons or Succeſſors of *Menes*,) who poſſeſſed the Kingdom of *Thebais*, divided the ſame among his two Sons; giving to his Eldeſt Son, whoſe Name was *Athotis* alſo, the upper part of *Thebais*, whoſe Capital City was *Thebes*, called by the *Greeks* the great *Dioſpolis*, or the City of *Jupiter*; And to his ſecond Son, whoſe Name was *Cencenes*, the lower Part, which is above *Memphis*, and his Seat was the City *This*. *Curudes*, in like manner, or ſome of his Succeſſors (but it is no where recorded who it was) divided the lower *Egypt* into leſſer Principalities : For we find that in proceſs of time, there were Kings that reign'd in the leſſer *Dioſpolis*, in *Heracleopolis*, and in *Tanis*; all in the lower *Egypt*, called *Delta*.

By this Account it appears, that there were ſeveral Kings reigning in *Egypt* at the ſame time; and that all the *Dynaſties*, ſo often mention'd in the *Egyptian* Hiſtories, were not ſucceſſive; but that a great many of them were Cotemporaries; one King reigning at *Thebes*, or the great *Dioſpolis* in *Thebais*, in the upper *Egypt*; another, at the ſame time, in the leſſer *Dioſpolis*, in *Delta*, or the lower *Egypt*; a third at the ſame time alſo, at *Memphis*, in the midle, between *Delta* and *Thebais*; and other Kings in other Places. So that it is a very difficult matter to fix the Chronology of the firſt Kings of *Egypt* by the Reigns of its Kings.

The Famous *Manetho*, who wrote in *Greek* his Hiſtory of the *Dynaſties* of the Kings of *Egypt*, and all the Hiſtorians that wrote after him concerning the *Egyptians*, count thirty *Dynaſties* from *Menes* the Firſt King of *Egypt* to *Nectanebus* the Laſt, ſubdued by *Artaxerxes Ochus*, a few Years before the Conqueſt of *Alexander* the Great. But we are to obſerve, that by the Word *Dynaſtie* is not barely meant a Province or Principality, as if *Manetho* ſhou'd mean, That there were thirty Principalities in *Egypt*, or thirty Kings that reigned in them : For, by a *Dynaſtie* he means a Series of Kings ſucceeding one another in one and the ſame Kingdom for ſome Ages or Years, until a olateral Line, or a Conqueror came to ſucceed in the ſame Kingdom; and when this happen'd it gave a Beginning to another

Dynaſtiæ. And however the ſeventeen firſt *Dynaſties* were complicated together, many of them being Cotemporaries, yet, by the help of the Liſt of the Kings of the lower *Egypt*, who ſucceeded one another, unto the Time of *Moſes*, and of the Years of their Reigns, which have been preſerved upon Record, we may eaſily diſcover the Antiquity of the *Egyptian* Nation, unto the time the Children of *Iſrael* went out of *Egypt*.

Euſebius and *Syncellus* in their Chronographies tell us, there were one and thirty Kings who reign'd ſucceſſively in the lower *Egypt*, beginning with *Menes*, who reign'd over all *Egypt*, and ending with *Aliſphragmuthoſis*, who was drown'd in the Red-Sea as he purſued the *Iſraelites*; and ſay they reigned 1039 Years. *Syncellus* gives the very Words of the Ancient Chronicle of *Egypt*, whence *Euſebius* and he had taken this Account. *After the Demigods*, ſays he, *there are fifteen Generations of the Canicular Cycle deſcribed. Then the ſixteenth* Dynaſtie *of the* Thanites, *conſiſting of eight Generations, and of* 190 *Years*. *Poſt Semideos Generationes quindecem* Cycli *canicularis deſcriptæ erant. Mox Tanitarum* Dynaſtia *decima ſexta octo conſtans Generationibus, annis vero* 190. The Names and Years of the Reigns of the firſt fifteen Kings, are as follows.

Kings of the lower Egypt.

		Years.
Euſeb. in Chronograp. Syncel. in Chronograp.	1. *Menes* Reign'd.	62
	2. *Curudes*	63
	3. *Spanius*	36
	4. 5. Two Anonimus Kings	72
	6. *Seſonchoſis*	49
	7. *Amenemes*	29
	8. *Amoſis*	32
	9. *Aceſepthres*	13
	10. *Achoreus*	9
	11. *Amiſſes*	4
	12. *Chamois*	12
	13. *Ameſiſes*	65
	14. An *Anonimus*	14
	15. *Uſe*	50
	Total.	510

All theſe Kings kept their Court, in all probability, in the City *Heliopolis* in the *Delta*, or lower *Egypt*, except *Menes*, who was Univerſal Monarch of all *Egypt*, and having divided it into three Monarchies, gave the lower *Egypt* (call'd by the *Greeks* afterwards, *Delta*, becauſe the different Branches of the *Nile*, gave that Kingdom the Figure of this Letter) to his Second Son *Curudes*, the Kingdom of *Thebais* to his Eldeſt, and that of *Memphis* to the Third.

After theſe fifteen Kings, *Syncellus*, upon the Credit of *Manetho*, *Affricanus* and *Euſebius*, gives the Names and Years of the Reigns of the next ſucceeding eight Kings of the Lower *Egypt*, the Firſt of which was *Rameſes*. This Prince being a Conqueror, or an Uſurper, or of a Colateral Line, remov'd the Ancient Seat of the Empire, to the Place call'd *Tanis*, and ſo gave a Beginning to the Sixteenth *Dynaſtie* of *Manetho*, call'd the Firſt *Dynaſtie* of the *Tanites*. He alſo gave his Name to the Land where *Jacob* and his

his Children dwelt, as we read in *Geneſis*, at leaſt, it was ſo call'd in *Moſes* his Time; and the Scripture makes Honourable mention of the Wonders which GOD wrought *in Campo Taneos*, *Pſal.* 67. 12. Cap. 47. 11.

Here follow the Names and the Years of the Reigns of the ſaid Kings.

	Years.
16. *Rameſes* 1. King of *Tanis* Reign'd	29
17. *Rameſſe-Menes* 2.	15
18. *Thyſi-Mares* 3.	31
19. *Rameſſe-Seos* 4.	23
20. *Rameſſe-Menos* 5.	19
21. *Rameſſe-Baeris* 6.	38
22. *Rameſſe-Vaphris* 7.	29
23. *Concharis* 8.	05
Total.	190

In the Fifth Year of the Reign of *Concharis*, as *Syncellus*, after *Manetho* informs us, a Multitude of *Arabian* or *Phenician* Shepherds invaded the lower *Egypt*, Conquer'd and Deſtroy'd *Concharis* and his People, and eſtabliſh'd a new Kingdom, or *Dynaſtie*, which was call'd, the *Dynaſtie of the Shepherds*; 'tis the Seventeenth *Dynaſtie*, according to *Manetho*. It ſubſiſted 301 Years under the Government of Seven Kings, as *Syncellus* affirms, who puts *Certos* in the Number of theſe Princes, upon the Credit of *Manetho*: Certos *ſecundum* Manethonem *annis quadraginta quatuor Imperium obtinuit*. Theſe *Arabians* ſtoped at firſt at a Town call'd ſince *Abaris*, in the *Nome* or Province call'd *Sethroite*, between *Peluſium* and the Point of the Red-Sea, as you go into *Egypt* from the Land of *Canaan*, and fortified the ſame. In ſome time after, they ſet upon *Tanis*, and took it: Then they puſhed their Conqueſt as far as *Memphis*. So that in a ſhort time they became Maſters of the beſt and faireſt Part of the lower *Egypt*, and of the Kingdom of *Memphis*: But they never attempted the Conqueſt of the Kingdom of *Thebais*, or the upper *Egypt*; at leaſt if they did, they ſucceeded not. For in the Canon of *Apolodorus*, we find the Names of the Kings of *Thebes*, who preceded, were Cotemporaries to, and were after them, in the ſaid Kingdom; nor even do we find that they conquer'd all the lower *Egypt*: For *Joſephus* after *Manetho* tells us, in his firſt Book againſt *Apion*, that the Kings, who commanded at *Thebes*, and the Princes who reign'd in the weſtern Parts of the lower *Egypt*, which the *Arabians* cou'd not conquer by reaſon of the Canals of the *Nile*; enter'd into a Confederacy, and made War upon theſe Shepherds: That under the King, whoſe Name was *Aliſphragmuthoſis*, they conquer'd and drove them out of all *Egypt*. *Poſt hæc vero Regum* Thebaidis, *&* Egypti *reliquæ factam dicit* Manetho *ſuper paſtores invaſionem, & bellum maximum ac diuturnum; ſub Rege autem cui nomen erat* Aliſphragmuthoſis, *victos dicit Paſtores, & univerſam* Egyptum *perdidiſſe*. In Chronog.

This *Aliſphragmuthoſis* was, in all probability, King of the leſſer *Dioſpolis* (in the lower *Egypt*, which lay weſtward of *Tanis* (for there were two Cities of this Name, the Great *Dioſpolis* in the Kingdom of *Thebais*, and the leſſer *Dioſpolis* in the lower *Egypt*,) and was the laſt of the 15th *Dynaſtie* of the *Dioſpolites*. He reigned 36 Years after the expulſion of the Shepherds,

and united all the lower *Egypt* to his Territories. This Powerful Prince, who kept his Court, after his great Victories at *Tanis*, was *Moſes* his *Pharao*. It was he that Oppreſs'd and Perſecuted the Children of *Iſrael*, and was himſelf, with all his Hoſts, drowned in the Red-Sea, as he purſued them. This agrees very well with what GOD ſaid to *Moſes* in the Land of *Madian*: *Go and return into* Egypt, *for they are all dead, who ſought thy Life*, Exod. 4. 19. For the *Egyptian* which *Moſes* had killed, and the King that was then in *Egypt* was of the Race of the Shepherds; and were all deſtroyed by *Aliſphragmuthoſis*, and his Troops. *Aliſphragmuthoſis* having reigned 36 Years, was ſucceeded by his Son *Amoſis*, or *Themoſis* (for he is ſo called by ſome Hiſtorians) in the Beginning of whoſe Reign *Moſes* wrote the Books of *Geneſis*, and of the Law. This Prince is by *Manetho* reckoned the firſt of the 18th *Dynaſtie* of the *Dioſpolites* of the lower *Egypt*, not of the *Thebeans*, or *Dioſpolites* of the upper *Egypt*, as ſome Hiſtorians have unwarily affirmed. We ſhall have occaſion to ſpeak more of him hereafter: Let us now give a Liſt of the ſeven Kings, called the *Shepherds*.

The Names and Years of the Reigns of the Shepherd Kings, called the 17th Dynaſtie *of the* Tanites.

			Years.
24.	*Salatis*	1 Reign'd	19
25.	*Beon*	2	44
26.	*Apachnas*	3	36
27.	*Apophis*	4	61
28.	*Tanias*	5	50
29.	*Certos*	6	44
30.	*Aſſis*	7	49
31.	*Aliſphragmuthoſis* Reign'd after the Expulſion of the Shepherds		36
		Total.	339

Here are the Names and Years of the Reigns of all the Kings who ſucceeded immediately one another in the lower *Egypt*, from *Menes* the firſt King, unto *Amoſis* excluſively; in the beginning of whoſe Reign *Moſes* the Servant and Prophet of GOD wrote the Law; by which we may eaſily ſee how many Years paſſed from the Birth of *Phaleg*, to the time the ſaid Law was Written: And which will in a manner demonſtrate the truth of the *Septuagint* Computation.

		Years.
1.	From the Birth of *Phaleg*, to the Reign of *Menes* excluſively.	117
2.	From *Menes* incluſively to the laſt of the 15 Kings who Reign'd in the lower *Egypt*, at *Heliopolis* incluſively.	510
3.	From *Rameſſes* the firſt King who Reign'd at *Tanis*, to the laſt Year of the Reign of *Concharis*.	190
4.	From *Concharis*, to the Beginning of the Reign of *Amoſis*, which was alſo the Beginning of the Law of *Moſes*.	339
	Total.	1156

By

By this it appears, that from the time *Meſraim* went into *Egypt*, to the departure of the Children of *Iſrael* out of it, there paſſed 1156 Years. Let us now compare the ſacred Chronology, according to the *Septuagint*, with this Account; and ſee how they agree.

	Years.
Phaleg begat *Reu* at the Age of	130
Reu begat *Sarug* at the Age of	132
Sarug begat *Nachor* at the Age of	130
Nachor begat *Thare* at the Age of	129
Thare begat *Abraham* at the Age of	130
Abraham was 75 Years Old when he went into the Land of *Canaan*.	75
From the Time *Abraham* went to the Land of *Canaan*, to the Departure of the Children of *Iſrael* out of *Egypt*, there paſs'd	430
Total.	1156

Here the *Reader* may ſee how exactly the *Egyptian* Chronology agrees with the ſacred Text, according to the *Septuagint*, whereas by the ſaid Chronology, if compared with the preſent *Hebrew* Text, *Menes* wou'd be found to have reign'd in *Egypt* 242 Years before the Deluge, than which nothing can be more abſur'd; ſince it is plain that he reign'd therein after the birth of *Phaleg*, who came to the World 531 Years after the Deluge, according to the *Septuagint*, and 101 Years according to the preſent *Hebrew* Text. Nor is there any colour of Reaſon to doubt of the ſincerity of the *Egyptian* Chronicles in this reſpect; ſince the very preſent *Hebrew* Text tells us, that there was a *Pharao*, or King of *Egypt* at the very time that *Abraham* came to the Land of *Canaan*; and that in *Canaan* five Kings fought a Battle with four Kings in the Days of *Abraham*. But what is moſt to be lamented in the matter is, that our Modern Chronologiſts, by thus contracting the Times, and adapting their Schemes to the preſent *Hebrew* Text, have given a Handle to our *Deiſts*, *Atheiſts* and *Libertins*, to ridicule and deſpiſe reveal'd Religion, by finding their Computations of the Times ſo widely to differ, and ſo far to come ſhort of thoſe Ancient Monuments Recorded in the *Egyptian* and *Greek* Hiſtories; whereas if they had follow'd their Foreſathers (who were at leaſt as Wiſe as they, and, I am ſure, had more opportunity of diſcovering the Truth) in adhering to the *Septuagint* Computation, their Chronological Schemes wou'd fairly agree with theſe Ancient Records, and by this means take away the occaſion of Error from thoſe wretched Souls, and confirm others, who are in a tottering State, and ſeem to doubt of the Truth of all reveal'd Religion, upon the Reading of the witty Pamphlets of theſe Ingenious Seducers. But to return.

Aliſphragmuthoſis, as aforeſaid, being drown'd in the Red-Sea, his Son *Amoſis* ſucceeded him, and began the 18th *Dynaſtie*, according to *Manetho*. This *Amoſis* being Contemporary with *Moſes*, we may here fix the Beginning of the Law of this holy *Legiſlator*, and deduce the ſame by the ſucceſſion of the Kings of the lower *Egypt*, and of the Years of their Reigns as far as the *Egyptian* Hiſtories guide us; which will be until we find a ſure Point to fix upon for the Remainder of the Time, until the Deſtruction of the Temple under *Titus Veſpaſian*.

Amoſis fix'd his Seat in the leſſer *Dioſpolis* in the lower *Egypt*, and reign'd over all that Kingdom, as alſo over the Kingdom of *Memphis*; but had no Power or Footing in the upper *Egypt*, which was called the Kingdom of *Thebais*, and whereof *Amuthanteus* was King, and dwelt at *Thebes*, called by the *Greeks* the Great *Dioſpolis*; at the ſame time that *Amoſis* dwelt at the leſſer *Dioſpolis* in the lower *Egypt*, as *Syncellus*, after *Eratoſthenes* and *Apollodorus*, tells us. The ſame Hiſtorian ſays alſo, that *Eratoſthenes* and *Apollodorus* do make *Amuthanteus* the 38th King of *Thebes*, or the greater *Dioſpolis*; and affirms moreover, that *Apollodorus* had inſerted in his Annals the Names of Fifty three Kings more, who ſucceeded *Amutantheus* in *Thebes*; but that he himſelf did not judge it neceſſary to inſert the ſaid Kings in his Chronicle, believing them to be of little or no uſe to Poſterity; tho' he wou'd have very much oblig'd the World, had he inſerted them; ſince the Annals of *Apollodorus* are not now extant: Yet at the ſame time that he declares he wou'd not inſert the Names of the *Theban* Kings, he gives us the Names and the years of the Reigns of the Kings of the leſſer *Dioſpolis* in the lower *Egypt*; and begins with *Amoſis*. So that there is no room left to doubt, that *Amoſis*, and his Succeſſors dwelt in the lower *Egypt* at the leſſer *Dioſpolis*, and were therefore called in Hiſtory *Reges Dioſpolitæ*; whereas the Kings of the greater *Dioſpolis* in the upper *Egypt*, were called *Reges Thebæi*, as *Strabo*, and *Suidas*, and *Demetrius Phalareus* inform us.

Syncellus, as I obſerv'd before, gives us after *Manetho* the Names and the Years of the Reign of the Kings of the leſſer *Dioſpolis*, beginning with *Amoſis*, unto the Reign of *Sethoſis*, which was the *Seſoſtris* of the *Greeks*, and ſays, that theſe Kings reign'd 393 years. *Joſephus*, in his firſt and ſecond Book againſt *Apion*, ſays the ſame thing; ſo doth *Tertullian Apologet.* Cap. 19. The laſt of theſe Kings was ſucceeded by *Sethoſis*, or the Famous *Seſoſtris*, who gave a Beginning to the 19th *Dynaſtie* of the *Egyptian* Kings, according to *Manetho*.

This Prince was the greateſt Hero that ever reigned in *Egypt*. *Herodotus*, Lib. 2. *Diodorus*, Lib. 1. and all the Ancient Writers tell us, that he did not only make War upon the *Aſſyrians* with ſucceſs, but alſo ſubdued the *Medes*, the *Scythians*, all *Phœnicia*, *Syria*, the Iſland of *Cyprus*; and all the Provinces of the leſſer *Aſia*, together with *Thracia* and *Colchis*; and erected Columns or Pillars as Monuments of his Victories in every Province, which he had Conquer'd, with Characters and Hieroglyphicks thereon Inſcribed, denoting the Manners and Behaviour of each Nation, which he had Subdued: On the Pillars, in the Land of ſuch People as reſiſted him ſtoutly, and fought well for their Liberty, Characters and Hieroglyphicks of Honour and Eſteem; but on the Pillars of ſuch as did baſely and cowardly ſubmit, marks of Diſhonour and Contempt.

When *Seſoſtris* undertook this great Expedition, he left the Government of *Egypt* in the Hands of his Brother *Armais*, with Charge that he ſhou'd take care to ſee Juſtice adminiſtred to his Subjects, and that his Queen and Concubines ſhou'd not be Moleſted; but *Armais* was ſo far from anſwering the Truſt repos'd in him, that he excited the *Egyptians* to revolt, and even abus'd the Queen, and the Concubines of his Brother; which being ſignify'd to *Seſoſtris* by the High-Prieſt, he made haſte home, fought his Brother and the Rebels near *Peluſium*, and overthrew them; and *Armais* to ſhun the Wrath of his Brother fled away from *Egypt*, and after a tedious Voyage arrived at *Argos*, where he was cho en King, by the Name of *Danaus*, after the Death of *Stenellus*, as all the *Greek* Hiſtorians inform us.

And here, by the way, I cannot forbear expreſſing my Surprize to ſee Sir *John Marſham* (to whom the Common-wealth of Learning is otherwiſe very much obliged for his curious Diſcoveries in Antiquity,) affirm, that *Seſac* King of *Egypt*, who reign'd in the Days of *Solomon* and *Roboam*, and took away the Golden Shields which *Solomon* had made, as we read in the 3d. Book of *Kings*, 14. 26. was this *Seſoſtris* : Whereas all the Ancient Hiſtorians allow, that *Seſoſtris* began to Reign in *Egypt* 393 Years after *Amoſis*, in the Beginning of whoſe Reign *Moſes* and the Children of *Iſrael* paſs'd the Red-Sea. Nay, *Herodotus*, *Ariſtotle*, *Theodorus*, *Strabo*, *Valerius*, *Flaccus*, *Joſephus*, *Euſebius*, and all Antiquity agree, that *Seſoſtris* reign'd in *Egypt* long before the *Trojan* War; and it is well known that *Troy* was deſtroy'd more than two hundred Years before *Roboam* began his Reign. But to return.

Seſoſtris reign'd 59 Years, and was ſucceeded by five Kings, which with him make up the 19th *Dynaſtie*, containing the ſpace of two hundred and thirty four Years, as *Joſephus*, *Julius Affricanus*, and *Syncellus* inform us.

The 20th *Dynaſtie*, which was the 7th and laſt of the *Dioſpolite* Kings, continu'd the ſpace of 178 Years, as *Euſebius* tells us ; Dynaſtia *vigeſſima* Dioſpolitarum *Regum duodecem*, *qui Annis* 178, *regnum tenuerunt*. Euſeb. *apud* Syncel. *in* Dynaſt. *&* Chron. The firſt of which was call'd *Nechepſos*.

After the death of the laſt of theſe Kings, whoſe Name was *Vennephes*, as *Syncellus* tells us, the Empire of the lower *Egypt* was transferr'd to the Princes of *Tanis*, who were call'd by *Manetho*, the *Dynaſtie* of the *Tanites*, and is the 21ſt *Dynaſtie* in his Chronicle. Hiſtory gives no Account how this great Alteration happen'd, nor by what means the Prince of *Tanis* raviſh'd the Crown and Empire of the lower *Egypt*, from the *Dioſpolite* Line : *Julius Affricanus* only tells us, that this *Dynaſtie* had ſeven Kings who reign'd ſucceſſively at *Tanis*, for the ſpace of 130 Years. The firſt of them was call'd *Smedes*. *Affricanus* only tells us his Name, and the Years of his Reign : The 2d was *Pſuſennes*. This is the *Pharao* King of *Egypt*, who made Alliance with *Solomon*, giving him his Daughter to Wife. The Scripture ſpeaks thus of him : Pharao *Rex* Egypti *aſcendit & cepit* Gazer, *ſuccenditq; eam igni*, *&* Chananæum *qui habitabat in civitate interfecit* ; *& dedit eam in dotem filiæ ſuæ Uxori* Salomonis. 3. *Regum*. 9. 16. Apud Syncel. in Chron.

The 22d. *Dynaſtie* of *Manetho* began in the Perſon of *Seſac* who was Famous for plundering *Solomon's* Temple, and taking away his Golden Shields. This Prince took away the Crown and Scepter of the lower *Egypt*, from the Princes of *Tanis*, as theſe Princes had done before, from thoſe of *Dioſpolis*. *Seſac* was an Enemy to *Solomon*, becauſe he did endeavour to ſupport the Princes of *Tanis* againſt his Pretenſions; and therefore when he had got the better of them, and had ſettled the Crown of *Egypt* upon his own Head, He ſhew'd his Ill-will to *Solomon*, firſt in protecting *Jeroboam*, who, as the Scripture ſaith, *Lifted up his Hand againſt the King*. *Levavit manum contra Regem*. For which *Solomon* wou'd have put him to death, but that he fled into *Egypt*. *Voluit ergo* Salomon *interficere* Jeroboam, *qui ſurrexit & aufugit in* Egyptum *ad* Seſac *Regem* Egypti, *& fuit in* Egypto *uſque ad mortem* Salomonis 3. *Reg*. 11. Secondly, in making a cruel War upon *Roboam*, *Solomon's* Son, in favour of *Jeroboam*, as ſhall be hereafter mention'd more at large. By this Account it is plain that *Seſac* cou'd not be *Seſoſtris*, as Sir *John Marſham*, and other Modern Hiſtorians have unwarily Affirmed : For *Seſoſtris* fixed the Seat of his Empire at *Dioſpolis*, in *Delta*, between *Peluſium*, and *Heliopolis*; *Seſoſtris* reign'd 59 Years, *Seſac*

ſac but 21, as all the Ancient Hiſtorians affirm: In a Word, *Seſoſtris* reigned long before the *Trojan* War; and *Seſac* 200 Years and more after the *Trojan* War.

Here we may fix a ſure Point, to find out the true ſpace of Time ſince the Beginning of the Law of *Moſes*, unto the Deſtruction of the Temple under *Titus Veſpaſian*. For, from the Beginning of the Reign of *Amoſis* (which was the time that *Moſes* wrote the Law) unto the Beginning of the Reign of *Seſoſtris*, there paſſed 393 Years, being the 18th *Dynaſtie* of the *Egyptians*, according to *Manetho*. The 19th *Dynaſtie* began in the perſon of *Seſoſtris*: From the Beginning of whoſe Reign, unto that of *Nechepſos*, who began the 20th *Dynaſtie*, there paſs'd 234 Years. From the Beginning of *Nechepſos* his Reign, to that of *Smedes*, who began the 21ſt *Dynaſtie*, 178 years. From the Beginning of *Smedes* his Reign, to that of *Seſac*, who began the 22d *Dynaſtie*, 130 years. *Seſac* plunder'd the Temple of *Jeruſalem* in the 20th year of his own Reign; and in the fifth year of the Reign of *Roboam*. Now theſe Sums being added together, make in all 954 years, as appears by the following Scheme.

	Years.
1. From *Amoſis* (who was Cotemporary with *Moſes*) to *Seſoſtris*.	393
2. From *Seſoſtris* to *Nechepſos*.	234
3. From *Nechepſos* to *Smedes*.	178
4. From *Smedes* to *Seſac*.	130
5. From the Beginning of the Reign of *Seſac* to the 5th Year of the Reign of *Roboam*.	19
Total.	954

Now to this Sum of 954 add 1046 Years that effluxed from the Beginning of the fifth Year of the Reign of *Roboam* unto the Deſtruction of the Temple under *Titus Veſpaſian*, as I ſhall plainly make appear by the Sacred Text, and by the Authority of undoubted Hiſtorians, both *Greek* and *Latin*, in the ſequal of this Work; and you ſhall find, that the Law of *Moſes* ſubſiſted full 2000 years. Again take away from the ſaid Sum of 954 years, the 4 firſt years of the Reign of *Roboam*, and all the Reign of *Solomon* (except the 3 firſt years) which was 80 years in all; for ſo many years did *Solomon* Reign, as I ſhall hereafter prove; that is, Take away 81 years from the ſaid Sum, and there will remain 873 years, for the full time that effluxed from the departure of the Children of *Iſrael* out of the Land of *Egypt*, unto the laying of the Foundation of the Temple by *Solomon*.

I can foreſee no material Objection that can be made againſt this Account but one, which is that of the 3d Book of *Kings*, 6. 1. *And it came to paſs in the four hundred and fourſcore Year, after the Children of* Iſrael *were come out of the Land of* Egypt, *in the fourth Year of* Solomon's *Reign over* Iſrael, *in the* Month Zio, (*which is the ſecond Month*) *that he began to build a Houſe for the Lord.*

To this I anſwer, 1. that St. *Paul* gives much more Time than the Account of the 3d. Book of *Kings* to this Period. For he ſays, there paſs'd four hundred and fifty Years from the Time that *Joſhua* had diſtributed the Land of *Canaan* among the Children of *Iſrael*, unto the Days of *Samuel* the Prophet: *Et deſtruens gentes ſeptem in terrâ* Canaan, *ſorte diſtribuit eis terram*

ram eorum, quaſi poſt quadringentos & quinquaginta annos : Et poſthæc dedit Judices uſque ad Samuelem *Prophetam*, Act. 13. 20. There is a Tranſpoſition in this Phraſe; for the Words *& poſthæc* ſhould be before *quaſi*, as the *Greek* Text informs us. Now if we add to *St. Paul*'s 450 years, the 40 years of *Samuel* and *Saul*, the 40 years of *David*, and the 3 years of *Solomon*, all which are expreſſed in Scripture, we ſhall find the Account to ſwell much higher.

2. The very Book of *Judges* gives to the different Servitudes of the *Iſraelites*, and to the Government of the Judges, from the Death of the Elders, unto the Beginning of the Government of *Samuel* 442 years; to which if we add in like manner, the numbers of Years above mention'd, we ſhall find more Years by much than 480.

3. It is very probable that the holy Penman took this Account of 480 years, Recorded in the third Book of *Kings*, 6. 1. out of thoſe Regiſters in which there was no mention made of the Years, which their bad and wicked Princes and Governours paſs'd in Vice and Idolatry. The good and holy Men among the *Iſraelites* had in Abomination their wicked and Idolatrous Princes and Rulers; they were more deſirous to have their wicked Lives, and the Years of their wicked Reigns buried in Oblivion, than to have them Recorded among the Juſt, as *David* ſays; *Deleantur de libro viventium & cum juſtis non Scribantur*, Pſal. 68. 29. I do therefore think, that the 480 years of the 3d Book of *Kings*, is to be underſtood of the happy Years of the Reigns of their Rulers and Princes; and to this I am further encouraged by the Scripture it ſelf, which mentions only two Years of the Reign of *Saul*: *Filius unius anni erat* Saul *cum regnare cæpiſſet, duobus autem annis regnavit ſuper* Iſrael, 1 Reg. 13. 1. Becauſe all the reſt of his Reign, (which was in all 40 years, together with *Samuel*'s Reign) was ſpent in Wickedneſs and Iniquity. But however that may be; I think I have made it plain, that there paſſed 873 years ſince the departure of the Children of *Iſrael* out of the Land of *Egypt*, unto the laying of the Foundation of the Temple of *Jeruſalem* : And foraſmuch as I cannot make out by Scripture and Ancient Hiſtory any more of the ſaid Number than 670 years, I muſt conclude that the remaining Number of 203 years were the Anarchies which happen'd between the different Servitudes, which came upon the *Iſraelites* for their Sins.

Now of how many Years each of theſe Anarchies conſiſted, except the laſt, is a point that cannot otherwiſe be determin'd than by Conjecture; ſince the Scripture is altogether ſilent in the matter, and the Ancient Hiſtorians not agreed among themſelves. I ſhall therefore aſſign a certain number of Years to each Anarchy, which ſhall by much exceed the number of Years of each Servitude; becauſe it appears by the Scripture in ſeveral Places, that GOD had dealt with that obſtinate Nation in his Mercy, and not in his Juſtice; and conſequently forbore with them much longer in their Sins, than he ſuffer'd the Inſtruments of his Wrath to puniſh them for their Crimes.

CHAP. IV.

Of the Judges that Govern'd the Iſraelites, *of* Samuel, Saul, David *and* Solomon.

Jud. 1. 1. AFTER the Death of *Joſhua*, the Children of *Iſrael* conſulted the LORD, and asked *who ſhou'd be their Captain, in order to go and fight againſt the* Canaanites? For it ſeems they did not in the Days of *Joſhua* deſtroy all the Inhabitants of the Land; but were content to make ſome pay Tribute, and others they cou'd not ſo ſoon ſubdue, by reaſon of their ſtrong Holds, and ſcythed Chariots: Beſides, GOD permitted theſe People to dwell among them, that he might try and prove them; and that they might be the Inſtruments of His Wrath to puniſh and chaſtiſe *Iſrael* as often as they ſhou'd tranſgreſs His Laws. The LORD anſwer'd: Juda *ſhall go up, behold I have deliver'd the Land into his Hand.*

Then the Tribe of *Juda*, and the Tribe of *Simeon* went up and fought the *Canaanites* and *Perezites* in *Beſec*, and ſlew ten Thouſand of them, and purſued their King *Adonibeſec*, and caught him, and cut off the tops of his Fingers and Toes. Whereupon *Adonibeſec* expreſſed a very memorable ſaying. *Threeſcore and ten Kings having the tops of their Fingers and Toes cut off, gathered the Crums under my Table: As I have done, ſo God hath requited me.* And they took him to *Jeruſalem*, and lay Siege to the Town, and took it, and put it on Fire; and *Adonibeſec* died there. The Tribe of *Juda* did other memorable Actions during the Reign of the Elders that had ſeen the wonderful Works of the LORD. For they fought the *Canaanites* that dwelt in the Mountains and Valleys near *Jeruſalem*, and ſubdued them: Thoſe that dwelt in *Hebron*, in *Debir*, in *Zepha*, in *Gaza*, *Aſcalon* and *Acaron*. Thus did the Tribe of *Juda*, and the reſt of his Brethren proceed and proſper, while the Elders lived that had ſeen the great Works of the LORD.

But when *that Generation was gather'd unto their Fathers, there aroſe another Generation after them, which knew not the Lord, nor the Works which he had done for* Iſrael. This Generation *did Evil in the ſight of the*
Jud. 2. 10. *Lord; for they took to themſelves Wives of the Daughters of the* Canaanites, *and* Hittites, *and* Amorites, *and* Hivites, *and* Perezites, *and* Jebuzites, *and gave their Daughters to theſe Heathens*; and, which was much worſe, they ſerv'd and ador'd their Gods, *Baal* and *Aſtarot*: Theſe proceedings, ſo contrary to the expreſs Words of the Law of GOD, forbidding them *to have any*

any commerce with the Heathens, or to ſerve or worſhip their Gods, ſo highly provok'd the LORD, that he deliver'd them up into the Hands of *Chuſan Raſathaim* King of *Meſopotamia*, after an Anarchy of 35 years. This King oppreſs'd the *Iſraelites*, and kept them in Bondage, ſaith the Sacred Text, eight Years. Then they cried to the LORD, and the LORD raiſed them up a Deliverer, *Othoniel*, the Son of *Cenez*, *Caleb*'s younger Brother, who fought *Chuſan Raſathaim*, ſubdu'd him, and reſcu'd *Iſrael* out of his Hands; and govern'd the *Iſraelites* 40 years. After the Death of *Othoniel*, Iſrael *did Evil again in the ſight of the Lord*; and continued ſo to do for the ſpace of about 33 years. The LORD was hereat ſo highly provok'd, that he deliver'd them into the Hands of *Eglon* King of the *Moabites*, who ſmote them and kept them in Servitude eighteen years, as the Sacred Text ſaith. They cry again, and turn to the LORD, and he heareth them, and raiſeth them a Deliverer, *Aod* the Son of *Gera*. This Man being Ambidexter, got a two edged Dagger, and hid it under his Coat; and under pretence of making a preſent to *Eglon*, came to his Court; and when he had deliver'd his Preſent, he told *Eglon*, that *he had a private Meſſage to him from the Lord*; whereupon, all the Company being withdrawn, *Eglon* ſtood up to hear his Words with more Reſpect. Then *Aod* drew near to *Eglon*, took out his Dagger from under his Coat, and thruſt it into *Eglon*'s Belly, ſo as that the very Hilt was cover'd by the fat of *Eglon*'s great Panch, went out by the porch Door, which he took care to lock after him, and made his Eſcape. *Eglon*'s Servants waited a great while expecting he wou'd open the Door, and call. But at laſt finding no Noiſe, nor appearance of being call'd upon, they broke open the Doors, and found their Maſter dead. Mean while *Aod* got to the Mountain of *Ephraim*, where he ſounded a Trumpet, gather'd the Children of *Iſrael*, and led them to fight the *Moabites*. In this Battle *Aod* and his Men ſubdu'd the *Moabites*, ſo as not to let a Man of them eſcape. For he guarded the Fords of *Jordan* towards *Moab*, and ſuch as eſcaped out of Battle fell into the Hands of the Men that lay in wait at the Fords; and by this means ſlew ten Thouſand *Moabites*. Then *the Land of* Iſrael *had reſt*, as the Scripture expreſſeth it, fourſcore Years.

Jud. 3. 8.

Jud. 2. 14.

Jud. 3. 30.

No ſooner was *Aod* dead, but *Iſrael* began again *to do Evil in the ſight of the Lord*, and to provoke him as before; and this they continued to do for the ſpace of 37 years. Then the LORD gave them up into the Hands of *Jabin*, King of *Canaan*, that reign'd in *Hazor*. This King did mightily oppreſs *Iſrael* the ſpace of twenty Years; being very powerful, as having, among other warlike Inſtruments, *nine hundred Scythed Chariots*. *Iſrael* cry'd again to the LORD, and He heard them: For altho' they had forgot him in their Proſperity, he did not forget them in their Adverſity.

There was a Woman in Mount *Ephraim* whoſe Name was *Debora*, to whom the Children of *Iſrael* did uſually repair in thoſe Days for Judgment. As the *Iſraelites* were groaning under the Tyranny of *Jabin*, and crying to the LORD for Relief, which yet they never thought of when it was well with them. GOD raiſed up the Spirit of this Woman; and ſhe ſent for one *Barac*, the Son of *Abinoam*, of the Tribe of *Nephtali*, and commanded him in the Name of the LORD to go and raiſe an Army and fight *Siſera* the Captain of *Jabin*'s Army, aſſuring him, that the LORD wou'd deliver *Siſera* and all his Hoſts and Chariots into his Hands. *Barac* being ſomewhat diſtruſtful of his own Ability for ſo great an Enterprize, anſwer'd *Debora*, that if ſhe wou'd go with him to the Field, he wou'd go, but not other-

wiſe. *I will ſurely go*, replyed *Debora*, *but it ſhall not be to thy Credit; for the Lord will ſell* Siſera *into the hands of a Woman.*

Then *Debora* and *Barac* gather'd ten Thouſand Men of the Tribes of *Zabulon* and *Nephtali*, and fought *Siſera* near Mount *Tabor*. And the LORD fought for *Debora*, and diſcomfited *Siſera*'s mighty Hoſt and Chariots, ſo that *Siſera* was forc'd to ſeek his ſafety by flight on Foot, and to come to the Houſe of *Jael*, the Wife of *Heber* the *Kenite* : This Woman, whoſe Husband and Family was at this time in Peace with *Jabin*, receiv'd *Siſera* with a great deal of Civility in Appearance, inviting him to come into her
Jud. 4. Tent : Which when he had done, ſhe cover'd him with a Mantle, and made him drink. Then *Siſera* order'd her to ſtand at the Door, and, in caſe any Man ſhou'd enquire for him, to ſay, that he was not there. But *Jael* being otherwiſe inclin'd than ſhe appear'd, waited only till ſhe found him aſleep, then ſhe took one of the Nails of her Tent, and ſtruck the ſame with a Mallet into his Temples, and faſten'd his Head to the Ground, ſo that he inſtantly died, and immediately after went out, and met *Barac* in purſuit of *Siſera*, whom ſhe brought in, ſhew'd him his Man lying dead, and faſten'd to the Ground. Thus did the LORD deliver *Iſrael* out of the
Jud. 5. Hands of their Enemies, notwithſtanding all their Ingratitude; and had reſt for forty Years under the Adminiſtration of that great Woman *Debora*.

When *Debora* died the *Iſraelites* fell inſenſibly to their accuſtomed Wickedneſs and Idolatry again, and *did evil in the ſight of the Lord for the ſpace of eighteen Years*; He therefore deliver'd them into the Hands of the *Madianites* for the ſpace of ſeven Years; during which time the *Iſraelites* were ſorely oppreſſed : For the *Madianites*, the *Amalakites*, and the Children of the *Eaſt* came upon them in ſuch numbers, with their Flocks and Cattle, that they covered the face of the Earth; deſtroyed all the Fruits and Cattle of *Iſrael*, and put the *Iſraelites* to intollerable Straights. Then they cry out to the LORD : But the LORD being highly provoked at their frequent relapſes, ſent them a Prophet to expoſtulate with them upon their Ingratitude and Obſtinacy, notwithſtanding the mighty Wonders He had done in their Favour from Time to Time, ſince He had brought them out of the Land of *Egypt*.

However His tender Mercy for the Sons of *Jacob* wou'd not ſuffer him to ſee them utterly periſh : He therefore ſent an Angel to *Gideon* the Son of *Joas*, who ſaid unto him; *The Lord is with thee, thou mighty Man of Valour. O, my Lord*, (anſwered *Gideon*) *if the Lord be with us, why is all this befallen us? and what is become of all His Miracles, which our Fathers told us, ſaying : Did not the Lord bring us up from* Egypt? *but now the Lord hath forſaken us, and deliver'd us into the Hands of the* Madianites : Not reflecting that it was their own Idolatry and Wickedneſs that had moved the LORD thereunto. *I will be with thee*, anſwer'd the LORD, *and thou ſhalt ſmite the* Madianites *as one Man.*

Then the Spirit of the LORD came upon *Gideon*, and he ſounded a Trumpet, and ſent Meſſengers to the Tribes of *Manaſſes*, *Aſher*, *Zabulon*, and to *Nephtali*, and they gather'd unto him : But being diſtruſtful of his own Ability to engage ſo great a Multitude, he begg'd of GOD to give him a Sign, by which he might know that He was with him : *If thou wilt ſave* Iſrael, *by mine Hand*, ſays he, *behold I will put a Fleece of Wooll upon the Floor and if the Dew be on the Fleece only, and if it be dry on all the Earth*
Jud. 6. *beſide, then ſhall I know that Thou wilt ſave* Iſrael *by mine Hand, as Thou haſt ſaid.*

Gideon having ſo done, found in the Morning all the Earth dry, and the Fleece ſo full of Dew, that he wrung a Bowl-full of Water out of it: However being yet in doubt, he ask'd of GOD, as a confirmation of the Miracle, *That the Dew might fall upon the Earth, and the Fleece be dry the next Night*; and it fell out accordingly: For in the Morning the Floor was all cover'd with Dew, and not a drop on the Fleece.

Being thus confirm'd in his hopes of Victory, he encamp'd his Army near the Well of *Harod*, over againſt the Camp of the *Madianites*. Then the LORD told *Gideon*, that *he had too many people with him*, and that *if he ſhou'd conquer the* Madianites *with ſo great an Army*, Iſrael *wou'd be apt to boaſt, and to aſcribe the Victory to the ſtrength of their own Arms: Proclaim therefore in the Camp*, ſays the LORD to him, that *all the fearful and faint-hearted depart and return to their Houſes*. Which done, twenty two Thouſand left the Camp, ten Thouſand only remaining. Again the LORD told *Gideon*, that *he had yet too many: Bring them then down*, ſays he, *to the Brook, and ſuch as will lap the Water with the Tongue out of the Palms of their Hands take with thee; but ſuch as kneel down to drink, ſend away.* *Gideon* did accordingly, and there remain'd of the ten Thouſand, only three Hundred Men. *By theſe three Hundred Men*, ſaith the LORD; *I will ſave you, and deliver the* Madianites *into thine Hands.*

Gideon hereupon divided his Men into three Companies, and put into each Man's Hand a Trumpet, and an empty Pitcher, with a Lamp in each Pitcher, and commanded them to follow him, and ſo ſound their Trumpets and break their Pitchers, crying aloud, *The Sword of the Lord and of* Gideon, *ſo ſoon as they ſhou'd hear him ſound the Trumpet*: And when he had ſurrounded the Camp of the *Madianites* in the midle watch of the Night, he ſounded his Trumpet, and all the three Hundred Men did the like, and broke their Pitchers, and cryed aloud, *The Sword of the Lord, and of* Gideon.

The *Madianites* hearing this terrible Noiſe, and ſeeing the light of the Lamps on every ſide of them, were ſo amazed and ſtruck with pannick Fear, that they turn'd their Swords againſt one another, and made a moſt dreadful Slaughter of themſelves. Such as cou'd make their eſcape fled towards *Bethſetta*: Whereupon *Gideon* ſounded an Alarm Trumpet, and ſent Meſſengers to the *Iſraelites* of Mount *Ephraim*, who immediately went and ſlew all the *Madianites* they cou'd catch at the Waters of *Bethbera* and *Jordan*; and among them they took two Princes *Oreb* and *Zeb*, and cut off their Heads, and brought them to *Gideon*. Then *Gideon* with his 300 Men purſued the *Fugitives*, and came to the Men of *Succoth*, ſome of his own Brethren, and being exceſſive weary, and faint, he pray'd them to give ſome refreſhment to his Men, to enable them to purſue *Zebee* and *Salmana*, Kings of *Madian*; but the chief Men of *Succoth*, inſtead of anſwering his Expectations, mock'd him, ſaying; *Are the Hands of* Zebee *and* Salmana *in thy Hand, that we ſhou'd give bread unto thine Army?* *Gideon* receiving ſuch Treatment from thoſe he might reaſonably hope ſhou'd be Friend him, proteſted he wou'd, at his return, be reveng'd on them; and ſo went on, and came to *Phannel*, another City of *Iſrael*; and made the ſame Requeſt to the Men of *Phannel*, as he had done at *Succoth*; but receiv'd the ſame mocking Anſwer. This did not a little exaſperate *Gideon*, he therefore told them, he wou'd be reveng'd of them alſo; and then he purſu'd *Zebee* and *Salmana*, and overtook them with fifteen Thouſand Men, being what was left of their prodigious great Army, there being one hun-

dred and twenty Thouſand of them ſlain in the Field of Battle. *Gideon* with his 300 Men ſet upon this Body of Men, when they leaſt thought of it, and defeated them, and took their Kings *Zebee* and *Salmana* back with him to *Phannel* and *Succoth*, and, as he had promis'd, he was reveng'd of theſe Cities: For he beat down the Tower of *Phannel*, and ſlew the Men of the City; and the Rulers of *Succoth* he ſeverely chaſtis'd with Briars and Thorns, ſhewing them *Zebee* and *Salmana* in his Hands. Thus *Gideon* deſtroy'd the great Army of the *Madianites*, and ſlew all their Princes and Kings, Judged *Iſrael* the ſpace of forty Years, and died in a good old Age, leaving a numerous Iſſue, threeſcore and ten Sons behind him, by marry'd Wives; and one Son call'd *Abimelech*, by a Concubine.

This *Abimelech* came to the Men of *Sichem*, and perſwaded them to take with him, as their *Ruler* and *Governour*, to the prejudice of the lawful Sons of *Gideon*; and having gain'd his Point; he went to his Father's Houſe and ſlew upon one Stone all his Sons, except *Joatham* the youngeſt, who hid himſelf. But as the *Sichemites* had dealt ungratefully with the Houſe of *Gideon*, their great Deliverer; *ſo God return'd their Wickedneſs upon their own Heads*: For *Abimelech* began to tyrannize over them, and after ſome bloody Battles deſtroy'd them all, and burnt their City; but was himſelf ſlain by a piece of a Mill-ſtone caſt down by a Woman from the Tower of *Thebes*, bating, that he order'd his 'Squire to run him through with his Sword, leſt it ſhou'd be ſaid, that *he fell by the Hands of a Woman*. He Judg'd *Iſrael* three Years.

After the Death of *Abimelech* there aroſe a Captain, named *Thola*, of the Tribe of *Iſachar*, who Judg'd *Iſrael* 23 years: To him ſucceeded *Jair* the *Galaadite*: He Judg'd *Iſrael* 22 years, and Dyed. After the Death of *Jair*, the Children of Iſrael *did evil in the ſight of the Lord, even greater Abominations than their Forefathers*: For, they not only ſerved *Balim* and *Aſtaroth*, but alſo the gods of *Syria*, and *Sidon*, and *Moab*, and *Ammon*, and the gods of the *Philiſtines*; and continued theſe abominable Practices for 30 years. Then the LORD deliver'd them into the Hands of the *Philiſtines*, and of the *Ammonites*, who did afflict, and grievouſly oppreſs them for the ſpace of eighteen Years. They cry again unto the LORD for help: But the LORD anſwer'd, that *having ſo often* before *deliver'd them out of the Hands of their Enemies, they ſtill returned to their accuſtomed Abominations*: He wou'd therefore deliver them no more; only leave them to call for help upon the gods whom they worſhipped.

Then the *Iſraelites* made an humble Acknowledgment of their Sins; and prayed heartily to the LORD, that He wou'd pleaſe to puniſh them himſelf as he thought fit; only, that He wou'd not ſuffer them to periſh under the Hands of the *Ammonites*; and hereupon they put away all their ſtrange gods, and ſerved the LORD. This Reformation mov'd the LORD's Compaſſion for *Iſrael* ſo far, that (notwithſtanding his former Denial) He ſtirr'd up the Spirit of one *Jephte*, the Son of *Galaad* to be their Deliverer.

This *Jephte* was the Son of an Harlot, and was baniſh'd from his Father's Houſe by his Father's lawful Sons, and by the Inhabitants of the City of *Galaad*: But when the *Ammonites* came with a great Army to make War upon them, the Elders of *Galaad* ſent to *Jephte*, and prayed him to *come and be their Captain to fight the* Ammonites. *Jephte* after ſome Expoſtulation with them, upon their Ingratitude to him, accepted their offer; and went with their Army to meet the *Ammonites*. And when he drew near, he made a Vow to GOD, *that in caſe he deliver'd the* Ammonites

into

into his Hands; he wou'd, upon his return Home in peace, offer up unto Him, as an Hollocauſt, or burnt Offering, the firſt that ſhould meet him coming out of his own Houſe; and then he fell upon the *Ammonites*, and defeated them; took twenty Cities from them, with great Slaughter of their Men, and entirely ſubdued them. But as there is ſcarce any Joy that is not attended with ſome Allay, ſo it happen'd to *Jephte*; for as he came back to his own Houſe, loaden with the ſpoils of his Enemies, and the Acclamations of *Iſrael*, his only Daughter, and only Child, hearing of her Father's great Victory, came with Timbrels at the Head of a Chorus to congratulate him upon his ſafe Return: Whom when poor *Jephte* had ſeen, he tore his Garment, and cryed out; *Alas, my Daughter, thou haſt deceived me, and thou art deceiv'd! For I have opened my Mouth unto the Lord, and I cannot go back.* Whereupon his Daughter anſwer'd: *Father, if thou haſt open'd thy Mouth unto the Lord, do with me whatſoever thou haſt promiſed; ſince the Lord hath granted thee to take Vengeance of thine Enemies, and to overcome them; only this I ask, that thou wilt ſuffer me to go on the Mountains for two Months, and bewail my Virginity with my Companions.* *Jephte* bid her go: And, at the end of two Months ſhe returned, and he did unto her as he had Vowed.

But this was not all the mortification that *Jephte* was like to bear; for he was no ſooner ſettled at Home, when the Tribe of *Ephraim* come in a ſeditious manner, reproaching him for not calling them to his Aſſiſtance when he fought the *Ammonites*, and even calling the *Galaadites* Fugitives of *Ephraim* and *Manaſſe*. Whereupon *Jephte* and the *Galaadites* took up Arms, and fought the *Ephratites*, and defeated them; and that they might let none of them eſcape, they poſſeſſed themſelves of the Fords of *Jordan* to catch the Fugitives: And when an *Ephratite* came to the Ford, and deſired to paſs over, the *Galaadites* asked if he was an *Ephratite*? And upon his anſwering that *he was not*, the *Galaadites* bid him pronounce the Word * *Scibboleth*, and he pronounced *Sibboleth* (for it ſeems the *Ephratites* cou'd not frame their Tongues to pronounce that Word right) then the *Ephratite* was knock'd in the Head; ſo that there fell in that Day forty two Thouſand of the Tribe of *Ephraim*, by their own raſhneſs. *Jephte* Judged *Iſrael* in all ſix Years, and then Died. After him *Abeſan* Judged *Iſrael* ſeven Years: To him ſucceeded *Ahialon*; he Judged *Iſrael* ten Years, and was ſucceeded by *Abdon*, who Judged *Iſrael* eight Years.

* *i. e.* An ear of Corn.

After the Death of *Abdon*, the Children of *Iſrael* fell again into their former Abominations, *doing evil in the ſight of the Lord for the ſpace of fifty Years*, having neither Judge nor Ruler, but *every Man doing what ſeem'd good in his own Eyes.* Then the LORD deliver'd them into the Hands of the *Philiſtines*, who did ſorely oppreſs them for the ſpace of forty Years. And, however the Scripture doth not mention that they cryed unto the LORD for help, being, I ſuppoſe, aſhamed to call to him any more after ſo many Deliverances, and as many Relapſes; yet he wou'd not abandon them altogether to the fury of their Enemies: He therefore raiſed them up a Deliverer in the perſon of *Samſon*, whoſe Birth and whole courſe of Life had ſuch variety of *Events* in them, and of ſo extraordinary a Nature, that I hope the *Reader* will be well pleaſed to have a ſhort account of the ſame.

There was a certain Man of the Town of *Saraa*, of the Tribe of *Dan*, whoſe Name was *Manne*: This Man took to Wife a Woman that was Barren, to whom an Angel from GOD appeared, and ſaid; *Thou art Barren, but thou ſhalt Conceive and bring forth a Son. Beware then that he drinks* Jud. 13.

neither Wine nor other ſtrong Drink; and that thou eat not any unclean thing, nor ſuffer a Razor to touch his Head; for he ſhall be a Nazareen of God from his Infancy; and ſhall begin to deliver Iſrael *out of the Hands of the* Philiſtines. The Woman goes with Joy and relates this good News to her Husband; and in ſome time after Conceives and brings forth a Son, whom ſhe called *Samſon*. The Child grew up, and increaſed, and GOD bleſſed him, and the Spirit of the LORD was upon him in the Camp of *Dan*, between *Saraa* and *Eſthaol*. And he went down to a Place called *Thamnatha*, which was poſſeſſed by the *Philiſtines*; and ſeeing there a young Woman of the Daughters of the *Philiſtines*, he fell in Love with her: And when he came back, he prayed his Father and his Mother to get him the young Woman to Wife. His Parents being hereat mightily ſurpriz'd, knowing very well that this was expreſly forbidden by the Law of GOD, ſaid unto him: *Is there not a Woman among the Daughters of your Brethren, or in all our People*, that you ſhou'd take a Wife of the uncircumciſed *Philiſtines*? For it ſeems they did not know that this was the LORD's Doings, and that *Samſon* ſought an Occaſion to be reveng'd on the *Philiſtines*. However at the further preſſing Inſtances of *Samſon*, they go down with him to *Thamnatha*: And as they drew near the Town, there came out of the Vineyards towards *Samſon* a
Jud. 14. fierce young Lion roaring for Prey, which *Samſon* took and tore in pieces as he wou'd a young Kid; but ſaid nothing thereof to his Parents: And having talk'd with the young Woman, ſhe pleas'd him ſo well, that he reſolv'd to take her to Wife. In ſome time after he came the ſame way in order to take his Wife home, and turning a little out of the road to ſee the Carcaſs of the Lion, he diſcover'd a ſwarm of Bees and Honey in the Lion's Mouth; and having eaten thereof, he came to his Miſtreſs, and made a Feaſt for ſeven Days (according to the cuſtom of the *Philiſtines*) for all her Friends, to which her Parents had invited thirty young Men to be Companions to *Samſon* upon that occaſion.

On the firſt Day of the Feaſt *Samſon* propos'd a Riddle to his Companions, telling them, *that if they cou'd unfold the ſame in ſeven Days, he wou'd give them thirty pieces of fine Linnen, and thirty Coats; but if they cou'd not, they ſhou'd give him the like number of pieces of fine Linnen and Coats*. *Samſon*'s Companions having agreed to the Bargain, deſir'd him to propoſe his Riddle: *Out of the Eater* (ſaith *Samſon*) *came forth* Meat, *and out of the ſtrong, Sweetneſs*. This they cou'd not unfold with all their Skill; and being grieved as well for the ſhame of being outwitted by *Samſon*, as for the loſs they were like to be at, they apply'd themſelves to his Wife, and threaten'd to burn her and her Father's Houſe, if ſhe wou'd not prevail upon *Samſon* to let her know the Myſtery of his Riddle, before the ſeven Days were over. *Samſon*'s Wife hereupon prays him to let her know the meaning of his Riddle; but he excuſed himſelf, aſſuring her *he did not tell it even to his Father or Mother*. However at laſt, what with importunity, and Tears, and Careſſes ſhe extorted from him the Interpretation of the Riddle, and then told it to his Companions.

On the ſeventh Day *Samſon*'s Companions being required to unfold the Riddle, anſwer'd; *What is ſweeter than Honey? and what is ſtronger than a Lion?* *Samſon* perceiving by their Anſwer, that his Wife had diſcover'd the Secret, reply'd; *If you had not plow'd with my Heifer, ye had not found*
Jud. 14. *out my Riddle*. And immediately the Spirit of the LORD came upon him, and he went down to *Aſcalon*, and ſlew thirty *Philiſtines*, and gave their Cloaths to them that Expounded his Riddle; and then in great Paſſion went back

back to his Father's Houſe. In ſome time after, *Samſon* came to viſit his Wife; and being inform'd by her Father that he had given her to one of his Companions, he reſolv'd to be revenged of the *Philiſtines* after a very odd manner. He goes and catches three Hundred Foxes, and ties each couple together by the Tails, and faſtens a Fire-Brand to their Tails, and turns them looſe among the Corns that were then ripe, and by this means burnt all their Corn, and Vineyards, and Olives. The *Philiſtines* ſeeing their Corn deſtroyed, enquir'd who did them this Miſchief, and having underſtood it was *Samſon*, becauſe his Wife was given to his Companion, they took *Samſon's* Wife and her Father and burnt them. *Samſon* hereupon, as if he intended to revenge the Death of his Wife and Father-in-Law, falls upon the *Philiſtines*, and makes great Slaughter among them: And then goes and dwells in the Cave of the Rock *Etam*. All the reſt of the *Philiſtines* being alarm'd at this uſage, gather an Army and incamp in the Land of *Juda*, at a Place call'd *Lechi*: The Men of *Juda* being hereat ſurprized expoſtulate with the *Philiſtines* as having given them no cauſe to come againſt them with armed force. The *Philiſtines* anſwer, that *they came only to bind* Samſon, *and to deal with him as he had done with them.* The Men of *Juda*, to the number of three Thouſand, go hereupon to *Samſon*, and tell him, *That he cou'd not be ignorant, that the* Philiſtines *were their Lords and Maſters; and that now they came with an intent to deſtroy them, except they wou'd deliver him bound up to them: And therefore prayed him, that for the publick good of his Brethren, he wou'd ſuffer them to bind him, and give him up to the* Philiſtines. *I will*, ſaith Samſon, *provided you ſwear that you will not fall upon me your ſelves.* And they ſwore accordingly; and then bound him and brought him down to the *Philiſtines*, who upon ſeeing *Samſon* bound gave a great ſhout for Joy: But *Samſon* gave them ſoon to underſtand, that they had much more reaſon to weep: For in an Inſtant he broke the Cords wherewith he was bound, and ſeeing a Jaw-bone of an Aſs upon the ground, he took it up, and ſlew therewith a Thouſand *Philiſtines*, and routed all the reſt.

After this great conflict *Samſon* was ſo thirſty that his Spirits began to fail him: Whereupon he put up this Prayer to GOD; *Thou haſt given, O Lord, this great Deliverance and Victory into the Hand of thy Servant; and behold I dye for thirſt, and ſhall fall into the Hands of theſe incircumciſed.* Then the LORD open'd a Tooth in the aforeſaid Jaw-bone, and there iſſued out a Spring of clear Water, wherewith *Samſon* quench'd his Thirſt and was refreſhed.

In ſome time after he went to a City of the *Philiſtines* call'd *Gaza*, and ſaw there an Harlot, and went in unto her. When the *Gazites* underſtood that *Samſon* was in their City, they encompaſſed the Walls of the Town all Night, and placed ſtrong Guards at the Gates, in order to catch him early in the Morning: But *Samſon* aroſe at Midnight and took up one of the Gates of the Town, with the Poſts, and Door, and Bolts, and Barrs, and carry'd away all upon his Shoulders unto the Top of an Hill over againſt *Hebron*. Again he goes to the Valley of *Sorec*, and there unfortunately falls in Love with a Woman call'd *Dalila*. The Lords of the *Philiſtines* hearing thereof, come to this Woman, and promiſe her a great Sum of Money on condition of finding out of *Samſon* wherein his great ſtrength conſiſted, and by what means he might be brought to the State of other Men. This deceitful Woman failed not to endeavour to pump out of *Samſon* what they demanded; but he wou'd not as yet diſcover the Myſtery to her.

If I be tyed, ſaid he, *with ſeven green Cords, that were never dried, I ſhall be as another Man.* *Dalila* prepared ſuch Cords, and took her opportunity to tye *Samſon* with them; which done, ſhe got Men to lye in wait in her Chamber; and then cry'd out: *The* Philiſtines *be upon thee* Samſon. *Samſon* hereupon aroſe and broke the Cords as he wou'd a thread of Tow. *Dalila* finding that he had deceived her, began to reproach him, and beg'd him more earneſtly to let her know wherein his ſtrength conſiſted. He put her off a ſecond time by telling her, that *if he had been bound faſt with new Ropes that were never us'd, he wou'd be like other Men.* This ſhe made Experiment of, as before, but was deceiv'd. A third time he put her off by telling her, that *if ſhe wou'd weave ſeven hairs of his Head with a web, and twiſt them about a Nail faſtned to the Ground, he wou'd be weak as another Man.* But this was found upon Experiment to be an Amuſement alſo. At laſt *Samſon* being tired with her Careſſes, and Tears, and importunities open'd his Heart to her, and ſaid: *There hath not come a Razor upon my Head, becauſe I am a* Nazareen, (that is, *conſecrated to God*) *from my* Mother's *Womb; if I be ſhaven my ſtrength will fail me, and I ſhall be like other Men.*

When *Dalila* perceived that *Sampſon* had told her the truth, ſhe ſent to the Lords of the *Philiſtines*, and deſired them to come to her, for that ſhe had at laſt overcome *Samſon.* Then ſhe put his Head in her Lap and lulled him aſleep; and while he ſlept, ſhe cauſed a Barber to ſhave his Head; which done, ſhe drive him away from her, and cryed, as ſhe had done often before; *The* Philiſtines *be upon thee* Samſon: Whereupon *Samſon* awoke and ſaid in his Mind; *I will go forth as before, and ſhake my ſelf*, not knowing that GOD had forſaken him: But before he could well look about him, he was ſeized by the *Philiſtines*, who put out his Eyes, and led him away in Triumph, to *Gaza*, and lodg'd him in Priſon; and as a mark of Slavery, cauſed him to grind their Corn. *Samſon*'s Strength being gone with his Hair; as his Hair began to grow, ſo did his Strength increaſe alſo. The Lords of the *Philiſtines* being over-joyed to have *Samſon* in their Power, did Inſtitute a ſolemn Sacrifice and Faſt to their god *Dagon*, and amidſt their Mirth and Cups, order'd *Samſon* to be brought before them to make them ſport. Which being accordingly done, *Samſon* was placed between two great Pillars, which ſupported the Roof of the great Hall, where the *Philiſtine* Lords and the People made Merry, and mocked poor *Samſon.* But *Samſon* underſtanding that the Houſe was ſupported by theſe Pillars, prayed his Guide to make him feel the Pillars that he might lean upon them. Now all the Lords of the *Philiſtines*, and a vaſt number of People were in the Hall, and even upon the Roof there were three Thouſand perſons, who came to ſee *Samſon* make ſport: *Samſon* then having graſped the Pillars with his Hands, put up his Prayer to Almighty GOD; *O Lord God remember me, and reſtore me my former ſtrength, my God, that I may this once be revenged of the* Philiſtines *for the loſs of my Eyes*: And then uttering theſe Words; *Let me die with the* Philiſtines, he ſhook the Pillars, and drew them from their Baſiſes ſo that all the Roof fell down and killed himſelf, and all the *Philiſtine* Lords and People that were there.

Thus *Samſon* was revenged of the *Philiſtines*, and deſtroyed more of them at his Death than he had ſlain in his ſeveral Conflicts with them, during his Life: He judged *Iſrael* the ſpace of 20 Years, and left the *Philiſtines* ſo humble and diſtreſſed by this *Cataſtrophe*, that in many Years after they were not in a Condition to moleſt *Iſrael.*

The

The next that ſucceeded *Samſon* was *Heli* the High-Prieſt : He dwelt at *Silo* where the Ark and the Tabernacle were kept, and whither the Children of *Iſrael* uſed to repair for to offer their Sacrifices according to the Law of *Moſes*. In thoſe Days the worſhip of GOD began to be aſſiduouſly performed : For the *Iſraelites* being ſo often ſcourged and oppreſſed by the Inſtruments of GOD's Wrath for their abominable Idolatries, were reſolv'd to adhere to the GOD of their Fathers, and to the Performance of his Holy Laws. They did therefore repair daily to *Silo* in great Numbers, in order to offer their Sacrifices, and perform holy Rites, after the Preſcripts of the ſaid Law : But it ſeems the Prieſts, the Sons of *Heli* who ought, above all others, to promote GOD's Worſhip, were the Men that moſt obſtructed it : For when the People came to offer their Sacrifices, theſe Sons of *Belial*, that is, Sons without Yoke or Diſcipline, uſed to order their Servants to take away the Meat deſigned for Sacrifice, before the ſame was offer'd, as the Law had preſcribed; and upon the People's expoſtulating with them for ſo doing, contrary to the Law of GOD, they uſed to threaten, and tell them, they would elſe take away the Meat by force, alledging, that the Prieſts ſhou'd have Raw, not Sodden Meat for their Portions; and by this means turn'd the People's Hearts in a great Meaſure from GOD's Worſhip. This Sin of the Prieſts was ſo heinous in the ſight of GOD, that he ſent a ſpecial Meſſenger to denounce unto *Heli* all the evils he wou'd bring upon him and his Family, for his too great Indulgence to his Children, and the Coldneſs of his Reproofs to them for their great Sins. But foraſmuch as this was afterwards more expreſly declared to *Heli*, by the Prophet *Samuel*, when a Child, it will be requiſite to give a ſhort Account of his Birth and Education, which was after this manner. 1 Kings i.

There was a certain Man of *Ramathaim Sophim* of Mount *Ephraim*, whoſe Name was *Elcana*; This Man had two Wives; one was called *Anna*, and the other *Phenena* : By this he had Children, but *Anna* was barren. *Elcana* went up Yearly from his City, with his Wives and Children to *Silo*, in order to Worſhip GOD, and offer his Gifts and Sacrifices by the Hands of the Prieſts, at the LORD's Altar : And having one Day offer'd his Sacrifice, he gave Portions to *Phenena*, and to her Sons and Daughters; and gave a ſingle Portion to *Anna*, with a ſad Countenance; for he lov'd her. *Anna* being exceſſively grieved for not having Children, went into the Tabernacle, and poured out her heart with Prayers and Supplications to the LORD, making a Vow to GOD, that in caſe he wou'd pleaſe to hear her Prayers, and give her a Male Child, ſhe wou'd conſecrate the ſame to his Service all the Days of his Life. As *Anna* thus prayed in the bitterneſs of her Heart, *Heli* the High-Prieſt who ſat in his Chair, in the Tabernacle, obſerv'd her move her Lips, but not hearing her Voice, concluded, that ſhe had been drunk; he therefore reproved her, and bid her *be gone and digeſt her Wine*. *Anna* hereupon anſwer'd : *I am a Woman of a ſorrowful Spirit : I have drunk neither Wine nor ſtrong drink, but have poured out my Soul before the Lord : Count not thine Hand-maid for a Daughter of* Belial : *For out of the abundance of my Sorrow and Grief have I ſpoken hitherto. Go in Peace*, ſaith *Heli*, *and the God of* Iſrael *grant thee thy Petition.* So *Anna* aroſe, and when ſhe and her Husband had worſhipped the LORD, they return'd to their Houſe in *Rama* : And in ſome time after *Anna* conceived and brought forth a Son, and ſhe call'd his Name * *Samuel.* It is not to be expreſſed with what Joy and Care *Samuel* was nurſed and attended 1 Kings i.

* That is, ask'd of God.

by his Mother *Anna*, until he was able to walk, and when this was come to pass, she presented him to the LORD, in the Tabernacle before *Heli*, with Gifts and Sacrifices, and told him, that *this was the Child for which she had so earnestly prayed the Lord in his presence.* Thus *Samuel* was consecrated to GOD's Service in the Tabernacle, and became a Faithful Minister and Prophet of the LORD, as we shall see hereafter.

1 Kings 3. In those Days the Sons of *Heli*, *Ophni*, and *Phinees* filled up the measure of their Iniquity, and were ripe for Destruction. It happen'd then, as *Samuel* slept in the Tabernacle, that the LORD called upon him : *Samuel* hearing a Voice ran to *Heli*, and said; *Here I am, for thou hast called me. I did not*, saith *Heli*, *lye down again.* The LORD called *Samuel* the second time; and *Samuel* ran as before to *Heli*, and said; *Here I am for thou didst call me. Heli* saith; *I did not, my Son, return and sleep.* The LORD called *Samuel* a third time : *Samuel* arose, went to *Heli*, and said; *Here I am for thou hast called me.* Then *Heli* perceiv'd, that the LORD had call'd the Child; He therefore said unto him : *Go and sleep, and if thou art call'd any more, thou shalt say ; Speak Lord for thy Servant heareth. Samuel* went and slept as before, and the LORD call'd him : *Speak Lord*, saith *Samuel, for thy Servant heareth.* The LORD saith : *Behold, I will do a Thing in* Israel, *at which both the Ears of every one that heareth it shall tingle : In that Day I will raise up against* Heli *all the things which I have*
1 Kings 3. *spoken concerning his House. I will begin, and I will also finish : For I have foretold him, that I wou'd for ever judge his House for its Iniquity; forasmuch as he knew, that his Sons had dealt unworthily, and did not correct them : Therefore I swore, that the Iniquity of the House of* Heli *shou'd never be expiated by Offerings and Gifts.* On the Morrow *Heli* call'd *Samuel*, and adjured him to declare every Word which the LORD had said unto him. So *Samuel* declared unto him all the Words of the LORD. And *Heli* said : *He is the Lord, let him do what seems good in his Eyes*; and took no further Care of correcting his Sons; But *Samuel* grew up and the LORD was with him, and all *Israel* from *Dan* to *Bersabee* knew, that Faithful *Samuel* was the LORD's Prophet.

Then came the *Philistines* to make War upon *Israel*, and the *Israelites* on their side prepared for Battle; but the LORD abandon'd them to the *Philistines*, who defeated them, and slew more than four Thousand of them in the field of Battle.

When the Elders of *Israel* heard thereof, they were amaz'd, having known by Experience, that the GOD of *Israel* had never before given them up into the Hands of their Enemies, but for the Wickedness of their Sins and Idolatry, whereof they were not at this time conscious to themselves; but did not reflect, that it was for the Sins of the Priests, that he had forsaken them, and was resolv'd to do so again : They therefore send for the Ark of the Covenant to *Silo*, and bring it into the Camp, that it might save them from the *Philistines.* When the Ark came into the Camp attended by the wicked Priests *Ophni*, and *Phinees* Sons of *Heli*, the *Israelites* gave such a shout for Joy, that the Earth rang again : But alas it little avail'd them to have the Ark of the GOD of *Israel* on their side, when the GOD of *Israel* was against the Priests that bore the Ark, as it appeared soon after : For having join'd Battle with the *Philistines*, they were utterly routed and forced to fly, leaving thirty Thousand foot slain in the field of Battle; and (which grieved them more) the Ark of the LORD was taken by the *Philistines*, and *Heli*'s two Sons *Ophni* and *Phinees* slain. This

indeed

indeed made the Ears of all *Iſrael* tingle, and even coſt *Heli* his Life. For the Meſſenger that brought the News of the defeat of the *Iſraelites*, no ſooner related to him the taking of the Ark of the Lord, and the death of his Sons, but he fell down from his Chair, broke his Neck, and died. Thus did GOD bring to paſs that wherewith he had threatn'd *Heli*, by the Mouth of *Samuel*; and thus did *Heli* end his Days, for his Remiſneſs in correcting his Children. He judg'd *Iſrael* forty Years, and was a good Pious Man in all Reſpects, bating that of his Indulgence to his Children, which brought him and them to this untimely End.

When the *Philiſtines* had made an End of plundering the Camp of *Iſrael*, they took away the Ark of the Lord, and plac'd it in the Temple of their god *Dagon*, at *Azotum*. The next Day *Dagon* was found flat upon his Face before the Ark. The *Philiſtines* ſeeing their god ſtretch'd on the Floor, took him up, and ſet him in his Place; but on the Day following, they find *Dagon* ſtretch'd on his Face, with his Head, and both the Palms of his Hands cut off, upon the Threſhold; and even perceiv'd the Hand of the Lord heavy upon them, over all the City, and the Coaſts thereof, by the Deſtruction which he made of them, ſtriking them with *Emerods* in their ſecret Parts, and with other grievous Plagues of Mice, that devour'd all Things.

The *Philiſtines* of *Azotum* hereupon cry out, and call together the Lords of the *Philiſtines*, and expoſe unto them how heavy the Hand of the GOD of *Iſrael* was upon them, and upon their god *Dagon*; and therefore pray, that the Ark of the Lord might be remov'd from them. Then it was decreed, that the Ark ſhou'd be remov'd to another City call'd *Gath*: But the Men of *Gath* were puniſh'd with more grievous Plagues by the Lord, than the Inhabitants of *Azotum*. They therefore ſend away the Ark to *Accaron*. Whereupon the People of that City cry aloud, and complain, that the Ark of the GOD of *Iſrael* was ſent to deſtroy them. Then they enter into Counſel, where it was propos'd, that the Ark ſhou'd be ſent back to *Iſrael*. But before this was reſolv'd upon, ſome of their Sages, who pretended to more than ordinary Skill in Divination, adviſ'd, that the Ark ſhou'd not be ſent empty away. *You have been plagu'd*, ſay they, *by the* GOD *of* Iſrael *with Emerods and Mice, make therefore five Golden Emerods, and five Golden Mice according to the Number of the five* Philiſtian *Lords, put them in a Box, and place them by the Ark of the Lord of* Iſrael; *and take two Milch Cows and yoke them in a Cart, and put the Ark and the Box therein, and turn the Cows looſe, and if they go along to the Land of* Iſrael, *then ſhall ye know, that the* GOD *of* Iſrael *hath ſent theſe Plagues upon you: But if the Cows turn aſide and go not that way, you may conclude, that it was not the* GOD *of* Iſrael *that puniſh'd you, but that it was a Chance, that happen'd to you.* The whole Aſſembly like this advice ſo well, that they ſtraightway put it in Execution, ſending away the Cows with the Cart, and the Ark, and the Golden Preſents; and, as the *Sages* had ſaid, the Cows turn'd neither to the Right Hand nor the Left, but went on ſtrait forward towards the Land of *Iſrael*, and reſted not until they came to *Bethſames*. When the *Iſraelites* who dwelt at *Bethſames* ſaw the Ark they rejoyc'd exceedingly, and ſent for the *Levites*, who took down the Ark and it's Preſents, and Sacrificed with the People the Cows that drew the Ark, making uſe of the Cart for Fuel. From thence the Ark was carried to *Cariathiarim*, where it dwelt twenty Years in the Houſe of *Abinadab*, under the Care of *Eleazar* the Prieſt: This was the laſt *Anarchie* of the *Iſraelites*. 1 Kings 7.

By this time *Samuel* the Prophet grew up to Man's Eſtate, and took upon him to judge *Iſrael*, and went about throughout all the Land, and exhorted the Children of *Iſrael* to put away their ſtrange gods, and to ſerve the LORD, and they did ſo : Then *Samuel* commanded them to come together to *Masphath*, that he might pray the LORD for them : But when the *Philiſtines* (who by this time were pretty well recover'd of the Plagues wherewith GOD had ſcourged them, upon Account of the Ark) underſtood, that *Iſrael* was aſſembled at *Masphath*, they come upon them with armed Force, which ſo terrified the *Iſraelites*, that they cry'd out unto *Samuel* to pray for them. *Samuel* hereupon takes a Lamb, and Sacrifices it to the LORD; and as the *Philiſtines* were ready to join Battle with *Iſrael*, the LORD did ſo terrifie them with Thunder and Lightning, that they fled from before *Iſrael*, who purſued and ſlaughter'd them, as far as *Bethehar*, and by this Defeat humbled them, ſo that they were not in a Condition to trouble *Iſrael* in many Years after.

Thus did *Iſrael* Triumph over their Enemies, and flouriſh in Peace and Plenty under the Government of Faithful *Samuel* : But when he grew old, and was not able to bear the Weight of ſo great a Burthen, he appointed his Sons Judges over *Iſrael*. 1 Kings 8. Theſe follow'd not the Steps of their Father : For they turn'd aſide after Lucre, and took Bribes, and perverted Judgment. Then all the Elders of *Iſrael* gather'd themſelves together, and came to *Samuel* in *Rama*, and ſaid unto him : *Behold, thou art grown old, and thy Sons walk not in thy ways : Now appoint us a King to Judge us, as all the Nations have.* This Behaviour of the *Iſraelites* did ſorely diſpleaſe *Samuel*, knowing very well, it wou'd highly diſpleaſe the Great GOD of Heaven, who himſelf was their King, and took them into his eſpecial Care and Protection, exerciſing a *Theocracy* over them on Earth : He therefore earneſtly pray'd to the LORD, that he wou'd forgive them this folly of their Hearts; But the LORD was reſolv'd to puniſh the Affront they put upon him, in granting them their Requeſt; and therefore commanded *Samuel* to hearken to them in all they demanded, telling him with all, as a Mark of his Diſpleaſure, that the *Iſraelites* did not reject *Samuel*, but Himſelf, that he ſhou'd not reign over them : But (added the LORD) proteſt unto them, and declare before Hand the Right or Prerogative of the King, that ſhall reign over them.

Samuel hereupon comes to the people and tells them all the Words of the LORD, and adds : This ſhall be the Right of the King who ſhall Govern you : He will take your Sons, and put ſome, over his Chariots; others he will make to himſelf Horſemen, and Runners before his Chariots; and will appoint ſome to be Tribunes and Captains; and others, Tillers of his Land, and Reapers of his Corn, and Handicrafts Men for making of Arms and Chariots : He will alſo take your Daughters, and make them his Confectioners, and Cooks, and Bakers. He will take your Fields, and your Vineyards, and the beſt of your Olive-Plantations, and give them to his Servants. And he will take the Tithe of your Corn, and of your Vineyards, and give it to his Eunuchs and Servants. And he will take your Men-ſervants, and your Maid ſervants, and your beſt Youth, and your Aſſes, and put them to his Work. He will Tithe your Flocks alſo, and ye ſhall be his Slaves; and ye ſhall cry out in that Day becauſe of the King which ye have choſen for yourſelves, and the LORD will not hear you, becauſe you have ask'd a King.

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All this notwithstanding the *Israelites* persisted in their Resolution of having a King (like other Nations,) that might go before them and fight their Battles. Then *Samuel* order'd the People to go home every one to his own City, being resolv'd to assemble them soon after. In the mean time, *Cis* the Father of *Saul*, a Man of the Tribe of *Benjamin* had lost his Asses, and he commanded his Son *Saul* to go in quest of them. *Saul* having spent some Days seeking his Father's Asses, comes to the Prophet *Samuel* to enquire of him concerning them, and *Samuel* by GOD's directions anoints him King over *Israel*, tells him, that the Asses were found, and sends him home to his Father's House, charging him to keep his Counsel in Relation to the Kingdom, until he shou'd hear further from him.

In a few Days after *Saul*'s return, *Samuel* call'd the People together unto the LORD at *Masphath*, and after a sharp Speech upon their Ingratitude in rejecting the GOD of *Israel*'s Reign over them, in favour of a Mortal Man, he commanded all the Tribes to draw near, and cast Lots upon them; and the Lot fell upon the Tribe of *Benjamin*. Then he caus'd all the Families of the Tribe of *Benjamin* to draw near, and the Lot fell upon the Family of *Metri*, and lastly upon *Saul* the Son of *Cis*. *Saul* was immediately sought for, but was not found in the Field, for he hid himself in his Father's House. They send thither, and bring him forth: And *Saul* was Comely and Fair, and Taller by the Head and Shoulders than any of the People. Then *Samuel* placed him before them, and said: *Ye see whom the Lord hath chosen, that there is not indeed a Man like him among all the People*; and the People shouted and said: *Vivat Rex*. So *Samuel* spoke unto the People the Law of the Kingdom, and wrote the same in a Book, and laid it up before the LORD, and then dismiss'd the People. And *Saul* went to his own House in *Gabaa*, accompanied by such of the armed Men as GOD had inspired to follow him; but others contemned him, and said: *Will this Man be able to save us?*

In some Days after *Naas* the *Ammonite* came with an Army to invade *Israel*, and incamped over against *Jabes Galaad*, one of the Cities of the *Israelites*. The Inhabitants of *Jabes* finding themselves unable to oppose *Naas*, send to him, and offer to serve him, provided he wou'd enter into a League and Covenant with them. *Naas* answer'd, that he wou'd Covenant with them on Condition, that he shou'd pluck out the right Eye of every one of them, and lay that Mark as a Reproach upon all *Israel*. However hard this Condition was, yet the Inhabitants of *Jabes Galaad* promis'd to agree to it, if in seven days the rest of their Brethren wou'd not come to their Assistance. When the News of this Barbarous Condition came to *Saul*'s Ears, he took a Yoke of Oxen and cut them in Pieces, and sent them over all the Coasts of *Israel*, charging the Messengers to tell the People every where, that whosoever wou'd not follow *Saul* and *Samuel* to fight the *Ammonites*, his Oxen shou'd be us'd after that Manner. Whereupon all *Israel* gather'd together, and joined *Saul* and *Samuel*. And when *Saul* had Muster'd up a considerable Army, he fell upon the *Ammonites*, and gave them such an overthrow, that there did not remain any two of them together. Then *Samuel* commanded the people to come to a Place call'd *Gilgal*, and there he offer'd Sacrifices, and Peace-Offerings unto the GOD of *Israel*, and confirm'd the Kingdom upon *Saul*. 1 Kings 11.

By the time that *Saul* had reign'd two Years over *Israel*, the *Philistines* come with thirty Thousand Chariots, six Thousand Horse, and a Multitude of Foot, numberless as the Sand of the Sea, to fight the *Israelites*.

This vaſt Army ſo terrified all *Iſrael*, that a great Number of the People left their Houſes, and hid themſelves in Rocks and Caves; however, *Saul* Muſter'd up an Army, and put himſelf in the beſt Poſture of Defence the ſhortneſs of the Time wou'd allow: And having waited ſeven Days for the Prophet *Samuel*, as he had appointed, and *Samuel* not appearing, his Army began to Scatter and Moulder away. Whereupon *Saul* ſaid to the People: Bring me hither a Burnt Offering and a Peace Offering: And he offer'd a Burnt Offering. *Saul* had ſcarce made an end, when *Samuel* came and ask'd him: what was this he did? *Saul* being Conſcious to himſelf, that according to the Law of *Moſes* no Man was allow'd to offer Sacrifices but the Prieſts and the Prophets, excuſed himſelf upon the Neceſſity he lay under, alledging, that his Army was diſperſing, and the *Philiſtines* coming upon him; and that he was afraid to engage in Battle before he had appeas'd the Face of the LORD. *Thou haſt fooliſhly done*, ſaid *Samuel*, *nor haſt thou kept the Commandments which the Lord hath given thee, which if thou hadſt kept, the Lord wou'd have confer'd the Kingdom of* Iſrael *upon thee for ever: But now thy Kingdom ſhall riſe no more.* And having ſo ſaid, he departed from *Saul* and went to *Gabaa*. So *Saul* was abandon'd by *Samuel* and by almoſt all his Army, there being only ſix hundred Men that remain'd with him, and his Son *Jonathan*. This *Jonathan* was a Pious good Man, and being ſenſible, that it was equal to the great GOD of *Iſrael* to overcome with a few or with many, he order'd his Armour-Bearer to follow him to the Camp of the *Philiſtines*, propoſing this Sign to himſelf: If the *Philiſtines* ſay unto us: *Tarry until we come unto you*: Then ſhall we proceed no further; but if they ſay: *Come up unto us*, then hath the LORD deliver'd them into our Hands.

Upon this Confidence in GOD's Goodneſs and Mercy, *Jonathan* and his 'Squire go on, until they came to the Foot of a great Mountain, on the brow whereof the *Philiſtines* had pitched their Camp: And when they had diſcover'd themſelves, the *Philiſtines* ſaid: *Behold the* Hebrews *come forth out of their Caverns, where they had hid themſelves*; And then they cry'd aloud: *Come up to us. Jonathan* perceiving by theſe Words, that GOD was with him, cry'd out to his 'Squire: *Come let us go up; for the Lord hath deliver'd them into our Hands*: And thereupon he and his 'Squire climb'd up the Rocky part of the Mountain, and laid about them ſo fiercely, that they ſlew twenty *Philiſtines* in an Inſtant. This ſudden and unexpected Slaughter ſtruck ſuch a Terror into the *Philiſtines*, and the LORD ſeconded it with ſo dreadful an Earthquake and Trembling, that the *Philiſtines* began to ſheath their Swords every Man in the Breaſt of his Fellow.

Saul hearing a dreadful Noiſe in the Camp of the *Philiſtines*, and ſeeing them fly away, enquir'd who was wanting of his Men; and being told: Jonathan *and his 'Squire*: He order'd his Men to purſue the *Philiſtines*, and adjured them all under a heavy Curſe not to taſte any Meat until the Evening, that he might be reveng'd of his Enemies. Then all the *Iſraelites* who had hid themſelves in Caves and Holes, and all the Men of Mount *Ephraim* aroſe and purſu'd them in like manner. And as they paſs'd thro' a Wood they ſaw Honey drop down from the Trees, and no Man taſted thereof, by reaſon of the Curſe; But *Jonathan*, who did not hear it, thruſt the Top of the Wand, which he had in his Hand into an Honey-Comb and put it to his Mouth, and immediately his Eyes were enlighten'd. Then one of the Men that ſtood by, told *Jonathan*, that the King had bound all the People under a Curſe not to taſte any Meat until the Evening. Where-

upon

upon *Jonathan* ſaid : *My Father hath troubled the Land; for ye have ſeen, that my Eyes have been enlighten'd, becauſe I taſted a little of this Honey : How much more if the People had eaten freely to day of the Spoil of their Enemies which they found : For, had there not been now a much greater Slaughter among the* Philiſtines? And having ſo ſaid, he with his Men purſued the *Philiſtines* and ſmote them from *Machmas* to *Ajalon.*

By this time the Night was come on, and *Saul* caus'd an Altar to be Erected, and Sacrifices to be offer'd to GOD in Thankſgiving for ſo great a Deliverance; and then conſulted the LORD, whether he ſhou'd ſet upon the *Philiſtines* by Night, that he might utterly deſtroy them; but the LORD gave him no Anſwer.

Now whereas there is frequent mention of this conſulting the LORD in the Scripture, it will be requiſite to make here a little Digreſſion, in order to explain by what means this was perform'd. The firſt way of conſulting the LORD was by going into the Holy of Holies, or *Sancta Sanctorum*, which was perform'd by the High-Prieſt after Sacrifice; and then the LORD gave Anſwer from the Propitiatory or Mercy-Seat, that was plac'd over the Ark between the two Cherubins. The Second was by *Urim* and *Thummim*. *Urim* ſignifies Light, and *Thummim*, Perfection. Theſe Words were engraven upon the High-Prieſts Breaſt-Plate, as we read *Exodus*, 28. 30. Now, how GOD made Anſwer, by this means is very much controverted : The moſt probable Opinion, in my Judgment, is, that when GOD was conſulted by *Urim* and *Thummim*, the Letters of the Names of the twelve Tribes of *Iſrael* Ingraven in the Precious Stones upon the High-Prieſts Breaſt-Plate us'd to riſe, ſome higher than the reſt, ſo as to make up in Syllables and Words the Anſwer, which GOD thought fit to give. The Third was by the *Ephod*. This was a Linnen Garment which the Prieſts and Levites wore : When the LORD was conſulted by the *Ephod*, the Perſon conſulting put on the *Ephod*, and ask'd the LORD's Advice. Thus *David* conſulted the LORD whether the Men of *Ceila* wou'd deliver him up to *Saul*; and the LORD anſwer'd, that they wou'd, 1 *Kings*, 23. 12. The Fourth was by *Bath Col* ; That is, *Filia vocis*. This was perform'd without any other Ceremony than that of putting up a Prayer and Petition to GOD, requeſting his Anſwer, and the LORD anſwer'd by a Voice from Heaven, as we find in many Places in Scripture. Thus much concerning the Manner of Conſulting the LORD. To proceed.

Now which of all theſe ways *Saul* conſulted the LORD, is not expreſs'd in Scripture; but certain it is, *Saul* was perſwaded by the LORD's not giving him an Anſwer, that ſome of the People had tranſgreſs'd againſt the Curſe, under which he had bound them; and therefore he ſet all the People on one ſide, and himſelf and *Jonathan* on the other, and ſwore, that whoſoever did tranſgreſs ſhou'd ſurely die, tho' it were his Son *Jonathan*. Then he caus'd Lots to be caſt between himſelf and *Jonathan*, on the one ſide, and the People on the other ; and the Guilty Lot fell between him and *Jonathan* : Again, the Lot was caſt, and it fell upon *Jonathan*. Then ſaid *Saul* to *Jonathan* : Tell me what thou haſt done? *I taſted*, ſaid *Jonathan, a little Honey with the Top of the Rod, that was in my Hand, and lo I die.* May *God*, ſaith *Saul, do ſo to me and more, for thou ſhalt ſurely die.* When the People underſtood, that *Saul* had ſworn to put *Jonathan* to death, they all riſe up and Mutiny : *What*, ſay they, *ſhall* Jonathan, *who wrought this great Salvation in* Iſrael, *die? As the Lord liveth there ſhall not an Hair of his Head fall to the Ground.* And ſo they reſcu'd *Jonathan*

out of his Father's Hands. Then *Saul* gave over the Thoughts of purſuing the *Philiſtines* any more, and turn'd his Arms againſt the *Moabites*, and the *Ammonites*, the *Edomites*, and the *Amalekites*, and deliver'd the *Iſraelites* out of their Hands.

1 Kings 15. In ſome time after *Samuel* came unto *Saul*, and held this Diſcourſe with him. The LORD ſent me to Anoint thee to be King over his People *Iſrael*: Now therefore hearken thou unto the Voice of the LORD. Thus ſaith the LORD of Hoſts: *I have call'd to Mind all the Things which* Amalek *did unto* Iſrael, *how he withſtood him in the way, when he came up from* Egypt: *Go thou now therefore, and ſmite* Amalek, *and utterly deſtroy all that he has. Spare him not, neither ſhalt thou covet any thing that is his: but ſlay both Man and Woman, Infant, and Sucking Babe, Cow and Sheep, Ox and Aſs.* This was the time in which GOD thought fit to take Vengeance of the *Amalekites*, for the Evil they did to the Children of *Iſrael* in the Wilderneſs, as we read *Exodus*, 17. Which, by the way, ſhews us, that, tho' GOD is Patient, and ſlow in Revenge; yet at laſt he never fails to execute it, when Men perſiſt in Wickedneſs, and obſtinately continue to do Evil. But to return.

Saul having receiv'd this poſitive Command from the LORD of Hoſts, by the Mouth of the Prophet *Samuel*, gathers a prodigious great Army, two hundred Thouſand Foot, and ten Thouſand of the Men of *Juda*, ſets upon the *Amalekites*, and puts them all to the Sword; but unfortunately ſpares the Life of their King, whoſe Name was *Agag*, and reſerves the beſt of the Sheep, of the Oxen, and of all other things that were good, for to Sacrifice them (as he pretended) to the LORD. But the LORD who is better pleas'd with Obedience than Sacrifice, ſent *Samuel* to denounce unto him the Woes that were to come upon him for his Diſobedience. When *Saul* underſtood that *Samuel* was come to ſee him, he goes to meet him with a great deal of Joy, as if he had done a fine Thing, and ſays: *Bleſſed be thou of the Lord; I have perform'd the Commandment of the Lord. Haſt thou ſo*, ſaith *Samuel*, *what meaneth then this bleating of Sheep in mine Ears, and this lowing of Oxen which I hear?* They are only, ſaith *Saul*, ſome Sheep and Oxen of the *Amalekites*, which the People reſerv'd for to Sacrifice them to the LORD. *Doth the Lord*, replyed *Samuel*, *care for Sacrifice, and doth he not care rather that his Voice ſhould be obey'd? For Obedience is better than Sacrifice, and to hearken, than the fat of Rams. Foraſmuch then* (continued *Samuel*) *as thou haſt rejected the Word of the Lord, He hath alſo rejected thee from being King.*

Saul hereupon began to acknowledge his Sin, and pray'd *Samuel* to intercede for him, but all to no purpoſe; for *Samuel* wou'd by no means ſtay with *Saul*, tho' he earneſtly intreated him, and even tore his Cloak to hold him. But *Samuel* went away declaring, that, after the ſame manner, as he had rent his Cloak, ſo the LORD had rent the Kingdom of *Iſrael* from him, and had given it to his Neighbour, that was a better Man. And from that Day forth *Samuel* never came near *Saul* to the Day of his Death. However he ceaſed not to Mourn for *Saul*. Whereupon GOD ſpoke to Him, and ask'd Him, why he ſhou'd Mourn for *Saul*, ſince he had rejected him? *Fill then*, ſaith the LORD, *thine Horn with Oil, and go*

1 Kings 16. *to* Iſai *the* Bethlehemite; *For I have provided me a King among his Children.* How can I go? ſaith *Samuel*, if *Saul* hear it, he will kill me. *Thou ſhalt take a Calf in thy Hand*, quoth the LORD, and ſay, *I am come to Sacrifice to the Lord: And call* Iſai *to the Sacrifice, and thou ſhalt Anoint him*

whom

whom I Name unto thee. *Samuel* did accordingly: And when the Elders of *Bethlehem* ſaw *Samuel*, they trembled, and ask'd if he came peaceably? Yes, ſaith *Samuel*, I am come to Sacrifice unto the LORD. Then *Samuel* call'd *Iſai* and his Sons to the Sacrifice; and having declar'd his Mind to *Iſai*, *Iſai* ſet before *Samuel* his Eldeſt Son whoſe Name was *Eliab*: Then his Second Son *Abinadab*: Again his Third Son, and ſo on to the Seventh. But *Samuel* ſaid, that the LORD had choſen none of them. Haſt thou (added *Samuel*) no more Sons? Yes, ſaid *Iſai*, there is another, the Youngeſt, but he keepeth the Sheep. Send for him, ſaith *Samuel*. So the Youngeſt call'd *David* was ſent for, and brought before *Samuel*. He was Ruddy and Fair, and of a lovely Countenance. Then *Samuel* took the Horn of Oil, and Anointed *David* in the Midſt of his Brethren: And the Spirit of the LORD came upon *David* from that Day forward; but the ſame Spirit departed from *Saul* and he was ſeized with an Evil Spirit, which exceedingly troubled him, ſo as to make him appear frequently, as if he were beſide himſelf.

Saul's Servants perceiving this violent Agitation in their Maſter, pray'd him to get a Man that cou'd Play well at the Harp, to the end, that when he was acted by this Evil Spirit, the ſweetneſs and ſoftneſs of the Muſick might lay the ſame; and with all recommended *David* the Son of *Iſai* to him, as a Man exceeding Skilful in that Art, as alſo a Man of great Courage and comely in Perſon. *Saul* ſends for *David*, and *David* comes and Plays at his Harp, and the Evil Spirit departs from *Saul*. By this means *David* was eſtabliſh'd in *Saul*'s Family, and *Saul* lov'd him, and made him his Armour-Bearer; and even wrote to his Father to deſire that *David* might continue with him.

In ſome time after, the *Philiſtines* invade *Iſrael* with a powerful Army, and encamp at *Socho* in the Land of *Juda*, on the ſide of a great Mountain. *Saul*, on the other ſide, comes with his Army and encamps on the ſide of a Mount over againſt them. Whilſt both Armies lay thus in ſight of each other, there went out of the Camp of the *Philiſtines* a Monſtrous big Man, call'd *Goliath*, whoſe Height was ſix Cubits and a Span: He wore a Brazen Helmet, and a Coat of Mail, which weigh'd five Thouſand Shekels of Braſs. He had brazen Greaves upon his Legs, and a brazen Target between his Shoulders. The Staff of his Spear was like a Weaver's Beam, and the Iron thereof weigh'd ſix Hundred Shekels. This Giant, preceded by his Armour-Bearer, comes down into the Valley between both the Armies, and cries aloud, bidding Defiance to all *Iſrael*, and challenging any Man of them to fight him, on Condition, that if he ſhou'd overcome the *Iſraelite*, then all *Iſrael* ſhou'd ſerve the *Philiſtines*, and be their Slaves. But if the *Iſraelite* overcame him, that then the *Philiſtines* ſhou'd ſerve *Iſrael*, and be their Bonds-Men.

Thus did *Goliath* for ſeveral Days come down and Challenge *Iſrael*, and even frighten *Saul* and his whole Army. But the Great GOD of *Iſrael*, who had Commanded *Samuel* to Anoint *David*, was reſolv'd to afford him an Opportunity of giving a Specimen of his Valour in the Preſence of the Chief of all *Iſrael*, by killing this Monſtrous Giant: Being then in the Camp on a certain day, and hearing this Monſter Challenge, and bid Defiance to all *Iſrael*, he ask'd who this Uncircumciſed *Philiſtine* was, that durſt thus reproach the Army of the Living GOD? And what Reward the King wou'd give to him that ſhou'd ſmite him? To this Queſtion *David* was anſwer'd, that the King wou'd give his Daughter to Wife to the Man that ſhou'd kill him, and make his Father's Houſe free from Tribute in

Iſrael. Immediately after, theſe Words of *David* were brought to *Saul*; and *Saul* ſent for *David*, and ask'd him concerning the *Philiſtine*; and *David* anſwer'd, that he would go and fight him. Thou art not able, ſaid *Saul*, to fight the *Philiſtine*: For thou art but a Boy, and he is a Warlike Man from his Youth. I fed my Father's Sheep, replyed *David*, and there came a Lion and a Bear and took away a Lamb or a Kid out of the Flock; and I follow'd them and ſlew them; and this *Philiſtine* ſhall be in my Hands as one of them.

Then *Saul* took *David* and arm'd him with his own Armour, but *David* told *Saul*, that he cou'd not go in Armour, as not being us'd thereto; and having put off the Armour, he took his Staff in his Hand, and choſe him five ſmooth Stones out of the Brook, and put them in his Pouch, and took his Sling in the other Hand, and went to meet the *Philiſtine*.

When *Goliath* ſaw *David* approach with a Stick in his Hand, he was inraged at the Affront put upon him, of fighting him with a Stave: *Am I a Dog* (ſays he, belching out Curſes and Execrations againſt *David*) *that thou comeſt againſt me with a Stave? Come hither, and I will give thy Fleſh unto the Fowls of the Air, and unto the Beaſts of the Field.*

To theſe bullying Menaces *David* made this modeſt Return. *Thou comeſt to me with a Sword, and with a Spear, and with a Shield; but I come to thee in the Name of the Lord of Hoſts, the God of the Armies of* Iſrael *whom thou haſt defied; this Day will the Lord deliver thee into mine Hand, and I will kill thee, and take off thine Head, and give the Carcaſſes of the* Philiſtines *to the Fowls of the Air, and to the Beaſts of the Field, that all the Earth may know that there is a God in* Iſrael. And having ſo ſaid, he took a Stone out of his Pouch and put it in his Sling, and ſlung it ſo directly in the *Philiſtine's* Forehead, that the Stone crack'd his Skull, and enter'd therein; ſo that he fell down to the Ground: Whereupon *David* ran, and ſtood upon him, and having no Sword of his own, he took the *Philiſtine's* Sword and cut off his Head.

The *Philiſtines* ſeeing their Champion dead, were ſo terrified, that they betook themſelves to their Heels and fled: Then the Men of *Iſrael* and *Juda* purſued them as far as *Accaron*, and ſlaughter'd many Thouſands of them, plundred their Camp, and took away their Spoils, as did alſo *David* that of the *Philiſtine Goliath*: For having cut off his Head, he put it in his Pouch, and carried away his Sword and his Armour. But as it is the fate of Men, who do great Actions for the good of their Country, to be envy'd for that for which they deſerve every Man's Praiſe and Commendation; ſo this glorious Action of *David* coſt him many a ſorrowful Day: For when *Saul* and his Army returned in Triumph from the Slaughter of the *Philiſtines*, loaden with their Spoils, the Women in the Cities, as they paſſed by, came to meet them with Tabrets and other muſical Inſtruments, Dancing and Singing, and anſwering one another in theſe Words. Saul *hath ſlain a thouſand, and* David *ten thouſand.* This Song did highly diſpleaſe *Saul.* *What,* ſays he, *they give* David *ten thouſand, and to me they give but a thouſand! What remains, but that he ſhould have the Kingdom?* So, from that day forth, *Saul* beheld *David* with an evil Eye.

The very next Day the evil Spirit came again upon *Saul*, and *David* played at the Harp, in order to lay it, as he had done before: But *Saul* having a Javelin in his Hand, ſaid to himſelf, *I will ſmite* David *even to the Wall*; and then darted the Javelin at *David*: But *David* declined the ſtroke even twice. Then *Saul* removed *David* from his Preſence, and made him Cap-

tain

tain of a Thouſand Men; that is, made him what we call now a Colonel in his Army; with an intent that he ſhou'd fall by the Hands of the *Philiſtines*. But GOD being with *David*, he proſper'd in all his Undertakings, and was exceedingly beloved by all *Iſrael*, and by all the Men of *Juda*; but more eſpecially by *Jonathan*, *Saul*'s Son, whoſe Heart was ſo link'd to that of *David*, that their Love was unalterable.

This Deſign failing, *Saul* put another Engine to work. He had a Daughter whoſe Name was *Michol*, and having underſtood that *David* loved her, he order'd his Servants to tell *David*, *That he wou'd give her to him to Wife, provided he wou'd kill an hundred* Philiſtines, *and bring him their Foreskins* : And this he did alſo, hoping that *David* might fall by the Hands of the *Philiſtines*. But it fell out quite otherwiſe than he expected : For *David* and his Men having ſet upon the *Philiſtines*, killed two Hundred of them upon the ſpot; and inſtead of one Hundred, brought unto *Saul* two Hundred Foreskins of the *Philiſtines*. So *Saul* gave his Daughter *Michol* to *David*; but did not in the leaſt abate any thing of the Envy and Hatred he bore him : For in a ſhort time after he commanded his Son *Jonathan* and his Servants to kill *David*; but *Jonathan* was ſo far from doing this wicked Deed, that he earneſtly pleaded for *David*, laying before his Father the mighty Salvation he had wrought in *Iſrael* by the Death of *Goliath*, the great Innocence of his Life, and the Integrity of his Manners.

Saul being very Conſcious of the Truth of all this, ſeem'd to be reconcil'd with *David*, and ſo receiv'd him into Favour. But this laſted not long : For in a few Days after the *Philiſtines* made War upon *Iſrael*; and *David* being ſent to fight them defeated their Army, and made great Slaughter among them. The Evil Spirit of Envy comes again upon *Saul*, and *David* plays at the Harp as uſually. *Saul* having his *Javelin* in his Hand darts it at *David* : But *David* declines, as before, gets out and makes his Eſcape. Then *Saul* ſent his Guards to *David*'s Houſe in the Night, that they might kill him in the Morning. *Michol David*'s Wife having learnt what they came about, told all to *David*, and deſir'd him to make his Eſcape : So *David* was let down by a Window, and fled to the Prophet *Samuel* in *Rama*. *Saul* purſues *David* to *Rama*, and *David* comes back to *Jonathan*, and after a long Diſcourſe and Proteſtation of mutual Love and Affection, and even of Oaths of Confederacy for the mutual Support of their Families, *David* goes to *Nobe* to *Achimelech* the Prieſt.

When *Achimelech* ſaw *David* come without his Uſual Attendants, he was frightned, and ask'd, why he came thus alone? The King (anſwer'd *David*) gave me a ſecret buſineſs to manage, and charg'd me to let no Man know the matter; I have therefore ſent away my Servants, ſome here and ſome there : Now if thou haſt any thing at Hand even but five Loaves of Bread, give me to eat. I have no Common Bread, replyed *Achimelech*, but I have Holy Bread, which ye ought not to eat, except ye be clean, eſpecially from Women. As to Women, rejoyned *David*, we have contain'd ourſelves theſe three Days ſince we left Home. So *Achimelech* gave *David* the Hallowed Bread that was taken from before the LORD. Then ſaid *David*; Haſt Thou here a Sword, or a Spear : For I have brought neither my Sword, nor my Weapons with me, becauſe the King's buſineſs requir'd haſte? Yes ſaid *Achimelech*, the Sword of *Goliath* the *Philiſtine*, whom thou haſt ſlain, is here wrapt up in a Cloath behind the *Ephod*; if thou wilt, take it; for there is no other : There is none like it, replyed

David, give it me; and having ſo ſaid, he took *Goliath's* Sword and went away.

This Piece of Humanity ſhewn to *David* in his Diſtreſs, coſt *Achimelech* dear: For there was at this time in the Tabernacle one *Doeg* a Servant of *Saul*: This Wretch told *Saul*, that *Achimelech* gave *David* Hallow'd Bread, and the Sword of *Goliath*, and even conſulted the LORD for him. *Saul* hereupon ſent for *Achimelech* and his Sons, and caus'd *Doeg* to kill them all, except one Named *Abiathar*, who made his Eſcape and came to *David*. And not content with the ſlaughter of the Prieſts of the LORD, he caus'd all the Men and Women, Children and Babes, Flocks and Herds in *Nobe*, the Prieſts City, to be ſlain alſo.

When *David* left *Nobe*, he went out of the Land of *Iſrael* and came to *Achis*, King of *Geth*; but having underſtood by the Diſcourſe of the Servants of *Achis*, that *Achis* wou'd deliver him up to *Saul*, he feign'd himſelf Mad, and by this Means eſcaped. Then he went to a certain Cave call'd *Odollam*: Thither all his Brethren and the Family of his Father's Houſe, and even all thoſe that were in any Straights, or oppreſs'd with Debt, or diſcontented, to the Number of four Hundred, repair'd unto him, and he became their Captain. In ſome time after, *David*, by the advice of the Prophet *Gad*, return'd with his Men to the Land of *Juda*; and took up his Quarters in a Foreſt call'd *Haret*. *David* was not long there, when he un-
1 Kings 23. derſtood that the *Philiſtines* had laid Siege to *Ceila* one of the Cities of *Iſrael*. Whereupon he conſulted the LORD, whether he ſhou'd go with his Men to the Relief of *Ceila*, and whether the LORD wou'd deliver the *Philiſtines* into his Hands? and having receiv'd a favourable Anſwer, went thither, ſet upon the *Philiſtines*, defeated them with great ſlaughter, and rais'd the Siege: But being apprehenſive if he ſhou'd ſtay in the City, that the Men of *Ceila* wou'd deliver him up to *Saul*, he call'd for *Abiathar* the Prieſt, who had brought an *Ephod* with him from the Tabernacle, when he made his Eſcape; and ſaid unto him: Bring hither the *Ephod*: And he conſulted the LORD, and earneſtly deſir'd him to let him know whether or no the Men of *Ceila* wou'd give him up to *Saul*, in Caſe he ſtay'd in their City? And the LORD anſwer'd, that they wou'd. Then *David* and his Men left *Ceila*, and came to another Foreſt call'd *Ziph*; and from thence remov'd to the
1 Kings 24. ſtrong holds of a Mountain and Wilderneſs call'd *Engaddi*: *Saul* being inform'd hereof, ſets out with three Thouſand choice Men, and comes directly to a Cave in which *David* and ſome of his Men lay hid, not knowing that *David* was there; and having Occaſion to eaſe himſelf, he ſtept into the Mouth of the Cave for that purpoſe. *David's* Men, who ſtood upon the Watch, ſeeing *Saul* thus in their Power, come to *David* and tell him, that the LORD had now deliver'd his Enemy into his Hands, pointing at *Saul* in the Mouth of the Cave. Then *David* came ſoftly behind *Saul*, and cut off the Skirt of his Robe, ſo as not to be obſerv'd by him, and for even ſo doing his Heart ſmote him.

When *Saul* was gone, *David* follow'd him, and cry'd with a loud Voice, ſhewing him by the Skirt of his Robe, which was in his Hand, how far he was from doing him any Prejudice, even when it was in his Power; and expoſtulating with him upon his Cruelty to him, who wou'd not liſt up his Hand againſt the LORD's Anointed, notwithſtanding that he ſought his Life.

Saul ſeeing the Skirt of his Robe in *David's* Hand, and perceiving how very good he was in ſparing his Life, when he might eaſily have taken it away,

away, lift up his Voice and wept, and ſaid unto *David* : *Thou art more juſt than I : For thou haſt rewarded me good, whereas I have rewarded thee evil. And now behold I know well, that thou ſhalt be ſurely King, and that the Kingdom of* Iſrael *ſhall be eſtabliſh'd in thine Hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my Seed after me; and that thou wilt not deſtroy my Name out of my Father's Houſe.* Tho' *David* had no reaſon to be under any tye to ſo cruel an Enemy, yet he was ſo good as to Swear as *Saul* had deſir'd; and ſo *Saul* return'd home, and *David* to his ſtrong hold, being perſwaded that *Saul* wou'd again perſecute him.

In thoſe Days *Samuel* the Great and Faithful Prophet of the Lord died in a good old Age at his Houſe in *Rama*, and was laid up with his Fathers, attended with the Mourning and Lamentation of all *Iſrael*. How many Years he had Govern'd the *Iſraelites*, either before, or in Conjunction with *Saul*; or for how many Years *Saul* Reign'd after his Death, is no where expreſs'd in the Old Teſtament; but this is happily ſupply'd by the Apoſtle St. *Paul*, who tells us, that from the Beginning of the Government of *Samuel*, to the Death of *Saul*, there paſs'd forty Years. *And afterwards they deſir'd a King; and God gave them* Saul *the Son of* Cis, *a Man of the Tribe of* Benjamin, *by the ſpace of forty Years*, Acts 13. 21.

Saul was not well ſettled at home when the Spirit of Envy came again upon him; and having underſtood that *David* had remov'd his Quarters from *Engaddi*, and was come again to the Wilderneſs of *Ziph*, he took three Thouſand choſen Men, and went in purſuit of him. *David* having Intelligence hereof by his Spies, brought one of his Captains call'd *Abiſai*, along with him, and came early in the Morning to the Place where *Saul* had pitch'd his Camp, and found him aſleep, with his Spear ſtuck in the Ground by his Bolſter, and *Abner* the General of his Army, and all his Troops aſleep alſo round about him. Whereupon *Abiſai* ſaid unto *David* ; *God hath deliver'd thine Enemy into thine Hands this Day : Now therefore let me ſmite him with a Launce once to the Earth, and there ſhall be no need of doing it a ſecond time. Kill him not* (ſaid *David*) *for who can ſtretch forth his Hand againſt the Lord's Anointed, and be Guiltleſs? As the Lord liveth, except the Lord ſhall ſmite him, or that his Hour comes, or that he falls in Battle, God be Merciful to me, leſt I ſtretch my Hand againſt the Lord's Anointed : But go and take away his Spear and his drinking Cup, that are at his Head, and let us be gone.* So *David* took *Saul's* Spear and Cup, and got away, and was ſeen by no Man; for a deep ſleep from the Lord was fallen upon them, ſaith the Scripture. 1 Kings 26.

Then *David* ſtood on the top of an Hill at a good diſtance, and cryed with a loud Voice to *Abner*, and to *Saul's* Soldiers, reproaching *Abner* for his Careleſsneſs of his Maſter, the King; ſhewing him *Saul's* Spear and Cup in his Hand; and giving him to underſtand, how he, or any of his Men, might as eaſily have killed him, as take away his Spear and Cup. *Saul* being awaken'd by the Cries of *David*, aroſe and ſaid; *Is this thy Voice, my Son* David? *It is my Voice, my Lord, O King*, ſaid *David*; *Why doth my Lord thus purſue his Servant? what have I done? or what evil is in mine Hand?* *Saul* ſeeing his Spear and Cup in *David's* Hands, and being convinced thereby how precious his Life was in the Eyes of *David*, cryed out, and acknowledged his Sin, praying *David* to return; and aſſuring him he *wou'd never more offer him any Injury* : But *David* had no reaſon to truſt to his Word; He therefore ſent him back his Spear and Cup. So *Saul* return'd Home, and *David* left the Land of *Iſrael*, and went into the Land

1 Kings 27. of the *Philiſtines*, being perſwaded that he wou'd, one time or other, fall into the Hands of *Saul*, ſhou'd he continue within his Territories: And having ſix Hundred fighting Men with him, he came to *Achis* King of *Geth*, and offered him his Service. *Achis* received *David* very kindly, and gave him a Town called *Siceleg* to dwell in.

David was but four Months in *Siceleg* when the *Philiſtines* raiſed a great Army, and Invaded *Iſrael*. *Saul* in like manner gathered all *Iſrael* and incamped on the Mountains of *Gelboe*, famous ever-ſince for the Death of *Saul* and *Jonathan* his Son: But when he ſaw the Army of the *Philiſtines*, and the vaſt Preparations they had made for Battle, his Heart failed him; and he began to tremble. Being in this Diſtreſs, he conſulted the LORD; but the LORD gave him no Anſwer, neither by Dreams, nor by *Urim* and *Thummim*, nor by Prophets. This ſtruck yet a greater damp upon *Saul*'s Spirits: However, he was reſolved to have ſome Anſwer; and ſince he could get none from Heaven, he wou'd (like *Juno*) try what Hell cou'd do.

Dryden's Tranſlat.

Flectere ſi nequeo ſuperos Acheronta in movebo.

If Jove *and Heav'n my juſt Deſire deny,*
Hell ſhall the Pow'r of Heav'n and Jove *ſupply.*

He therefore order'd ſome of his Servants to get him one of thoſe Women that had familiar Spirits, (tho' he had but a little before baniſh'd out of the Land ſuch as had theſe Spirits, and all ſorts of Wizards) that he might go to her, and know his Fate: And being inform'd that there was a Woman at *Endor* that had a familiar Spirit, he diſguiſed himſelf, and went to her by Night, accompanied by two Men only; and when he was introduced to the Woman, he prayed her to Divine for him by the familiar Spirit, and to raiſe him up the perſon he ſhould name. The Woman anſwer'd; *Thou knoweſt what* Saul *hath done, how he cut off thoſe that hath familiar Spirits, and the Wizards out of the Land: Wherefore then layeſt thou a Snare for my Life, to cauſe me to die? As the Lord liveth*, replyed *Saul*, *there ſhall no puniſhment happen to thee for this thing.* Then ſaid the Woman; *Whom ſhall I bring up unto thee? Bring me* Samuel, ſaid *Saul.* The Woman fell a Conjuring, and *Samuel*'s Ghoſt or ſomething like it, appeared, and, it ſeems told her it was *Saul* that ſet her to Work. Then ſhe cryed out and ſaid to *Saul*; *Why haſt thou deceived me? for thou art* Saul. *Be not afraid*, ſaid *Saul*, *only tell me what ſort of Man haſt thou ſeen. An old Man*, ſaid the Woman, *came up out of the Earth covered with a Cloak. Saul* perceived by what the Woman ſaid, that it was *Samuel*; and therefore proſtrated himſelf upon his Face to the Ground, and Worſhipped: But it ſeems *Samuel* was only ſent to let him know how ſoon he was to be cut off; for when he had reproved him for coming thus to diſturb him in his peaceful Grave, he told him; *That God had abandon'd him; that He wou'd deliver him and the Children of* Iſrael *into the Hands of the* Philiſtines; *and that he and his Sons wou'd fall in the Battle; and be with him on the Morrow. Saul* was ſo terrify'd at theſe dreadful Words of *Samuel*, that he fell flat upon his Face, and but with great difficulty could be prevailed upon to riſe and take a little Food: Which done, he aroſe and went away that very Night.

1 Kings 28.

David was all this while among the *Philiſtines*, and in great eſteem with King *Achis*, who took him and his ſix Hundred Men along with him to Fight againſt *Saul* and the *Iſraelites*; but the reſt of the Commanders of the *Philiſtines* wou'd, by no means, ſuffer that *David* and his Men ſhou'd go to

1 Kings 29.

the

the Battle, leſt he might betray them; ſo *David* was forc'd to turn back to *Siceleg*, but when he arriv'd there, he had the ſorrowful News, that the *Amalekites* had burnt the Town, and had taken away all the Women, and Children, and among them his own two Wives *Achinoam* and *Abigail*. 1 Kings 30. *David* hereupon conſults the LORD, and having receiv'd a favourable Anſwer, purſued the *Amalekites*, and the next Day came up with them, and defeated them; ſo that not one of them eſcaped, except four Hundred, who fled away upon Camels, leaving all the Prey and Booty which they had taken out of *Siceleg*, and elſewhere, in the Hands of *David*: So *David* recover'd his Wives, and all that was loſt, and came back to *Siceleg* loaden with the Spoils of the *Amalekites*, which cauſed more Joy in the City at his Return, than there was ſorrow at his Departure.

Now the fatal Day was come, on which the Decrees of Almighty GOD were to take effect concerning *Saul* for his Diſobedience to the LORD's Commands. For the *Iſraelites* and the *Philiſtines* having joined Battle, the *Iſraelites* fled from before the *Philiſtines*, and were ſlain in Mount *Gelboe*, and even *Jonathan*, *David*'s great Friend, and *Abinadab* and *Melchiſua*, *Saul*'s three Sons fell, and *Saul* himſelf was mortally wounded with an Arrow. When *Saul* perceived that he cou'd not eſcape, he commanded his Armour-Bearer to *thruſt him thorough with his Sword, leſt he ſhou'd fall into the Hands of the uncircumciſed* Philiſtines, *and be abuſed*: But his Armour-Bearer wou'd not, being afraid to lay Hands upon the LORD's Anointed; then *Saul* took his Sword and fell upon the point of it, and his Armour-Bearer ſeeing *Saul* fall, he took his own Sword and did the like. 1 Kings 31.

On the third Day there came unto *David* a Man from the Camp with his Clothes rent, and Duſt upon his Head: *David* ask'd him, whence he came? Out of the Camp of *Iſrael* have I fled, ſaith the Man. How went the Matter, I pray thee, ſaith *David*? The People are fled from the Battle, ſaith the Man, and many of them are fallen and dead; and even *Saul*, and *Jonathan* his Son, are dead alſo. How doſt thou know, ſaith *David*, that *Saul* and *Jonathan* are dead? As I chanc'd to paſs over Mount *Gelboe*, ſaith he, I ſaw *Saul* leaning upon his Spear, and when he ſpy'd me, he ask'd who I was; and when I told him, that I was an *Amalekite*, he pray'd me to kill him, adding, that he was in great Straights, whereupon I ſlew him, knowing that he cou'd not live; and I took the Crown that was on his Head, and the Bracelet that was upon his Arm, and brought them hither to thee my Lord: Then *David* rent his Clothes, as did alſo the Men of *Iſrael*, who were with him, and Mourn'd and Lamented for *Saul* and *Jonathan*, and for the People of the LORD, and for the Houſe of *Iſrael*, becauſe they fell by the Sword: And turning to the Man that brought him this doleful News, he ask'd, whence he was; and being told that he was a Stranger, the Son of an *Amalekite*. *David* ask'd him again, how he durſt lay Hands upon the LORD's Anointed? And having ſo ſaid; he commanded one of his Attendants to kill him: Which done, *David* ſaid: *Thy Blood be upon thine own Head: For thy Mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's Anointed.* 2 Kings 2.

Then *David* conſulted the LORD, and enquir'd whether he ſhou'd go into the Land of *Juda*, and to what City? and the LORD anſwer'd, that he ſhou'd go to *Hebron*: So *David* took his Wives, and his Men, and went to *Hebron*, and all the Tribe of *Juda* flock'd thither, and Crown'd him King of *Juda*. On the other ſide, *Abner* the chief Captain of *Saul*'s Army took *Iſboſeth Saul*'s Eldeſt ſurviving Son, and Proclaim'd him King 2 Kings 2.

over all the reſt of the Tribes of *Iſrael*; which occaſion'd a bloody War between the Houſe of *David*, and the Houſe of *Saul*, for the ſpace of two Years; but it being decreed that the Houſe of *David* ſhou'd Reign over all
2 Kings 3. *Iſrael*, the Providence of GOD brought the Matter about after this Manner. *Saul* had a Concubine whoſe Name was *Reſpha* : *Abner* the Captain of *Saul*'s Army, had, it ſeems, been familiar with this Woman; this being told to *Iſboſeth*, he reprov'd *Abner*, asking him why he did go in (to uſe the Scripture Phraſe) to his Father's Concubine? *Abner* was hereat in great Fury, for receiving a Reproof upon Account of a Woman, and Swore with direful Execrations, that he wou'd bring over all *Iſrael* to the Houſe of *David*; and accordingly ſent Meſſengers to *David*, deſiring him to make a Covenant with him, and that he wou'd cauſe all *Iſrael* to ſubmit to him; *David* readily accepted this offer, and deſired only that *Abner* ſhou'd bring him *Michol* his Wife, whom he had eſpouſed for an Hundred Fourskins of the *Philiſtines*, and withal ſent Meſſengers to *Iſboſeth*, requiring him to ſend him his Wife; *Iſboſeth* having before fallen out with *Abner*, and perceiving the Declenſion of his own Power, durſt not refuſe to ſend *Michol*, though ſhe had been Marry'd to another; ſo he ſent her away with *Abner* to *David* : But before *Abner* went to *Hebron*, he ſpoke to the Chief Men of *Iſrael* in favour of the Houſe of *David*, and diſpos'd them to revolt from the Houſe of *Saul*; and when he came to *David*, he told him, how well diſpos'd all *Iſrael* was to ſubmit to him, and own him for their King. *David* hereupon ſent *Abner* back in order to finiſh what he had ſo happily begun, but before he was far gone, *Joab David*'s Chief Captain, who had a Grudge in his Heart to *Abner*, for the Death of his Brother *Aſael*, whom *Abner* had juſtly ſlain, came to *David* and told him deceitfully that *Abner* was come only as a Spy, and with an Intent to do him Miſchief, and thereupon ſent after *Abner*, to let him know that *David* deſir'd to ſpeak with him; and when *Abner* was come as far as the Gate of the Town, *Joab* took him aſide, as if he wou'd ſpeak privately to him, and there Murder'd him. When *David* heard that *Abner* was dead, though he did highly reſent it, as well upon account of the Barbarity of the Fact, as of the ſtop it put to the great deſign concerted between him and *Abner*; yet he did not think fit to revenge it upon *Joab* at that time, but defer'd it to a more convenient Seaſon : However all *Iſrael* came over to *David*, in a ſhort time after, upon the Death of *Iſboſeth*, which happen'd after this Manner. There was one *Remmon* of the Tribe of *Benjamin*, who had two Sons *Baana*, and *Rachab*. Theſe Villains being Captain's of Robbers, and thinking they ſhou'd get their Pardon from *David*, cou'd they but bring him the Head of *Iſboſeth*, come to the Chamber where *Iſboſeth* lay aſleep on his Bed in the heat of the Day, and kill him, and cut off his Head, and carry it away to *David* in *Heborn*. *David* had ſuch an Abhorrence of this Piece of Villany, that he immediately caus'd their Hands and their Feet to be cut off, and their Bodies to be hang'd : Uſing theſe Memorable Words, *As the Lord liveth, who hath reſcu'd my Life out of all Straights : When one told me*, ſaying; *Behold* Saul *is dead, thinking to have brought good Tidings, I took him and ſlew him in* Siceleg, *who thought that he ſhou'd get a Reward for his Tidings : How much more now when wicked Men have ſlain an Innocent Man in his own Houſe upon his Bed, ſhall I not require his Blood at your Hands and take you away from off the Earth?*

2 Kings 5. When all the Tribes of *Iſrael* heard that *Iſboſeth* was dead, they came to *David* in *Hebron*, and their Elders ſpoke to *David*, and he made a League with

with them, and they Crown'd him King over all *Israel*. *David* Reign'd Seven Years in *Hebron* over the Tribe of *Juda*, during which time he begat six Sons by different Wives. The first was call'd *Amnon*; the second *Cheleab*; the third *Absalon*; the fourth *Adonias*; the fifth *Saphathia*; the sixth *Jethraam*: Then he went up with an Army to *Jerusalem*, and took the Tower or Cittadel (which until that time was in the Hands of the *Jebusites*, and was call'd the Tower of *Sion*) and call'd it the City of *David*. After this *David* built a Palace in *Sion* by the help of his Friend *Hiram*, King of *Tyre*, who sent him *Cedar* Wood, and Masons, and Carpenters; and every thing that *David* undertook, did succeed and prosper. Being thus settled and confirm'd in his Throne over all *Israel*, his next care was to see the Worship of the Great GOD of Heaven duly perform'd; he therefore assembled the Chief Men of *Israel*, went down to the Place where the Ark of the LORD, and the Tabernacle lay, and brought them up to *Jerusalem*, with Trumpets, and Shoutings, and Dancing; and plac'd the Ark in a rich Tabernacle. And then offer'd Victims and Sacrifices, Burnt-Offerings and Peace-Offerings to the GOD of *Israel*: And having nothing so near his Heart as that the Service of GOD shou'd always continue with Splendor and Glory, he took an Account of the Children of *Levi*, whose Office was to attend upon the Sanctuary, and to serve in it; and he found them to amount to thirty eight Thousand Men. Of these he appointed twenty four Thousand to set forward the Work of the House of the LORD, six Thousand he constituted Officers and Judges; four Thousand Porters, and four Thousand Musicians to Play upon Instruments, and Sing the Praises of the LORD; of all which a certain Number were to attend at the Tabernacle by turns every Day. As to the Sons of *Aaron*, who were all Priests; these he divided into twenty four Classes or Courses. The Chief of every Course was an High-Priest, and was to serve, and perform his Office as such, in the Sanctuary, together with the Priests of his Course in his turn perpetually, and over all these there was a *Summus Pontifex*, who was always the First-born, or Eldest Son of the Children of *Aaron*. Thus Godly *David* settled the Service and Worship of GOD, and compos'd Hymns and Psalms, and Spiritual Songs, and taught the Sons of *Levi* to Play the same upon the Musical Instruments which he had made for them, as also to Sing with the Voice the Praises of the Great GOD of *Israel*, and to shew forth his Mercies. But there was yet one thing wanting which *David* took very much to Heart, which was, that the Ark of the LORD lay only in a Tabernacle, under a Canopy made of Skins, while he himself lay in a House made of *Cedar*: He therefore sent for the Prophet *Nathan*, and expos'd the Matter to him; adding withal, that he was resolv'd to build an House or Temple for the GOD of *Israel*. *Nathan* hereupon told *David*, that he might do whatever was in his Heart, for that the LORD was with him: But that very Night GOD spoke to *Nathan*, and put Words in his Mouth; and he came the next Day, and told *David* the LORD was well pleas'd with the Thoughts of his Heart, that however, he wou'd not have him build an House or Temple to his Name, because his Hands were imbru'd in Blood, and that he wou'd have yet much more Blood to spill: But that, when the LORD shou'd subdue his Enemies on every side, and he sleep with his Fathers; his Son, who shou'd spring from his Loins, wou'd build him an House, and that his Throne shou'd be establish'd in him for ever; provided he wou'd follow the Steps of his Father, and observe the Laws and Statutes of the LORD.

1 Chron. 23.

2 Kings 7.

After this, *David* made War upon the *Philiſtines*, and ſubdued them;
2 Kings 8. upon the *Moabites*, and made them Tributaries to him; upon *Hadarezer* King of *Soba*, and took a Thouſand ſeven hundred Horſe, and twenty Thouſand Foot of his Men. Then the King of *Syria* came to aſſiſt the King of *Soba*, but *David* fought, and defeated him alſo, took *Damaſcus* his Capital City, put a Garriſon in it, and return'd to *Jeruſalem* with the Spoils of all theſe Nations, with Gold, Silver and Braſs in great Abundance; all which he dedicated to the LORD's Service; and then betook him to execute Juſtice and Judgment unto all his People.

2 Kings 9. In thoſe Days the King of the *Ammonites* died. This King was *David*'s Friend, and receiv'd him kindly when he fled from *Saul*: Therefore *David* ſent Ambaſſadors to his Son *Hannon* to condole with him upon the Death of his Father. When theſe Ambaſſadors were come to *Hannon*, and had made their Complement of Condolance, *Hannon*'s Courtiers told him, it was not out of any Love or Reſpect to him, or his Father, that *David* had ſent his Ambaſſadors, but to Spy the Land and the City, in order to overthrow it. Whereupon *Hannon* treated the Ambaſſadors moſt ignominiouſly, cauſing one half of their Beards to be cut off, and their Clothes from their Buttocks downwards; and then ſent them away in this ſhameful Condition.

2 Kings 10. When *David* had Intelligence of the Affront put upon him in the Perſons of his Ambaſſadors, he order'd *Joab* the General of his Army to go with all his Troops, and revenge the Injury done him by the *Ammonites*. On the other ſide, the *Ammonites* expecting no leſs, hired Troops from the Princes of *Syria* to the Number of one and thirty Thouſand Men, and came with theſe and their own Troops to meet *Joab* and *David*'s Men. *Joab* perceiving that the *Syrians* encamp'd at a Diſtance from the *Ammonites*, divided his Army, putting one part thereof under the Command of his Brother *Abiſai*, and ordering him to attack the *Ammonites*, whilſt he with the other ſet upon the *Syrians*; and charging him withal, that in caſe he were beaten by the *Syrians*, he ſhou'd come to his Aſſiſtance; as he wou'd do to him, in caſe the *Ammonites* ſhou'd get the better of him: And then *Joab* ſet upon the *Syrians*, and defeated Them; which the *Ammonites* perceiving, they alſo fled from before *Abiſai*, and ſhut themſelves up within their Walls. So *Joab* return'd in Triumph to *Jeruſalem*. Then the *Ammonites* gather'd all their Men together, and even ſent to the *Syrians* who dwelt beyond the River *Euphrates*, and made up a vaſt Army, under the Command of *Sobach*, General of the Forces of *Adarezer*. *David* hereupon gather'd, in like Manner, all *Iſrael*, and came in Perſon, and defeated their whole Army, took ſeven hundred Chariots, ſlew forty Thouſand Horſe, and even *Sobach* their General, and put all the reſt to flight. This ſudden diſaſter ſtruck ſuch a Terror into all the *Syrian* Princes, that they made Peace with *David*, became Tributaries to him, and left the *Ammonites* to ſhift for themſelves.

The next Year, *David* ſent *Joab* with a good Army againſt the *Ammonites*, and ſtaid himſelf at *Jeruſalem*. *Joab* having ravaged all the Country of the *Ammonites*, ſat down before *Rabba* their Capital City: And while he was taken up with the Siege of this ſtrong Place, there happen'd an Accident to *David*, which coſt him many a ſorrowful Day, and which alſo ſhews of what pernicious Conſequence *Idleneſs* and *Luxury* are even to the beſt of Men; for as he was walking in his Summer Houſe on an Afternoon, he ſaw the fair *Bethſabee*, *Urias* his Wife naked, bathing herſelf in her own Sum-

Summer House over against him; and being smitten with her Beauty, he sent for her, and committed the foul Sin of Adultery; and she having Conceived, took care to give him timely Notice thereof. Then *David*, in order to cover his Sin from the Knowledge of Men, sent immediately to *Joab*, and order'd him to send *Urias* her Husband forthwith to him, which was accordingly done. When *Urias* came, *David* ask'd him several Questions concerning *Joab*, and the Siege; and then order'd him to go to his House to his Wife, and even sent of his own Meat after him: And all this he did, to the end that *Urias* being with his Wife, his own Adultery might be conceal'd from the Eyes of the World: But the more he endeavour'd to Extricate himself out of this Sin, the more he was intangled in the Works of his own Hands: For *Urias* did not go to his House nor near his Wife, but slept at the Palace-Gate with others of the Kings Servants. *David* being, no doubt, Solicitous to know whether *Urias* had gone to his House, (tho' he did not let it appear) was soon inform'd next Day, that he did not; he therefore sent for him, and, as it were out of Care and Concern for him, ask'd why, after his long Journey, and the Fatigues of the War, he did not go home to his Wife, and take his Rest? To which *Urias* answer'd: *The Ark of God, and* Israel *and* Juda *dwell in Tents, and my Lord* Joab, *and the Servants of my Lord lye upon the Face of the Earth; and shall I go into my House, and eat and drink, and sleep with my Wife? By your own Life, and by the Life of your Soul, I will not do this thing.* Then said *David* tarry here this Day, and to Morrow I will send thee away. The next Day *David* sent for *Urias*, and made him eat and drink in his own Presence; and ply'd him with Wine, so as to make him drunk; thinking, I suppose, that in his drink he wou'd go to his Wife; but all was to no purpose: For *Urias* went and slept at the Gate as before: *David* finding that all his Policy wou'd not do, sent away *Urias* with a Letter to *Joab*, charging him to expose *Urias* to the Brunt of the Enemy, and to abandon him in the Fight. *Joab* did accordingly, and *Urias* was slain. When *David* had an Account thereof, he sent for *Bethsabee*, and took her to Wife, and she brought forth a Son. And thus he thought he had conceal'd his Adultery from the Eyes of the World, by another Crime greater than the First. But it did little avail him to conceal from Men that which he cou'd not from the all seeing Eye of the Omnipotent: And therefore the Prophet *Nathan* was sent to him by the GOD of *Israel*, to let him know how heinous his Crimes were, and to bring the Matter about, so as that *David* shou'd condemn himself, before he had known that he was concern'd in the Sentence which he had given. Give Judgment (says *Nathan* to *David*.) There were two Men in one City; the One was a Rich Man, and the other Poor: The Rich Man had Sheep and Oxen in abundance, and the Poor Man had but one Ewe Lamb, which he bought, and bred up with his Children, eating of his Bread, and drinking of his Cup, and sleeping in his Bosom. It happen'd that a Stranger came to visit the rich Man, and he to spare his own Sheep and Oxen took away the Ewe of the poor Man to give Meat to his Guest. *David*, at the Recital of this Story, was so mov'd with Indignation, that he swore, and said: As the LORD liveth the Man that did this shall surely die, and shall restore the Ewe in Fourfold. Thou art the Man (saith *Nathan*) that did this thing. Thus saith the LORD GOD of *Israel* (continued *Nathan*) I Anointed thee King over *Israel*, and I deliver'd thee out of the Hands of *Saul*, and gave thee the House of thy Master, and the Wives of thy Master I gave into thy Bosom,

2 Kings 12.

and gave thee the Houſe of *Iſrael* and *Juda*. Why didſt thou then deſpiſe the Word of the LORD to do this Evil in my ſight? Thou haſt taken away the Wife of *Urias*, and haſt ſlain him with the Sword of the Sons of *Ammon*. Therefore thus ſaith the LORD; Behold I will raiſe up Evil againſt thee out of thine own Houſe, and I will take thy Wives before thine Eyes, and give them to thy Neighbour, and he ſhall ſleep with thy Wives before the Sun: For thou haſt done the Evil in private, but I will do this thing in the ſight of all *Iſrael*, and in the ſight of the Sun. *David* was ſo ſtruck with this Reproof, that he immediately cry'd out and acknowledg'd his Fault. *I have ſinned*, ſays he, *againſt the Lord*. *Nathan* anſwer'd: The LORD hath taken away thy Sin, thou ſhalt not die: But foraſmuch as thou haſt caus'd the Enemy to Blaſpheme the Name of the LORD, the Child which was born unto thee ſhall ſurely die.

Thus did the Prophet *Nathan* reprove King *David* for his Sins. And *David* was ſo far from taking it ill, that he conceiv'd thereupon a deep Compunction of Heart; and in all probability did ſoon after Compoſe his Penitential Pſalms, in which we find his great Repentance and Sorrow, his ſevere Penance upon his Body, his Watchings, his watering his Couch with his Tears, and his long and rigorous Faſting. But tho' the LORD had forgiven *David* the great Crimes which he committed, and pronounced his Abſolution by the Mouth of the Prophet; yet all the Temporal Puniſhment, and the Evil wherewith GOD did threaten him, came upon him, one upon the Heels of another. For *Nathan* was no ſooner gone out from *David*, when GOD ſtruck the Child, which was born of *Bethſabee*, with a grievous Sickneſs. *David's* Conduct in relation to this Child had ſomething in it very remarkable: He caſt himſelf upon the Ground, he prayed, he faſted ſeven Days, nor wou'd he riſe, even at the preſſing Inſtances of the Elders of his Court, whilſt the Child was alive: But when he underſtood that he was dead, he aroſe and bathed; and did eat Meat, as if no ſuch thing had happen'd: And being ask'd by his familiar Courtiers the reaſon of a Conduct ſo different from the reſt of Mankind, who uſually grieve more after the death of their Children, than in the time of their Sickneſs; he anſwer'd: *Who knows but God may perhaps grant him to me, and that he may live? But now that he is dead, why ſhould I faſt? Can I call him to Life again? Nay rather I ſhall go to him, but he will not come to me.* And having ſo ſaid, he comforted *Bethſabee*, and ſhe brought him another Son. This Child he gave into the Hands of the Prophet *Nathan* to be Educated, and call'd his Name *Solomon*, that is, *Peaceable*. This is he who ſucceeded *David*, and was the Wiſeſt Man on Earth, and the greateſt and richeſt King that ever Reign'd in *Jeruſalem*, as we ſhall ſee hereafter.

2 Kings 13. Soon after the Birth of *Solomon* another Diſaſter came upon *David*. He had a Son whoſe Name was *Abſalon*, and a Daughter nam'd *Thamar* by the Mother of *Abſalon*: This Young Lady was ſo very Beautiful, that another Son of *David* call'd *Amnon* by another Wife (for he had many of them) fell in Love with her to that degree that he ſicken'd upon it. *Amnon* had an intimate Friend whoſe Name was *Jonadab*, the Son of *Samma*, *David's* Brother. This *Jonadab* perceiving *Amnon* in a languiſhing Condition, ask'd him, *what might be the Cauſe of his Indiſpoſition. I am*, ſays *Amnon*, *in Love with* Thamar, *but know not what to do. Lye down in thy Bed*, ſays *Jonadab*, *and feign Sickneſs; and when thy Father comes to ſee thee, pray him to ſend* Thamar *to thee, that ſhe may dreſs Meat for thee, and that*

thou

thou may'ſt eat out of her Hands. *Amnon* did accordingly, and when *David* came to viſit him, he pray'd *David* to ſend *Thamar* to him. *David* gave innocently into the Snare, ordering *Thamar* to go and dreſs Meat for her Brother *Amnon*: She readily obey'd, and brought him Meat, little ſuſpecting his evil Deſigns. But ſhe was no ſooner come into his Room, but he ſeiz'd upon her, and raviſh'd her in ſpite of all the reſiſtance ſhe cou'd make, and all the Remonſtrances ſhe cou'd uſe to turn him from ſo barbarous a Crime; and (which ſhe took worſe) when he had ſatiated his brutiſh Paſſion, he expos'd her to his Servants, ordering them to turn her out, and declaring, *that he did then hate her more than ever he lov'd her before.* Poor *Thamar* being thus caſt out of Doors, went with her Gown torn, and her Hands on her Head, weeping and crying to her Brother *Abſalon*, who gave her, at preſent, no other Comfort, than to bid her have Patience; but in his Heart conſpired the Death of *Amnon*; nor did even *David* himſelf give her any Satisfaction, being loath to grieve the Spirits of *Amnon*, becauſe he was his Firſt-born Son.

About two Years after, *Abſalon* had a Sheep-ſhearing at a Place call'd *Baalhaſor*; and it being the Cuſtom in thoſe Days, to make a Feaſt upon ſuch an Occaſion, He prepar'd a coſtly Banquet, and invited all his Brethren, and even the King his Father, who it ſeems wou'd not go; but ſuffer'd all his Children, and even *Amnon* his Firſt-born to honour *Abſalon* with their Preſence, tho' with ſome Reluctance, as if he had preſaged the Evil that was to come. *Abſalon* having now an opportunity of being reveng'd of *Amnon* for the Injury he had done to his Siſter *Thamar*, ply'd him with Wine, and gave Orders to his Servants to kill him as ſoon as they ſhou'd ſee him drunk. This the wicked Servants took care to perform, ſo that *Abſalon*'s Feaſt did end with the Tragical Death of his Eldeſt Brother, to the great Grief and Heart-breaking of *David*. Then all the reſt of *David*'s Children flew away; but before they cou'd reach the Court, News was brought to *David*, that *Abſalon* had ſlain all his Children. *Jonadab Abſalon*'s Friend being with *David*, when this fatal News came, pray'd him not to give Credit to ſuch a Report: *For*, ſays he, Amnon *only is ſlain*: Abſalon *having in his Heart to be reveng'd of him, from the Day he had abus'd his Siſter* Thamar. Theſe Words of *Jonadab* were ſoon confirm'd by the Coming of the Sons of *David*, there being none wanting but *Amnon*. What Condition poor *David* was in, upon the loſs of his Firſt-born Son is eaſier imagin'd than expreſs'd: He rent his Clothes, he Wept, he Mourn'd, he ſaw viſibly the Judgments of GOD come upon him for his Adultery, and the Murder of *Urias*: But this was not all.

Abſalon having thus ſhed the Blood of his Brother, concluded that it was not ſafe for him to ſtay any where in the Kingdom of *Iſrael*; He therefore fled to *Tholmai* King of *Geſſur*, and continu'd there three Years. Mean while *David*'s Grief and Anger began to abate; and being exceſſive fond of his Children, eſpecially of *Abſalon*, he dropt ſome Words in the Preſence of *Joab*, the General of his Army, which gave *Joab* to underſtand he wou'd not be ſorry *Abſalon* were come home to him. Whereupon *Joab* ſent for a Prudent Woman that liv'd in a Town call'd *Thecua*, and charg'd her to put on deep Mourning, and to go to the King with a ſorrowful Countenance, and utter the Words which he wou'd put in her Mouth: And when he had inſtructed her in what ſhe was to do and ſay, ſhe went in to the King, and fell upon the Floor and worſhipped. *The King* ask'd her, *what was the matter? Alas*, ſays ſhe, *I am a poor Widow, I had two Sons,*

who fell out, and quarrell'd together in the Field, and there being no Body to part them, one ſlew the other. Now all their Kindred are come to me, and bid me give up my Son that remains, that they may ſpill his Blood for the Blood of his Brother, which he hath ſpill'd; And thus they ſeek to extinguiſh the Spark that remains, ſo as that there ſhall not be left a Name nor a Remnant for my Husband upon the Earth. Go to thine Houſe, ſaith *David, for as the Lord liveth there ſhall not an hair of thy Son's Head fall to the Ground, and if any Man ſhall contradict thee, bring him hither to me. May I ſpeak,* ſaith the Woman, *one Word to thee my Lord and my King? Speak on,* ſaith *David. Thou haſt,* ſaith the Woman, *pronounc'd Sentence in my Favour, that my Son ſhall not be ſlain, who hath kill'd his Brother; and why doſt thou not recal thine own Son who is caſt away for the like Crime? Tell me Woman,* ſaith *David, is not the Hand of* Joab *with thee in all this? By the Life of thy Soul,* ſaith the Woman, *thy Servant* Joab *commanded me to ſpeak, and put all theſe Words in my* Mouth, *and charg'd me to change the figure of my Speech after this manner. Then* ſaid *David* to *Joab; Behold, I am appeas'd, I will do according to thy Words: Go and bring back* Abſalon. So *Joab* went to *Geſſur*, and brought back *Abſalon* to *Jeruſalem*, but *David* commanded him to go to his own Houſe; for he wou'd not as yet ſee him. In two Years after *Abſalon* was by *Joab*'s means, received into Favour, and had the Honour not only to kiſs the King's Hand, but alſo his Mouth, to the great Joy both of the King, and of all his Court.

Then *Abſalon* put up a ſplendid Equipage, Coaches and Horſemen, and fifty Pages to walk before him; and ſtood frequently at the Entrance of the Gate of the Palace, and ſaluted very civily ſuch as came to demand Judgment of the King, putting them Queſtions, asking their Names and Families, and places of Abode, as alſo approving the Juſtice of their Cauſes; but withal ſeeming to lament that there was no Juſtice to be had; wiſhing that he had been appointed for to ſee Juſtice done to Them. Thus did *Abſalon* ſpeak to all *Iſrael* with ſweet Words; and did inveagle them, turning their Hearts from the King his Father: And to compleat the Treaſon of his Heart, he asked the King leave *to go to* Hebron *to fulfil a Vow he had made, when he was at* Geſſur; which *David* readily granted.

When *Abſalon* was come to *Hebron*, he ſent Meſſengers over all *Iſrael*, charging them to tell the People, *That as ſoon as they heard the ſound of the Trumpet, they ſhou'd all cry out;* Abſalon *ſhall Reign in* Hebron. He ſent alſo for *Achitophel*, one of the wiſeſt of *David*'s Counſellors. The People ſeeing this great Man join with *Abſalon*, immediately follow him, and Proclaim *Abſalon* King. Then a Meſſenger came from *Hebron* and told *David*, that *all* Iſrael *had follow'd* Abſalon. Whereupon *David* ſaid; *Ariſe, let us fly away, elſe we ſhall not eſcape his Hands: Haſten away,* adds he, *leſt he come upon us, and deſtroy us; and put all the City to the Sword.* So *David* left ten of his Concubines to keep his Palace, and fled out of the City on Foot, accompanied with the Legions of the *Cerethi* and *Phelethi*, and his old ſix hundred Men, who had been his Guards ſince he went to *Geth*, when he was perſecuted by *Saul*; and with all thoſe that were faithful to him, and paſſed over the Brook called *Cedron*, and came to the Mountain of *Olives*; and having there met *Chuſai* his old Friend and Counſellor, who, it ſeems, came another way, he ordered him to go back to *Jeruſalem*, and ſeem to ſerve *Abſalon*, to the end he might thwart the Counſels of *Achitophel*, whoſe Politicks *David* feared more than all the Men that were with *Abſalon*. *Chuſai* obeyed, and went back to *Jeruſalem*, where he found *Ab-*

2 Kings 16.

ſalon,

ſalon, and all his Troops juſt enter'd the City; and when he had ſaluted *Abſalon* by the Name of King of *Iſrael*; *Abſalon* beholding him with Admiration, ſaid: *Is this the Favour you ſhew your old Friend* David? *Why did you not go along with him?* *By no means*, anſwer'd *Chuſai*, *for I will be his whom the Lord, and all theſe People, and all* Iſrael *have choſen, and with him will I remain; and as I did obey thy Father, ſo will I obey thee.* Then *Abſalon* ſpoke to *Achitophel*, and order'd him *to take advice what was to be done.* *Go in*, ſays *Achitophel*, *to thy Father's Concubines, and when all* Iſrael *ſhall hear, that thou haſt defiled thy Father's Bed, their Hands will be ſtrengthen'd with thee.* *Achitophel's* Counſels being in thoſe Days receiv'd as Oracles, this was readily put in Execution by *Abſalon*, in the ſight of all *Iſrael*; which ſhews, by the way, that there is no Act, tho' never ſo inhuman, or contrary to Nature, but Rebels will attempt, when once they ſhake off the Yoke of Obedience: But the great GOD of Heaven, who had ſufficiently puniſh'd *David* for abuſing another Man's Wife, and had even permitted this to be done to his own Concubines, as the moſt remarkable part of his Puniſhment, wou'd not ſuffer ſo unnatural a Sin to go unpuniſh'd; He therefore did ſo infatuate *Abſalon's* Heart, that the next wholeſome Advice, which *Achitophel* gave him, and which wou'd have effectually done his Work, was utterly rejected: For when *Abſalon* had lain with his Father's Concubines, *Achitophel* told him, *he wou'd immediately take twelve Thouſand choſen Men, and purſue* David, *before he had gather'd ſtrength, and before he, and the few he had with him, had recover'd of their Fright, and deſtroy them all; and ſo reduce all the People as one Man to his Obedience.* Tho' this ſeem'd very rational, and was approv'd of by all the Elders of *Abſalon's* Court, and even by *Abſalon* himſelf; yet he wou'd not ſuffer it to be executed, until he had *Chuſai's* Opinion thereupon. *Chuſai* being ſent for, *Abſalon* ask'd *what his Opinion was of this matter?* *Chuſai*, who was *David's* great Friend, and who ſaw but too plainly that if *Achitophel's* Advice had been executed, *David* and his Men wou'd be utterly deſtroy'd; endeavour'd to divert *Abſalon* from it, after this manner: Achitophel's *Counſel*, ſays he, *is not good this time: For thou knoweſt that thy Father, and the Men that are with him are very ſtout, and are at preſent as fierce as a ſhe Bear that had loſt her Cubs, and the long Experience they have in War may endanger your whole Deſign: For if your Men ſhou'd ſuffer any check in the Beginning, the ſtouteſt of them wou'd loſe Courage, and ſink. Therefore this is my Advice to you: Let all the People be gather'd together from* Dan *to* Berſabee, *as the Sand which is in the Sea-ſhore, and thou ſhalt be in the midſt of them, and we will cover him, as the Dew which falls upon the Earth.* *And if he goes into any City, all* Iſrael *ſhall ſurround it with Cords, and draw it into the brook, ſo as that not ſo much as a pebble ſtone of it ſhall remain.* And having ſo ſaid, he ſent ſecretly Intelligence to *David* of what *Achitophel* had ſaid, that he might go far from the City, and provide for his ſafety.

Abſalon heard with a great deal of Attention the Opinion of *Chuſai*, as did alſo his Elders, and highly commended the ſame: *Better*, ſays he, *is the Counſel of* Chuſai, *than the Counſel of* Achitophel; and ſo the deſign of purſuing *David*, the very firſt Night after he had left *Jeruſalem*, and when he might eaſily be oppreſs'd in the Conſternation in which he was then, was laid aſide; and time given him to make his eſcape, and to make up a good Army to quel his unnatural Son, and his rebellious Subjects. *Achitophel* finding that his Counſel was not taken, and that the opportunity of

oppreſſing *David* was ſlipt, in great fury and rage went away to his own Houſe, and hang'd himſelf. Then *Abſalon* purſuant to *Chuſai*'s Advice, gather'd a vaſt Number of Men, and went in purſuit of *David* : But this great Preparation requiring a conſiderable time, gave *David* leaſure enough to recover his Spirits, and to receive his Friends who flock'd to him from all Parts. So he went to a City call'd *Bahurim*, and Model'd his Army, dividing his Men into three Parts : One Part was under the Command of *Joab*, another under *Abiſai* his Brother, and the third under *Ethai* a Stranger of *Geth* who came to viſit him. And having thus Marſhal'd his Army, he order'd them to march out of the City, and go towards the Valley of *Ephraim*, to meet *Abſalon*; and gave ſtrict charge to all the Commanders in the hearing of all the People, *to preſerve* Abſalon, that is, not to kill, nor hurt him; and ſo he ſtay'd in *Bahurim* : For the People wou'd by no means ſuffer him to go to the Field, leſt any thing ſhou'd happen to him.

2 Kings 18.

When *Joab* was come to the Valley of *Ephraim*, he ſaw *Abſalon*'s Troops upon the ſide of a Mountain, near a great Wood; and without delay attack'd them, and in a ſhort time put them all to flight with the ſlaughter of twenty Thouſand upon the Field of Battle. *Abſalon* perceiving his Men giving Ground, and flying away, he alſo fled with them; and being cloſely purſu'd by *David*'s Men, the Mule on which he rode ran under a ſpreading Oak, and very unfortunately for him, his hair, which was exceſſive thick and long, intangled in the Branches of the Oak, ſo that the Mule running forward left him hanging by the hair from the Branches without any poſſibility of helping himſelf, or of making his eſcape. One of *David*'s Soldiers, who knew *Abſalon*, ſeeing him in this Condition, went immediately to *Joab*, and related it to him. *Why didſt thou not then* (ſaid *Joab*) *ſtick him to the ground, and I wou'd have given thee ten Shekels of Silver, and a Belt? If thou hadſt given me* (anſwer'd the Soldier) *a Thouſand pieces of Silver, I wou'd not lay Hands on the King's Son, for I my ſelf heard the King, giving charge to you, to* Abiſai, *and to* Ethai, *to ſave* Abſalon; *And if I ſhou'd do ſo, it wou'd not be conceal'd from the King, and poſſibly you yourſelf wou'd declare againſt me.* Then *Joab* took three Darts in his Hand, and ſtruck them in *Abſalon*'s Heart, and his Servants took him down, bury'd him in a Pit, and caſt a great heap of Stones over him. Thus fell the unfortunate *Abſalon*, whoſe comely Perſon, and other excellent qualities of Body and Mind had deſerv'd a better Fate, had not his Ambition prompted him to ſo unnatural a Rebellion. *Ambitio ambientium Crux!*

When *David* had receiv'd the News of the Defeat of his Enemies, and of the death of his rebellious Son *Abſalon*, he was ſo far from rejoycing thereat, that all the loſſes and diſaſters that ever happen'd to him before, did not in the leaſt equal the Grief and Sorrow he conceiv'd thereupon : He mourn'd, he wept, he cry'd, and even baul'd aloud : *O* Abſalon, Abſalon! *O my Son* Abſalon! *O that I had dy'd for thee my Son* Abſalon! The Army being at the Gates of the City, and having underſtood how heinouſly ill *David* had taken the death of his undutiful Son *Abſalon*, no Man of them wou'd go in: Then *Joab* went to him and ſpoke boldly, laying before him *of what ill conſequence his preſent Conduct was like to prove*; and withal threatning him, that *if he wou'd not go forth and appear with a chearful Countenance to his Commanders and Soldiers he wou'd abandon him, and leave him in worſe circumſtances than he was when* Abſalon *rebell'd.* So *David* was forc'd to ſmo-

ſmother his Grief, and to ſit at one of the Gates of the City, whilſt his Army paſs'd by; and being from thence conducted to *Jeruſalem*, his firſt care was to compoſe *Pſalms*, and *Spiritual Songs*, and cauſe the ſame to be Sung in Praiſe of the great GOD of *Iſrael*, who had deliver'd him out of the Hands of his Enemies.

In ſome time after, there was a Famine over all *Iſrael*, which laſted three Years. *David* conſulted the LORD, and enquir'd *what might be the reaſon of this Scourge?* and the LORD anſwer'd, that *it was for the blood of the* Gibeonites *whom* Saul *had ſlain contrary to the publick Faith which* Joſhua *and the Elders had plighted to them.* Then *David* ſent for ſuch of the *Gibeonites* as had eſcaped *Saul*'s Hands, and asked them *what they wou'd have him to do for them, in order to attone for that breach of Faith?* The *Gibeonites* anſwer'd, that *foraſmuch as* Saul *had ſlain their Fathers, they wou'd have all the Family of* Saul *given up to them, that they might uſe them as* Saul *had uſed their Fathers; and that there may not remain as much as one Man of them in all the Coaſts of* Iſrael. *David* conſented hereunto, and gave into the Hands of the *Gibeonites* all that remained of the Houſe of *Saul*, (except *Miphiboſet*, *Jonathan*'s lame Son, whom he ſpared for the Oath which he had ſworn to *Jonathan*, and for the Love he had for him) who were in all ſeven Men, and they Crucified them upon a Mountain before the LORD: And ſo the Earth gave its Fruits.

By this time *David* grew old, and his natural Heat began to abate, ſo as that the Clothes wherewith he was cover'd could afford him no Warmth. Then his Servants ſaid unto him: *Let us ſeek for a young and beautiful Virgin, that ſhe may Adminiſter unto thee, and lye with thee in Bed, and keep thee warm.* Accordingly they ſought over all *Iſrael*, and pitched upon a moſt beautiful young Lady called *Abiſag*, and brought her to *David*, and ſhe ſlept with him, and Adminiſtred unto him; but he had no carnal Knowledge of her. In thoſe Days *Adonias*, being *David*'s eldeſt ſurviving Son, concluded that he ſhou'd ſucceed his Father, and be King over *Iſrael*: He therefore ſet up a ſplendid Equipage, Coaches and Horſemen, and fifty Footmen, that ſhou'd run before him: And *Joab*, *David*'s General, and *Abiathar*, one of the High Prieſts, were of his Side. But *Sadoc*, one of the High Prieſts alſo, and *Banaias* the Maſter of the Horſe, and *Nathan* the Prophet, and the Legions of the *Cerethi* and *Phelethi*, and the greateſt part of the Army was not for him. It happen'd then that *Adonias* offer'd Sacrifices, and made a great Feaſt, to which he Invited all the King's Sons, except *Solomon*, and all the King's Servants that were of his Party; with an Intent that they ſhou'd Proclaim him King. The Prophet *Nathan* having Intelligence hereof, went to *Bethſabee*, *Solomon*'s Mother, and bid her ſave her own Life, and the Life of her Son. *Go in*, ſaid he, *to* David, *and thus ſhalt thou ſpeak unto him: Haſt not thou ſworn unto me my Lord and my King, that* Solomon *my Son ſhou'd Reign after thee, and ſit in thy Throne? Why then doth* Adonias *Reign?* And as thou art ſaying theſe Words I will come in, and ſecond thee. 3 Kings i.

So *Bethſabee* went in to *David* and ſpoke the Words which *Nathan* put in her Mouth; and *Nathan* followed her in and confirmed what ſhe had ſaid; and even added, *That* Adonias *his Friends, as they eat and drank with him, did ſalute him King, and wiſh'd him long Life as ſuch, tho' he* (David) *knew nothing thereof.* Then *David* called in *Bethſabee*, (who it ſeems withdrew while *Nathan* was ſpeaking) and ſaid unto her: *As the Lord liveth, who hath delivered me out of all my Straights, as I have ſworn unto*

thee by the Lord God of Iſrael, *that thy Son ſhould Reign after me, and ſit in my Throne; ſo ſhall I perform this Day.* And having ſo ſaid, he called in *Sadoc*, and *Nathan*, (who in like manner retired, when *Bethſabee* began to ſpeak) and *Banaias*, and charged them to take with them all his Attendants, to put *Solomon* upon his own Mule, and bring him to *Gihon*, and that *Sadoc* the High-Prieſt, and *Nathan* the Prophet ſhou'd Anoint him King over *Iſrael*, and when they had ſo done, that they ſhou'd ſound the Trumpet, and cry out : *Live King* Solomon. Which being accordingly done, *Solomon* was plac'd in the Throne of his Father *David*, and ſaluted by the loud Acclamations of the People, ſhouting and crying : *Live King* Solomon.

Adonias and his Friends had ſcarce made an end of their Feaſt, when *Jonathan* the Son of *Abiathar* the High-Prieſt came in to them, and related how *Solomon* was by *David's* Orders Crown'd King over all *Iſrael*, and plac'd in his Throne with loud Acclamations of all the People : Then every Man ran away and ſhifted for themſelves. But *Adonias*, who had moſt reaſon to fear, took Sanctuary in the Tabernacle, and lay hold of the Altar. Which being told to *Solomon*, he ſent for him, and aſſur'd him, that in caſe he wou'd be good for the future, a Hair of his Head ſhou'd not fall to the Ground, elſe he wou'd ſurely die : And ſo order'd him to go to his own Houſe.

3 Kings 2. Now the time drew near that *David* was to die, he therefore ſent for his Son *Solomon*, and gave him moſt excellent Documents, and Counſel worthy ſo great a King. *Behold*, (ſaith *David*) *I go the way of all Fleſh: Take thou Courage, and be ſtrong ; And take care that thou keep the Commandments of the Lord thy God, that thou may'ſt walk in his ways, and keep his Ceremonies, his Judgments and his Teſtimonies, as they are written in the Law of* Moſes; *that thou may'ſt underſtand what thou ſhalt do, and whither thou ſhalt turn thy ſelf : That the Lord may confirm the Words which he hath ſpoken concerning me,* ſaying : *If thy Children keep my ways, and walk before me in truth with all their* Hearts, *and with all their Souls, there ſhall not be a Man wanting of them to ſit upon the Throne of* Iſrael. And then he recommended to him to puniſh ſome wicked Men that were among the People, and to reward others that were Good. And having ſo done he ſlept with his Fathers and was bury'd in *Jeruſalem*, having reign'd forty Years : Seven Years in *Hebron* over the Tribe of *Juda*, and thirty three Years in *Jeruſalem* over all *Iſrael.* He was a Man according to GOD's own Heart, a great Prophet as well as a great King : Witneſs his divine Pſalms, and manifeſt Propheſies of JESUS CHRIST the true MESSIAS. His Zeal for the Glory of GOD was not to be equall'd by Mortal Man; neither was his Humility to be parallel'd. His Courage, his Conduct, his Bravery was eaſier to be admir'd than imitated : In a word, tho' he had fallen into two great Sins thro' the frailty of human Nature, yet his Repentance and Penitential Works were ſo great, and his Patience, under the many Afflictions which GOD laid upon him for the ſame, ſo Heroick, that he may be juſtly ſet up for a Pattern to all Kings, and even Sinners, to be follow'd, but hardly to be imitated.

Solomon having perform'd the Funeral Obſequies of his Father *David*, ſat on his Throne, and was exceedingly confirm'd in the Kingdom of *Iſrael*, having no Enemies either at home or abroad to create him any great trouble; bating *Adonias*, who ſoon came to an untimely End. This unfortunate Prince, who, as we ſaid before, being pardon'd by *Solomon*, on Condition

dition of being good for the time to come, was prompted by his evil Genius to beg of *Bethſabee*, *Solomon*'s Mother, to get leave for him to Marry the fair *Abiſag* his Father's Wife. *Bethſabee* being willing to oblige *Adonias*, made her humble requeſt to *Solomon* that his Prayer might be granted: But *Solomon*, who knew how unlawful this was, and who otherwiſe had no great kindneſs for *Adonias*, as being his Rival, ſwore *by the living God, that* Adonias *had made this requeſt againſt his own Head.* And hereupon ſent *Banaias* immediately, and order'd him to kill *Adonias*. Which being accordingly done, News was brought to *Solomon*, that *Joab* had meditated a Revolt in following *Adonias*; him *Solomon* cauſed to be ſlain alſo by the Hands of *Banaias*, even at the Altar, for he fled thither for Sanctuary. Then *Solomon* made *Banaias* General of his Forces, in the Room of *Joab*; and having ſettled his Affairs in *Jeruſalem*, he took to Wife the Daughter of *Pharao* King of *Egypt*, and brought her to *David*'s Tower, which was called the City of *David*, and lodged her there, until he had finiſhed his own Houſe, and the Temple of the LORD, and the Walls of *Jeruſalem*. 3 Kings 3.

In thoſe Days the Children of *Iſrael* offer'd Sacrifices in the High Places: For as yet the Temple was not built. Theſe High Places are often mention'd in the Scripture, from the beginning of the Reign of *Solomon*, to the Deſtruction of the Temple: And the Children of *Iſrael* are frequently reproach'd by the Prophets for ſacrificing in High Places; it will therefore be requiſite to explain what is meant by them. The *Pagans*, that liv'd in the Land of *Canaan*, and in the neighbouring Countries round about, us'd to Erect Idols to their falſe gods, to *Baal*, and *Aſtaroth*, and *Sepharvaim*, and to ſeveral other gods on the Tops of Mountains and Hills; And planted theſe Mountains and Hills with fine Trees and Groves, ſo as to make a delicate Landskip, and an agreeable Proſpect round about their Idols, in order to allure the little People into a Belief of their Divinity and Power. The Scripture then calls the Tops of theſe Mountains and Hills high Places; becauſe of their heighth from the Level of the Ground. Now the Children of *Iſrael* had, in thoſe Days, their High Places in imitation of theſe *Pagans*, and offer'd Sacrifices therein, only with this Difference, that whereas the *Pagans* offer'd their Sacrifices to their falſe gods, the Children of *Iſrael* offer'd theirs to the GOD of Heaven, to the GOD of *Iſrael*. And however GOD was not well pleas'd with them for obſerving any Cuſtoms borrow'd from thoſe *Pagans*, that were not by his divine Law preſcribed unto them; yet he did overlook this, and ſeem'd not to be much offended thereat, until the Temple was built: For *Solomon* himſelf, who, as the Scripture here ſays, *lov'd God, and walk'd in the Steps of his Father David*, did go to *Gabaon*, where there was a famous High Place, and offer'd Victims and Sacrifices to the GOD of *Iſrael*, in the Beginning of his Reign. There it was that *God appear'd to him in a Dream, and bid him ask what he wou'd, and that it ſhou'd be granted to him.*

Solomon hereupon being ſenſible of his own inſufficiency to Govern ſo headſtrong a Nation without a good ſtock of Wiſdom and Underſtanding, made this modeſt and agreeable Requeſt to GOD. *Thou haſt*, ſaid he, *ſhewn thy great* Mercy *to my Father* David, *as he walk'd before thee in Juſtice and in Truth, and in an upright Heart: And thou haſt given him a Son to ſit upon his Throne, as is to be ſeen this Day. And now Lord thou haſt made me reign for my Father* David; *and I am but a Child, who know not my coming in, or my going out; and I thy Servant am in the midſt of the People*

whom thou haſt choſen, a People ſo infinite in Number that they cannot be reckon'd. Give therefore unto thy Servant a docile Heart, that he may be able to judge thy People, and to diſcern Good from Evil. For who ſhall be able to judge this thy numerous People? GOD was mightily pleas'd to hear *Solomon* ask ſuch a thing, He therefore made him this Return : *Foraſmuch as thou haſt ask'd this thing, and haſt not ask'd long Life for thy ſelf, nor Riches, nor the Lives of thine Enemies; but haſt ask'd Wiſdom, to diſcern Judgment. : Behold, I have done purſuant to thy Words, and have given thee a wiſe and an underſtanding Heart, ſo that there was none like thee, before thee, neither after thee ſhall any ariſe like unto thee. Yea and I have given thee the things which thou didſt not ask, namely Riches and Glory, inſomuch that no King in future Ages ſhall be like thee. And if thou wilt walk in my Ways and keep my Laws and Precepts, as thy Father* David *did walk, I will even lengthen thy Days.*

Then *Solomon* awoke and underſtood that it was a Dream : But he perceived notwithſtanding that it was a real and true One, and no Deluſion or Fancy, by the Judgment he gave ſoon after, which ſurpriſed all *Iſrael* : For when he came back to *Jeruſalem*, there came two Harlots before him to demand Judgment. One of them ſpoke to *Solomon* after this manner : *May it pleaſe you, Sir, this Woman and I dwelt in one Houſe, and I brought forth a Son in a Chamber with her. On the third day after ſhe alſo brought forth a Son, and we were both together, and there was none elſe in the Houſe. Now this Woman's Child died, for ſhe over-laid it in her ſleep; and then came in the dead time of the Night and took away my Son, as I ſlept, from my Side, and laid her own dead Child in my Boſom. And when I aroſe in the Morning to ſuckle my Child, he appeared dead : But looking more earneſtly upon him in a clear light, I found it was not the Child which I bore.* The other Woman anſwered : *It is not ſo as thou ſayeſt; but thy Son is dead, and mine is alive. Thou lieſt,* replied the firſt. And thus did they contend. What to do in ſuch a Caſe? One ſays, yea; and the other ſays, nay; and there was no Witneſs : And yet Judgment muſt be given. *Solomon* then, by the great Wiſdom, which he received from above, concluded within himſelf, that there muſt be ſome method taken, that ſhou'd ſeem to kill the Child that was alive, in order to diſcover the true Mother. He therefore called for a Sword, and order'd the live Child to he divided into two Halves, and one Half to be given to one of the Women, and the other Half to the other. When the true Mother heard this Sentence, her Bowels were moved, and ſhe cryed out : *O Sir, I beſeech you, give my Rival the live Child, and kill him not. No,* ſaith her Rival, *neither to me, nor to thee, but let the Child be divided :* For it ſeems ſhe did not care for it, but her Envy was ſuch, that ſhe wou'd not willingly ſee her Companion in wickedneſs have a Child when her own was dead. Then *Solomon* ſaid : *Give the Child to this Woman* (meaning her that wou'd not have the Child divided) *for ſhe is the Mother.* This caſe ſo intricate, and yet made ſo clear by *Solomon's* Management, made all the People conceive a high Idea and Notion of his Parts; and caus'd them to fear him, ſeeing the Wiſdom of GOD was in him to give Judgment.

But this was but a Sketch of the great Wiſdom that appear'd afterwards in *Solomon*, in the prudent Management of his Kingdom and People, and of the Glory, and Splendor, Riches, and Grandeur to which he rais'd them. The wiſe choice he made of his Governours and Officers, both Civil and Military, gave him a long and peaceable Reign, without the leaſt

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Commotion or Inteſtine Broil (bating that of *Jeroboam* in his latter Days;) and the Neighbouring Kings and Princes round about him, were ſo far from creating him any Trouble, that they coveted his Friendſhip above all things, and even courted him for the ſame upon Account of his Wiſdom. The number of his Officers and Attendants was ſo great, his Equipage ſo Splendid, his Tables ſo profuſe, his Riches and Wealth ſo exceſſive, and his Court ſo Glorious and Magnificent, that, if any other than the Sacred Text had given us an Account thereof, we cou'd hardly believe it. The daily allowance for his Table was thirty Barrels of fine Flower, and ſixty Barrels of Meal; Ten Stall fed Oxen, twenty taken from Graſs, and an hundred Weathers. Beſides all Sorts of tame and wild Fowl, and Veniſon in abundance. He had forty Thouſand Mangers for Coach Horſes, and twelve Thouſand for Saddle Horſes: All *Iſrael* and *Juda* from *Dan* to *Berſabee*, that is, from one Extremity to the other of his Kingdom, liv'd every one under his own Vine, and under his own Fig-tree, and there was neither Sathan nor Adverſary to moleſt them: And (which is more) GOD dilated his Heart with Wiſdom and Knowledge ſo as to *excell all the wiſe Men of the* Eaſt, *Ethan*, and *Heman*, and *Chalcol*, and *Dordan*, Men famous in thoſe Days, for their extraordinary Wiſdom. He ſpoke three Thouſand Parables, and compos'd five Thouſand Verſes or Songs. He diſcours'd concerning Trees, beginning with the Cedars of *Libanus*, and ending with the Hyſſop that grows out of the Wall. As alſo concerning Beaſts, and Birds, and Creeping Things, and Fiſhes. And was viſited by Meſſengers ſent from all the People and from all the Kings of the Earth, who had heard of his Wiſdom.

And here we ſhall leave *Solomon* for a while, being now come to the Beginning of the fourth Year of his Reign, in which he began to lay the Foundation of the famous Temple of *Jeruſalem*; and put an End to the Fourth Age of the World with reſpect to the Sacred Hiſtory; and proceed to give an Account of the Prophane of the ſame Age.

CHAP. V.

Of the Kings of the Aſſyrian *Monarchy, from the fourth Year of the Reign of* Sethos, *unto the 36th Year of the Reign of* Laoſthenes, Solomon's *Contemporary.*

I Had ſaid before in the Chronological Table of the precedent Age, that *Sethos* had reign'd in the great City of *Ninive* four Years only, when *Moſes* brought the Children of *Iſrael* out of the Land of *Egypt*; and elſewhere, that the *Aſſyrian* Monarchs kept themſelves ſhut up among their Wives and Concubines, and were ſeldom ſeen abroad from the Reign of *Ninyas* to that of *Sardanapalus*. So that having done nothing Memorable, or worthy to be Recorded, we have only their bare Names, and the Years of their Reigns tranſmitted to Poſterity by the ancient Hiſtorians. The famous

Syncellus in his Chronography after *Cteſias*, *Affricanus*, and *Euſebius*, gives us this Account of them. *Sethos* reign'd in all 32 Years. Four Years before the departure of the Children of *Iſrael* out of the Land of *Egypt*, and 28 years after. *Mamythus*, 30; *Aſchalius*, 22; *Spherus*, 28; *Mamythus* the 2d. 30; *Spartheus*, 42; *Aſcatades*, 38; *Amyntes*, 45; *Belochus* the 2d. 25; *Baletores*, 30; *Lamprides*, 30; *Soſares*, 20; *Lampraes*, 30; *Panyas*, 45; *Soſarmus*, 22; *Mithreus*, 27; *Teutamus*, 32. It was in this King's Reign that the *Grecians* invaded *Aſia Minor*, and deſtroy'd the City of *Troy*, King *Priam* being Tributary to *Teutamus*, implor'd his Aſſiſtance againſt the *Greeks*, and *Teutamus* ſent ſome Troops to his Aid. *Teutamus* reign'd 44 years. *Arabelus*, 42; *Chalaus*, 45; *Anebus*, 38; *Babius*, 37; *Thineus*, 30; *Dercylus*, 40; *Empacmes*, 38; *Laoſthenes*, in all 45. In the 36th Year of whoſe Reign *Solomon* laid the Foundation of the Temple. This being all that we find in the Records of Antiquity concerning the Kings of the *Aſſyrian* Monarchy, we ſhall put an end to this Age, and ſubjoin the following Table.

A Chronological Table of the Rulers, Judges and Kings of the Children of Iſrael, *from their Departure out of the Land of* Egypt *unto the laying of the Foundation of the Temple of* Solomon, *parallel'd with the Kings of* Aſſyria, *unto the ſaid Time.*

Rulers, Judges and Kings of *Iſrael.*	Years	*Aſſyrian* Kings.	Years
Moſes govern'd the Children of *Iſrael* in the Wilderneſs.	40	*Sethos* King of *Aſſyria* reign'd in *Ninive* after the Departure of the Children of *Iſrael* out of the Land of *Egypt*	28
Joſhua govern'd the ſame in the Land of *Cannaan.*	27	*Mamythus* reign'd	30
Caleb and the Elders govern'd them.	50	*Aſchalius* reign'd	22
An *Anarchy*, or Interregnum after the death of the Elders of	35	*Spherus* reign'd	28
		Mamythus the 2d. reign'd	30
The 1ſt. Servitude of the *Iſraelites* under *Chuſan* King of *Syria* which laſted	8	*Spartheus* reign'd	42
		Aſcatades reign'd	38
Othoniel the firſt Judge govern'd the *Iſraelites*	40	*Amyntes* reign'd	45
		Belochus reign'd	25
An *Anarchy* after the death of *Othoniel* of	33	*Baletores* reign'd	30
		Lamprides reign'd	30
The 2d. Servitude of the *Iſraelites* under the *Moabites*, for the ſpace of	18	*Soſares* reign'd	20
		Lampraes reign'd	30
Ahod, 2d. Judge govern'd the *Iſraelites*	80	*Panyas* reign'd	45
		Soſarmus reign'd	22
An *Anarchy* after the death of *Ahod* of	37	*Mithreus* reign'd	27
		Teutamus reign'd	32
The 3d. Servitude of the *Iſraelites* under *Jabin*, King of the *Canaanites*, for the ſpace of	20	*Teuteus* reign'd	44
		Arabelus reign'd	42
		Chalaus reign'd	45
		Anebus reign'd	38
Debora 3d Judge govern'd	40	*Babius* reign'd	37

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Rulers, Judges and Kings of *Iſrael*.

	Years
An *Anarchy* after the death of *Debora* which laſted	18
The 4th. Servitude under the *Madianites* for the ſpace of	7
Gideon, 4th. Judge govern'd	40
Abimelech, 5th. Judge govern'd	3
Thola, 6th. Judge govern'd	23
Jair, 7th. Judge govern'd	22
An *Anarchy* after the death of *Jair*, which laſted	30
The 5th. Servitude under the *Philiſtines*, which laſted	18
Jephte, 8th. Judge govern'd	6
Abeſan, 9th. Judge govern'd	7
Ahialon, 10th. Judge govern'd	10
Abdon, 11th. Judge govern'd	8
An *Anarchy* after the death of *Abdon*, which laſted	50
The 6th. Servitude under the *Philiſtines*, which laſted	40
Samſon, 12th. Judge govern'd	20
Heli, 13th. Judge govern'd	40
The 7th. Servitude under the *Philiſtines*, which laſted	20
Samuel the Prophet and *Saul* the firſt King of *Iſrael* govern'd the Children of *Iſrael* for the ſpace of	40
David reign'd	40
Solomon before he laid the Foundation of the Temple in *Jeruſalem*, reign'd	3
Total	873

Aſſyrian Kings.

	Years
Thineus reign'd	30
Dercyles reign'd	40
Empacmes reign'd	38
Laoſthenes had reign'd, when *Solomon* began to lay the Foundation of the Temple in *Jeruſalem*.	35
Total	873

The Age of the World when the Foundation of the Temple of *Jeruſalem* was laid according to the *Septuagint* Computation. 4816

FINIS.

A

New HISTORY

OF THE

WORLD.

The Fifth Age,

CONTAINING

The Time from the Building of the Temple in *Jeruſalem*, to its Deſtruction.

BOOK III.

CHAP. I.

Of Solomon *and* Roboam, *and their Succeſſors the Kings of* Iſrael *and* Juda, *unto the Death of* Joſaphat.

SOLOMON being, as aforeſaid, gifted by Almighty GOD with divine Wiſdom, and having heap'd up immenſe Treaſures of Gold and Silver by the Tributes which he receiv'd from all the Kings and Nations round about him, bethought him of building a Temple for GOD's Worſhip in *Jeruſalem*, and a Houſe for himſelf; He therefore ſent to *Hiram* King of *Tyre*, his Father *David*'s Good Friend, and pray'd him to let his Servants cut down *Cedar*-Wood on Mount *Libanus*, and that he wou'd give him any Reward whatſoever he ſhou'd demand. King *Hiram* being very glad it was in his Power 3 Kings 5.

to oblige *Solomon*, for the Reſpect he had for his Father, and the Eſteem he had of himſelf for his great Wiſdom, did not only readily comply with *Solomon*'s Requeſt, but alſo aſſur'd him, his Servants ſhou'd cut down the Wood, and He himſelf take care to ſee it ſhipp'd off, and landed at any Port he ſhou'd direct in his Kingdom. So *Solomon*, having in like manner provided hewen and poliſh'd Stone in abundance, began to lay the Foundation of the Temple in the fourth Year of his Reign, and in the ſecond Month of the Year; and finiſh'd it in the ſpace of ſeven Years.

It wou'd be tedious, and carry me beyond the Bounds of an Abridgment, to deſcribe all the particulars of this great and noble Fabrick, which may be read at large in the ſixth Chapter of the third Book of *Kings*: Let it ſuffice to ſay, that there never was, nor, I believe, ever will be on Earth ſuch another Edifice, whether we conſider the Pillars, the Doors, the carv'd Work, the Altars, the Candleſticks, the Veſſels, the Figures, and the Ornaments thereof; or the immenſe Quantity of Gold wherewith it was all cover'd on the inſide, which render'd it moſt Glorious, and almoſt inimitable. 'Tis true the Prophet *Aggæus* 2. 9. ſays: *The Glory of the ſecond Temple wou'd be greater than the Glory of the Firſt.* But that is only true in Reſpect (as indeed the Prophet meant) of JESUS CHRIST, who being *the Splendor of Glory, and the figure of the Subſtance of his Father*, came into the ſecond Temple, and no doubt fill'd it with Divine, but not worldly Glory, whereof we now ſpeak.

Then *Solomon* built three Sumptuous Palaces with all their Offices: One, for himſelf; another, for *Pharao*'s Daughter his Wife; and a third which was call'd the Houſe of the Foreſt of *Libanus*, and was, I ſuppoſe, his Reſidence in the *Summer* Seaſon; and all this he compleated in the ſpace of thirteen Years. How great and glorious, how rich and coſtly theſe Edifices were, is at large deſcribed in the ſeventh Chapter of the aforeſaid Book of *Kings*.

3 Kings 8. When theſe were finiſh'd, all the Elders of *Iſrael* gather'd to *Solomon*, who caus'd the Prieſts and the Levites to carry the Ark of the Covenant from Mount *Sion*, the City of *David*, and to place it in the *Holy of Holies*, upon the golden Altar under the Wings of the Cherubins, attended by *Solomon* himſelf, and by all the Elders of *Iſrael*, with Muſical Inſtruments and Trumpets and Voices ſuitable to the greatneſs of the Solemnity, and to *Solomon*'s Magnificence; and then offer'd Victims, and Sacrifices, and Burnt Offerings, twenty two Thouſand Oxen, and an hundred and twenty Thouſand Sheep; and having put up Prayers and Supplications to the great GOD of *Iſrael*, he bleſs'd the People, and ſent them away every Man to his own Houſe, rejoycing for the good things which GOD had done unto them.

3 Kings 9. Then the LORD appear'd again unto *Solomon*, as he had done before at *Gabaon*, and ſaid unto him: *I have heard the Prayers and the Supplications which thou haſt made in my Preſence, and I have ſanctified this Houſe, which thou haſt built to put my Name in it for ever; and mine Eyes and my Heart ſhall always be there. As to thee, if thou wilt walk before me, as did thy Father* David, *in ſingleneſs of Heart, and in Juſtice, and wilt do all that I have commanded thee, and keep my Laws, and my Judgments; I will eſtabliſh thy Throne over* Iſrael *for ever, as I have ſworn unto thy Father* David. *But if thou and thy Children will turn aſide, and follow me not, nor keep my Commandments, and my Ceremonies, but will go away, and worſhip falſe gods and adore them; I will take away* Iſrael *from off the face of the Land which I gave unto them, and this Temple which I have conſecrated to*

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my Name, will I caſt away from me, and all Iſrael *ſhall be as a Proverb and a By-word unto all Nations.*

In twenty Years after that *Solomon* had built the Temple and his own Houſe, he prepar'd a Fleet upon the Red-Sea, and in Conjunction with his Friend *Hiram*, whoſe People were Skilful in Sea Affairs, ſent the ſame every third Year to *Tharſis*, which brought thence vaſt quantities of Gold, call'd the Gold of *Ophir*, and Pretious Stones in great abundance, and Monkeys, and Peacocks and other curious Rarities. 'Tis very probable this *Tharſis* was a City in that part of *Arabia*, which was afterwards call'd *Arabia Felix* from the great abundance of Gold, and Pretious Stones, and Spices which it produc'd, and was in the Days of *Solomon* call'd *Ophir* after the Name of *Ophir* the Son of *Jectan* the Son of *Heber*, to whoſe Lot that Land fell; it being evident that all Countries in the beginning borrow'd their Names from the Head or Chief Man of their firſt Inhabitants, as *Egypt* was call'd *Miſraim* from *Miſraim* the Son of *Cham*. *Judea*, call'd *Chanaan*, from *Chanaan* another Son of *Cham*. *Perſia*, *Elam*; from *Elam* the Son of *Sem*, &c.

Beſides the prodigious Heaps of Gold which *Solomon* receiv'd every third Year from *Ophir*, all the Kings and Princes of the Earth being deſirous to ſee the Face of *Solomon*, and to hear his Wiſdom; ſent him ſuch vaſt Preſents of Gold and Silver, that Silver was no more eſteem'd in *Jeruſalem*, than Stones; ſuch was the Glory, Grandeur and Wealth of *Solomon*, and ſo highly was he priz'd and reſpected by all the World.

In thoſe Days the Queen of *Saba*, (a Land ſo call'd from *Saba* one of the Sons of *Jectan*, and probably bounding upon *Ophir*, his Brother's Land) having heard of the Fame of *Solomon*, came to *Jeruſalem* with a great Train, with Camels carrying Spice, and an infinite weight of Gold, and Pretious Stones, to prove *Solomon* with *Enigma*'s, or hard Queſtions: And being enter'd the City, ſpoke all that was in her Heart to him. And *Solomon* unfolded all that ſhe had propos'd, for there was nothing, tho' never ſo hard, never ſo hid or ſecret, but he cou'd unfold and diſcover. Then the Queen of *Saba*, ſeeing the great Wiſdom of *Solomon*, and the Houſe which he built, the Meat of his Table, and the Offices of his Servants, the Order and Regularity of his Attendants, and the Richneſs of their Clothing; the Victims and Sacrifices which he offer'd in the Temple, and the Glory and Splendor of the Service exhibited to the GOD of Heaven; was ſo amaz'd, that ſhe had neither Spirit nor Life, ſaith the Sacred Text.

And having a little recover'd her Spirits, ſhe ſpoke thus to *Solomon*: *True is the ſaying which I heard in my Land, concerning thy Words, and thy Wiſdom; but I did not believe them that told it me, until I came my ſelf and ſaw with mine Eyes, and have experienc'd that the one half hath not been told to me: Greater is thy Wiſdom, and thy Works, than the report which I heard: Bleſſed are thy Men, and bleſſed are the Servants who conſtantly wait upon thee, and hear thy Wiſdom. Bleſſed be the Lord thy God whom thou haſt pleas'd, and who ſet thee upon the Throne of* Iſrael, *foraſmuch as the Lord hath loved* Iſrael *for ever, and hath appointed thee King, that thou ſhou'dſt give Judgment, and do Juſtice.* And having ſo ſaid, ſhe preſented Him with an hundred and twenty Talents of Gold, with a great many Jewels and Pretious Stones, and with ſuch a vaſt quantity of rare and exquiſite Spice, that the like was never ſeen in *Jeruſalem*, either before or after. And *Solomon* in return, gave her all that ſhe wou'd, and deſir'd, beſides the Royal Gift which he gave her of his own accord; and ſo ſhe return'd to her own Country.

Then *Solomon* made two hundred golden Shields, and laid them up in the Houſe of the Foreſt of *Libanus*, and a great Ivory Throne, and cover'd it with pure Gold. This Throne was rais'd ſix Steps from the floor, having two Big Lyons near it; One, on the right Hand, and the other, on the Left; and twelve little Lyons, on the Steps; ſix on each ſide: The whole of ſuch exquiſite Workmanſhip, that the like was not to be ſeen. All *Solomon*'s drinking Cups and Veſſels were pure Gold, as were alſo all the Veſſels and Utenſils of the Houſe of the Foreſt of *Libanus*. And thus did He live for ſome Years in this exceſs of Grandeur and Glory, admir'd, and, as I may ſay, ador'd by all the World, and (which is more) lov'd and eſteem'd by his LORD and Maker.

3 Kings 11. But as it is the fate of corrupt nature, when it abounds with too much Pleaſure and Wealth to forget the Author and Giver of the ſame, ſo it happen'd to *Solomon*: For in his latter Days, he lov'd ſtrange Women, *Moabites*, *Ammonites*, *Idumeans*, *Sydonians* and *Cetheans*; all Gentil Women, whereof GOD gave ſtrict charge to the Children of *Iſrael*, and commanded them that they ſhou'd by no means be allyed to them; for that they wou'd moſt certainly turn their Hearts, and cauſe them to follow their gods. To theſe notwithſtanding was *Solomon* coupled (to uſe the Scripture Phraſe) with moſt ardent Love; having ſeven hundred Wives, each whereof carry'd the Title of Queen, and three hundred Concubines. And they perverted his Heart in his Old Age, ſo that he worſhip'd *Aſtarthe*, the Goddeſs of the *Sidonians*, and *Chamos*, the god of the *Moabites*, and *Moloch* the Idol of the *Ammonites*; and not only ſo, but he alſo built Temples for the Idol of *Chamos* on the Mount over againſt *Jeruſalem*, and for the Idol of *Moloch*, and for the Idols of the reſt of his Gentil Wives, where they burnt Incenſe, and offer'd Sacrifices to their gods.

Theſe Abominations of *Solomon* did exceedingly provoke the Anger of the GOD of Heaven; He therefore ſpoke to him, and told him, that foraſmuch as he did this great Evil, and did not keep his Covenants and his Precepts, he wou'd rent his Kingdom, and give it to his Servant: But that however for his Father *David*'s ſake, he wou'd not do this thing in his Days, but in the Days of his Son, and wou'd leave him but one Tribe, and even that ſame for *David's* ſake. Now whether *Solomon* upon this ſevere reproof was mov'd to Repentance, and ſaw the Vanity of human Grandeur, and did Penance for his Sins; or whether it was then he wrote that divine Book which he begins with theſe Words. *Vanity of Vanities*, and the Reſt of his Books of Wiſdom, is no where recorded in Scripture. But certain it is, that GOD was reſolv'd to be true to his Word, and to let Him know how dangerous it was to provoke him to anger. He therefore rais'd him an Adverſary in the Perſon of *Jeroboam*, One of his own Servants.

This *Jeroboam* was the Son of *Nabat*, of the Tribe of *Ephraim*, One of the Sons of *Joſeph*. *Solomon* perceiving him to be an able induſtrious young Man, appointed him Receiver of his Revenue in the Tribe of *Joſeph*. It happen'd then that as *Jeroboam* was going out of *Jeruſalem* upon a certain Day, he met *Ahias* the Prophet alone in the Fields. *Ahias* ſeeing *Jeroboam* coming alone towards him, took a new Cloak wherewith he was cover'd, and cut it into twelve Pieces, and ſaid unto *Jeroboam*: *Take unto thee ten Pieces: For thus ſaith the Lord God of* Iſrael, *I will cut the Kingdom out of the Hands of* Solomon, *and will give thee ten Tribes, becauſe he hath forſaken me, and worſhip'd* Aſtarthe *the goddeſs of the* Sidonians, *and* Chamos *the god of* Moab, *and* Moloch *the god of the Sons of* Ammon; *and hath not*

walk'd

walk'd in my ways to do Juſtice before me, nor kept my Commandments and Judgments as his Father David *did; I will therefore take away the Kingdom out of the Hands of his Son, and will give unto thee ten Tribes, and one Tribe unto his Son, that a Spark of* David *may always continue before me in* Jeruſalem, *being the City which I have choſen for my Name. But thee I will take to my ſelf, and thou ſhalt reign over all that thy Heart deſireth, and ſhalt be King over* Iſrael. *If thou wilt then hear all the things which I ſhall command thee, and walk in my ways, and do that which is right in my ſight, keeping my Laws and my Statutes, as did my Servant* David, *I will be with thee, and build thee a faithful Houſe, as I did unto* David, *and I will give* Iſrael *unto thee, and will afflict the Family of* David *for this thing, but not for ever.*

The Prophet *Ahias* having thus declar'd the Will of GOD to *Jeroboam*, the matter was not kept ſo ſecret, but that it came to *Solomon*'s Ears; namely, that *Jeroboam* (to ſpeak in Scripture Phraſe) had lift up his Hands againſt him; he therefore wou'd have put *Jeroboam* to Death: But *Jeroboam* fled into *Egypt*, and was with *Seſac* King of *Egypt*, until *Solomon* died.

The Scripture gives no further account of the Acts of *Solomon*, only tells us that the reſt of his Deeds, and all the things which he did, and his Wiſdom, are written in the Book of the Words of the Days of *Solomon*. So *Solomon* ſlept with his Fathers, and was bury'd in the City of *David*, leaving his Son *Roboam* to ſucceed him.

Now of how many Years *Solomon*'s Reign conſiſted is a Point not eaſy to be determin'd. 'Tis true the Scripture ſays expreſly that he reign'd forty Years. But, in my Opinion, this is only to be underſtood of the Time that he reign'd Righteouſly, living in the fear of GOD, and keeping his Commandments; as it is ſaid of *Saul*, that he reign'd two Years over *Iſrael*; becauſe he only reign'd ſo long a good and righteous Man, tho' he reign'd in all together with *Samuel* forty Years, as †St. *Paul* tells us. For it was not the cuſtom in thoſe Days, to record the Years of the Idolatrous or wicked Reigns of their Princes; on the contrary, the Prophets and holy Men, who recorded their Lives and Actions, affected very much to have thoſe wicked Years buried in Oblivion, and, as it were, blotted out from among the Righteous; as **David* ſaith: *Deleantur de libro viventium & cum juſtis non ſcribantur. Let them be blotted out of the Book of the Living and let them not be recorded with the Juſt.*

3 Kings 11.

† Acts 13. 21.

* Pſal. 68. 29.

Beſides, *Joſephus* tells us poſitively, *Antiquit. Lib.* 8. *Cap.* 3. that *Solomon* reigned four ſcore Years. And the ſame *Joſephus Antiquit. lib.* 10. *Cap.* 11. where he treats of the Deſtruction of the Temple under *Nabuchodonoſor*, affirms, that it ſubſiſted 470 Years, ſix Months and ten Days; which cannot be true according to the Number of Years recorded in Scripture, of the Succeſſors of *Solomon* to that time, except we allow *Solomon* fourſcore Years Reign. And indeed it is not to be imagin'd, that *Joſephus*, who was himſelf a Prieſt, and ſo well read both in the Scripture, and in the Antiquities of his Nation; and who had acceſs to all the Records of *Jeruſalem*, and even had the Scripture before his Eyes, where the Years of the Reigns of all the Succeſſors of *Solomon* are plainly expreſs'd, ſhou'd ſo poſitively aſſert, that the Temple ſubſiſted ſo many Years, Months and Days, and that *Solomon* reign'd fourſcore Years, had he not been very ſure thereof. Add to this, that the Scripture cannot otherwiſe be reconciled to itſelf, nor even to natural Reaſon. For,

1. The Scripture ſays, that the Foundation of the Temple was laid in the Beginning of the fourth Year of *Solomon*'s Reign; that in ſeven Years it was finiſh'd; That *Solomon* built his own Houſe and the Houſe of the Foreſt of *Libanus* in thirteen Years, which being added to the ſeven Years of the Building of the Temple, and to the three Years of his Reign before, make twenty three Years; that in twenty Years after he had built the Temple and his own Houſe, *Hiram* King of *Tyre* came to ſee the Cities which *Solomon* gave him in the Land of *Galilee*. 3. *Reg*. 9. So that we have out of the Scripture it ſelf forty three Years of the Reign of *Solomon*. Now 'tis certain, that *Solomon* reign'd many Years after. For it was after all this, the Queen of *Saba* came to *Jeruſalem*, that *Solomon* built Temples for the falſe gods of his Gentil Wives and Concubines, and worſhip'd their gods; and probably took moſt, if not all, theſe Gentil Women to himſelf, except *Pharao*'s Daughter. So that it is plain, the Scripture cannot be reconciled to it ſelf, otherwiſe than by ſaying, that the forty Years of *Solomon*'s Reign mention'd in it are to be underſtood of the Years which he paſs'd in the fear of GOD, and in the performance of his Commands, Laws and Statutes.

Nor will it be material to object, that the Years of the Reigns of the wicked Kings who ſucceeded *Solomon* both in *Samaria* and *Jeruſalem* are all recorded in Scripture, the Years they reign'd wickedly, as well as the Years they reign'd in the Obſervance of GOD's Laws: For indeed all the Kings of *Iſrael*, and many of *Solomon*'s Succeſſors were impious Kings, given to Idolatry, and to the Abominations of the *Gentils*; and therefore the Prophets, and Holy Men, who wrote their Lives and Actions, muſt have given an Account of the wicked Years of their Reigns, or ſcarce give any Account at all of them; ſince moſt of their Lives was a continued *Series* of Wickedneſs and Impiety: But it was not ſo from the Beginning; *ab initio non fuit ſic*, as CHRIST ſaid to the *Phariſees*. The firſt Prophets, and Holy Men of the *Jewiſh* Common-wealth, had the wicked Lives of their Rulers and Governors in ſuch Deteſtation, that they wou'd not Record the Years of their wicked Reigns, but rather bury them in Oblivion, according to *David's* Rule: *Deleantur de libro viventium & cum juſtis non ſcribantur*: *Scribentur in terris*, in hopes their Succeſſors, who coveted nothing more than to have their Names and Actions perpetuated and tranſmitted to Poſterity, wou'd live and reign proſperouſly in the Fear and Love of GOD; and the latter Prophets did Record the wicked Years of the Reigns of their Kings, that their wicked and abominable Lives might be as it were ſo many Rocks and Shelves expos'd to the World, that others may avoid ſplitting upon them.

Matt. 19. 8.

Secondly, it cannot be reconciled to natural Reaſon: For *Solomon* was but a Boy when his Father died: This he ſays himſelf, when GOD appear'd to him in *Gabaon*. *Ego autem ſum puer parvulus, & ignorans Egreſſum & Introitum meum*: *I am but a Child, and know not my coming in, and my going out*. 3 Reg. 3. 7. *David* alſo ſays the ſame, 1 *Paralip*. 29. 1. Salomonem *filium meum elegit Dominus adhuc puerum & tenellum*. And ſome Copies of the *Septuagint* ſay expreſly, that *Solomon* was but twelve Years Old when he came to the Crown: And indeed it cannot rationally be ſuppos'd he ſhou'd be more: For of the forty Years of *David's* Reign, he paſs'd ſeven at *Hebron*, and then came to *Jeruſalem*; and made War upon the *Syrians*, the *Edomites*, the *Moabites*, the *Philiſtines*, the *Ammonites*, and other Nations, and ſubdued them all (except the *Ammonites*) before he knew

knew *Bethſabee*, *Solomon*'s Mother, which muſt needs take up a great many of the three and thirty Years he reign'd in *Jeruſalem*. Nor was *Solomon* the firſt Son *David* had by *Bethſabee*, but the ſecond, as the Scripture tells us. We will then conclude with the *Septuagint*, that *Solomon* was twelve Years of Age when he ſucceeded *David*. Now he muſt have got *Roboam* at the Age of ten (which is againſt Nature) if he reign'd but forty Years: For the Scripture ſays, that *Roboam* was one and forty Years Old when he began to Reign. 2 *Paralip.* 12. But this is ſo far from being true, that *Solomon* did not beget *Roboam* at leaſt, at the Age of twenty or thirty. For *Roboam* was not the Son of *Pharao*'s Daughter, but of *Naama*, an *Ammonite* Woman, as the Scripture tells us. 2 *Paralip.* 12. Now the ſame Scripture ſays plainly that *Solomon* had built the Temple, and his own Houſe (which took up twenty Years of his Reign) before he fell in Love with theſe ſtrange Women; and that it was in the latter End of his Reign they perverted his Heart. So that, in my Opinion, it is pretty plain, *Solomon* reign'd in *Jeruſalem* fourſcore Years: Forty Years in the Fear and Love of GOD, which are only mention'd in the Scripture, for the Reaſons above given; and forty Years, ſerving and worſhipping the gods of his Gentil Wives and Concubines, which are not recorded in Scripture, for the Hatred and Deteſtation the Holy Penmen, in thoſe Days, had of that impious part of his Reign. And this is what *Theodoret* endeavours to prove. 3. *Reg. queſt.* 38. and *Procopius Commentar.* in 3 *Reg.*

Solomon being then laid up with his Fathers, his Son *Roboam* ſucceeded him, and was then one and forty Years Old, as the Scripture ſaith. 3 Kings 12.

Then all *Iſrael* came to him at *Sichem*, where they had appointed to meet, in order to make him King, and preſented him with a Petition ſetting forth their Grievances, and praying him to eaſe them of part of the heavy Burthen which his Father *Solomon* had laid upon them: For it ſeems *Solomon*, in his latter Days, began to oppreſs his People with heavy Burthens to gratify the Luxury and Avarice of that vaſt Number of Wives and Concubines which he had entertain'd. *Roboam* heard their Petition and order'd them to come to him in three Days after. Mean while he ask'd the Grave Old Men that aſſiſted his Father, what anſwer he ſhou'd give the *Iſraelites*. They tell him that he wou'd do well to hear the Petition of his People, and to eaſe them of part of their Burthen, and that then he may be ſure of their Fidelity and Service. But *Roboam* ſlighted this wholeſome Advice, and conſulted the Young Men that were bred with himſelf, who adviſ'd him to do quite otherwiſe. So when the Men of *Iſrael* came the third Day, *Roboam* ſpoke to them after the Counſel which the Young Men had given him. *My little Finger*, ſays he, *is thicker than my Father's Loins: my Father put a heavy Yoke upon you; but I will add to your Yoke: My Father did whip you with Scourges; but I will whip you with Scorpions*, a ſort of Scourges made of Iron.

When the Men of *Iſrael* had heard *Roboam* anſwer them after this manner, they lift up their Voice and ſaid: *What part have we in* David? *Or what Inheritance have we in the Son of* Iſai? *To your Tents O* Iſrael! *Now* David *look to thy Houſe.* And having ſo ſaid, they departed every Man to his own Habitation; and immediately ſent for *Jeroboam* the Son of *Nabat*, (who it ſeems having heard of the Death of *Solomon*, came back from *Egypt*, and was with them when they deliver'd their Petition to *Roboam*) and made him King over ten Tribes of the Children of *Iſrael*; ſo that there remain'd only to *Roboam* the Tribe of *Juda*, and the Remains of the Tribe

of *Benjamin*, which did hardly deſerve the Name of a Tribe, ſo few was it in Number, in Compariſon of the other Tribes. And from that time forth the Kingdom of *Solomon* was divided into two Monarchies, one being call'd the Kingdom of *Juda*; and the other the Kingdom of *Iſrael*; Purſuant to the Word of GOD pronounc'd by the Mouth of the Prophet *Ahias*, againſt *Solomon* for his Idolatry.

When *Roboam* underſtood that all *Iſrael* had revolted, and had made *Jeroboam* their King, he gather'd together all the Tribe of *Juda* and *Benjamin* (for from that time forth they were reputed but as one Tribe) and made up an Army of an hundred and eighty Thouſand choice Men, with an intent to fight *Iſrael*, and quell *Jeroboam*'s Rebellion: But the LORD ſent a Prophet whoſe Name was *Semeias* to *Roboam*, and to the People of *Juda* and *Benjamin*, and order'd him to charge them, that they ſhou'd not go up, nor fight againſt their Brethren; for that the Thing which was done by *Jeroboam* and *Iſrael* came from the LORD. So all *Juda* diſpers'd, and went every Man to his own Houſe.

Then *Jeroboam* fortify'd the City of *Sichem* in Mount *Ephraim*, and dwelt in it. And having conſider'd with himſelf, that if the People ſhou'd be conſtantly going to *Jeruſalem* to offer their Sacrifices in the Temple, according to the Law of *Moſes*, their Hearts wou'd be ſoon alienated from him, and bring all his Deſigns to nothing; he made two golden Calves, and ſet them up, one at *Dan*, and another at *Bethel*, and told the People, that theſe were the gods which brought their Fathers out of the Land of *Egypt*; and that there might appear a ſhow of Divine Worſhip, he built them Temples, and made Prieſts of the Dregs of the People, Men that were not of the Tribe of *Levi*; for that Tribe left all their Cities and Lands, and fled to *Jeruſalem*: And to compleat his Wickedneſs he Inſtituted a ſolemn Feaſt, and offer'd Sacrifices to theſe Idols, in order to Dedicate them, and to initiate the People in their Worſhip.

Thus did human Policy prevail with the unfortunate *Jeroboam* to forſake the GOD of Heaven, who had but a little before put into his Hands ten Parts of twelve of the whole Kingdom of *Iſrael*; as if the ſame GOD cou'd not with as much eaſe protect, and eſtabliſh him in his Throne againſt *Roboam* and all his Forces, as he had ſet him up; tho' all the People ſhould go up to *Jeruſalem* and ſerve the GOD of their Fathers. But he ſoon felt to his Coſt, that all human Politicks and Reaſons of State that are not conſiſtent with the Laws of GOD, and his Divine Worſhip, are but folly and Vanity: For as he was burning Incenſe upon the Altar of *Bethel* (having it ſeems uſurped the Office of the Prieſthood) a Prophet came from the Land
3 Kings 13. of *Juda*, and cryed out. *O Altar, Altar! Thus ſaith the Lord: Behold there ſhall be born a Son of the Houſe of* David, Joſias *by Name, who ſhall Sacrifice upon thee the Prieſts of the high Places, who now burn Incenſe upon thee, and ſhall burn the Bones of Men upon thee. Jeroboam* hearing the Prophet exclaim thus againſt his Altar, ſtretched out his Hand, and order'd the Men that were about him to apprehend the Prophet. But a Judgment from GOD came viſibly upon him; for his Hand withered, and dryed up in ſuch manner that he could not turn it to his Body. This did indeed ſtrike him with ſome Horror of his Guilt, ſo that he earneſtly intreated the Prophet to Pray for him to the LORD: The Prophet did ſo, and his Hand was cured. This the GOD of *Iſrael* did, not for *Jeroboam*'s ſake, but for to confirm the Words of his Prophets, and to ſhew the Power his faithful Servants have on Earth, to bring Judgments and Mercy from Heaven upon Men,

Men, as they deſerve : For tho' *Jeroboam* could not but be amaz'd at the viſible Judgment of GOD upon his Hand, and the ſudden Cure of the ſame, yet did he not deſiſt from the proſecution of his Idolatry and falſe Worſhip, for which another Judgment came immediately upon him.

Jeroboam had a Son whoſe Name was *Abias*. This Son fell ſick, and he deſpairing of his Recovery, order'd his Wife to change her Clothes, and go to the Prophet *Ahias* (the Man who Propheſied to him that he ſhould Reign over *Iſrael*) and requeſt him to tell her what ſhou'd become of his Son. *Jeroboam*'s Wife did accordingly; and as ſhe was coming into the Door, the Prophet *Ahias* ſpoke, and ſaid unto her : *Come in thou Wife of* Jeroboam; *why didſt thou feign thy ſelf to be another Woman? I am ſent a ſevere Meſſenger unto thee. Go, and tell* Jeroboam, *thus ſaith the Lord God of* Iſrael. *I have exalted thee in the midſt of the People, and have made thee Captain over my People* Iſrael, *and have cut the Kingdom of the Houſe of* David, *and gave it to thee, and thou haſt not been as my Servant* David, *who kept my Commandments, and follow'd me with all his Heart, doing that which was pleaſing in my ſight; but thou didſt Evil above all that were before thee, and didſt make unto thy ſelf falſe gods, and Molten Idols, to provoke me to anger, and caſt me behind thy back : I will therefore bring Evils upon the Houſe of* Jeroboam, *and will ſmite of* Jeroboam *all that Piſs againſt the Wall, and him that is ſhut up, and left in* Iſrael; *and I will ſweep away the Remains of the Houſe of* Jeroboam, *as Dirt is ſwept clean. Such as die of* Jeroboam's *Family in the City, the Dogs ſhall eat, and ſuch as die in the Fields, the Birds of the Air ſhall devour. For the Lord hath ſpoken. Go thou then unto thine Houſe, and as thy Feet enter into the City the Boy ſhall die, and all* Iſrael *ſhall mourn for him, and ſhall bury him; for he alone of the Houſe of* Jeroboam, *ſhall have burial. Jeroboam's* Wife went back, and, as the Prophet had ſaid, her Son died juſt as ſhe came to the Threſhold of her Door. 3 Kings 14.

The Scripture gives no further Account of *Jeroboam*, only, that he ſinned grievouſly, and cauſed *Iſrael* to Sin alſo; and Died, after a wicked Reign of two and twenty Years; leaving a Son, whoſe Name was *Nadab*, to ſucceed him.

Roboam as we ſaid before in the Life of *Solomon*, was one and forty Years old when he began to Reign, and reigned ſeventeen Years in *Jeruſalem*; his Mother's Name was *Naama*, an *Ammonite*; he followed the Steps of his Father *Solomon* in his Sins; and even the Tribe of *Juda* ſinned alſo, and did evil in the ſight of the LORD, beyond all the Sins of their Fathers : For they built to themſelves Altars and Idols, and planted Groves in all the High Places, and under every green Tree, and there were *Sodomites* in the Land, and they did all the Abominations of the *Gentils*, whom the LORD had deſtroy'd from before the Face of the Children of *Iſrael*. This was exceedingly provoking to Almighty GOD : He therefore ſtir'd up *Seſac* King of *Egypt* to puniſh *Roboam*, and the Tribe of *Juda* for their Abominations. This was he, who receiv'd *Jeroboam*, when he fled from *Solomon*, and was a great Friend to him. For *Solomon* having marry'd the Daughter of *Pſuſenes*, Prince of *Tanis*, who was then King of *Egypt*, did endeavour to ſupport *Pſuſenes* againſt the Uſurpation of *Seſac*, who was then only Prince of *Bubaſte*. 3 Kings 14.

But *Seſac* getting the better, and having Uſurp'd the Crown of *Egypt*, mortally hated the Family of *Solomon* : He therefore in the fifth Year of the Reign of *Roboam* came with a great Army to *Jeruſalem*, and plunder'd

all the City, took away the vaſt Treaſures which *Solomon* had gather'd, and the golden Shields which he had made. So that all the Glory of *Solomon*, and his immenſe Riches, to heap up which, he ranſack'd both Sea and Land, in one Day, vaniſh'd like Smoke: But *Roboam* (to keep up ſome faint Shadow of his Father's Grandeur,) caus'd Brazen Shields to be made in the Room of theſe Golden Ones, and to be laid up in his Armory. And this is all the Account the Scripture gives us of *Roboam*, only that it ſays: The Reſt of his Acts are written in the Book of the Days of the Kings of *Juda*, and that he ſlept with his Fathers, was bury'd in *Jeruſalem*, and left his Son *Abias* to ſucceed him.

3 Kings 15. Of this King we can give but a ſhort Account, his Reign being alſo ſhort: The Scripture only tells us, that he reign'd three Years in *Jeruſalem*, that his Mother's Name was *Maacha*, that he walk'd in all the Sins of his Father, that his Heart was not right with the LORD his GOD, as was that of his Father *David*, that however, for *David*'s ſake, GOD wou'd not leave him without a Light in *Jeruſalem*, the City which he had choſen; that he had War with *Jeroboam* all the Days of his Life, that the Reſt of his Acts are written in the Book of the Days of the Kings of *Juda*; that he ſlept with his Fathers, was bury'd in the City of *David*, and left his Son *Aſa* to Reign in his ſtead.

Aſa began his Reign in the twentieth Year of the Reign of *Jeroboam*, and reign'd one and forty Years in *Jeruſalem*. He was a Godly Righteous Man, and walk'd in the ſteps of his Father *David*, doing that which was Right in the Eyes of the LORD. He baniſh'd the *Sodomites* out of the Land, and ſwept away clean all the filth of the Idols, which his Fathers had made and even remov'd his Mother from being Princeſs in the Sacrifices of *Priapus*; deſtroy'd the Grove, and broke the filthy Idol, and burnt the ſame nigh the Brook *Cedron*; and however *Aſa* did not take away the High Places, yet (bating this) his Heart was perfect with the LORD his GOD all the Days of his Life.

In the ſecond Year of the Reign of *Aſa*, King of *Juda*, *Nadab* the Son of *Jeroboam* reign'd over *Iſrael*. He follow'd the ſteps of his Father, cauſing *Iſrael* to ſin as his Father had done. He reign'd only two Years: For *Baaſa* the Son of *Ahias* of the Houſe of *Iſſachar* conſpired againſt him, and ſlew him and all his Family, ſo as not to leave one of them upon the Face of the Earth, as the Prophet *Ahias* had foretold concerning the Houſe of *Jeroboam*. *Baaſa* being thus made the Inſtrument of GOD's Juſtice to puniſh the Family of *Jeroboam* for his Idolatry, ſhou'd, in reaſon, be ſuppos'd to exterminate his Sin alſo out of the Land; but he was ſo far from doing this, that he rather ſeem'd to add to the Sins of the Houſe of this wicked Prince: For he was no ſooner ſettled in the Throne of *Iſrael*, but he endeavour'd to hinder thoſe, who had continu'd firm in the Worſhip of the GOD of *Iſrael*, to go up to *Jeruſalem* to perform their Religious Duties in *Solomon*'s Temple: And in order thereunto he began to fortify a City call'd *Rama* in the Land of *Benjamin*, which border'd upon the Land of *Juda*, that he might ſtop all Communication with *Jeruſalem*, and ſuffer none to come in or go out that Way. *Aſa* King of *Juda* perceiving the Impiety of *Baaſa*, and finding himſelf unequal to cope with him, having been ſtript of all his Treaſures (the Sinews of War) by *Seſac*, in the Days of his Grandfather *Roboam*; gather'd all the Gold and Silver he cou'd get, and ſent the ſame by the Hands of his Servants to *Benadab* King of *Syria* in *Damaſcus*, a Country that was Tributary to *David* and *Solomon*, but

but revolted in the latter End of *Solomon*'s Reign, GOD ſo permitting, for *Solomon*'s Sins and Idolatry

Benadab took the Gold and Silver, made a League with *Aſa*, and thereupon invaded the Kingdom of *Iſrael*, and took many Towns in the Tribe of *Nephtali*.

When *Baaſa* King of *Iſrael* underſtood that *Benadab* had made a League with *Aſa* and was come to invade his Land, he gave over fortifying *Rama*, and betook himſelf to the Defence of his Country. Then *Aſa* came to *Rama* and took away the Stones and Materials of it, and fortify'd therewith a Town call'd *Gabaa* in the Land of the Tribe of *Benjamin*.

In thoſe Days a Prophet call'd *Jehu*, came from GOD to *Baaſa* to tell him much the ſame thing as *Ahias* had told *Jeroboam*'s Wife; namely, that for the great Sins which he had caus'd *Iſrael* to commit, he wou'd exterminate all his Race from off the Face of the Earth, as he had done, by his Hands, that of *Jeroboam*: But this wicked Man was ſo far from taking warning by ſo ſeaſonable a Prediction (tho' he cou'd not be ignorant that GOD wou'd repent, to ſpeak in Scripture Phraſe, of the Evil he deſign'd to bring upon him, had he repented of his Sins) that he caus'd the Prophet of GOD to be ſlain, for declaring GOD's Words to him: And having ſo done, he ended his wicked Life after an Impious Reign of twenty four Years, leaving a Son whoſe Name was *Ela* to ſucceed him. 3 Kings 16.

In the twenty ſixth Year of the Reign of *Aſa* King of *Juda*, *Ela* the Son of *Baaſa* ſat upon the Throne of *Iſrael*: He alſo did Evil in the ſight of the LORD, following the Steps of his Father: But his Reign was not long: For *Zambri*, one of the Captains of his Horſe conſpir'd againſt him, in the ſecond Year of his Reign, ſlew him and all his Family, and even all his Friends; ſo that there was not a Man of them left upon the Earth, Purſuant to the Words of the Prophet *Jehu*. Yet all theſe Judgments did not awaken *Iſrael* nor their Princes out of their Idolatrous Lethargy, but ſtill continu'd to provoke GOD's Anger.

Zambri having diſpatch'd all the Family of *Baaſa*, and all his Friends, thought to ſettle himſelf upon the Throne of *Iſrael*; but his Reign was not even a nine, nor ſcarce a ſeven Days wonder: For *Ela*'s Army, which was at this time employ'd in the Siege of *Gebbethon* a City of the *Philiſtines*, having underſtood that *Zambri* had ſlain *Ela* and all his Family, choſe *Amri* their General, King; who came immediately with the Army, and beſieg'd *Zambri* in *Therſa*. *Zambri* perceiving that there was no Room left him for Mercy nor Hopes of Eſcape, ſhut himſelf up with all his Family in the Palace, and ſet Fire thereto, and ſo periſh'd in the Flames.

In the one and thirtieth Year of *Aſa* King of *Juda*, *Amri* ſat upon the Throne of *Iſrael*, in *Therſa*; and in ſome time after purchas'd a Mountain from one of the Men of *Iſrael* call'd *Somer*, and built a City and Palace thereon, calling the City *Samaria* from *Somer* the Proprietor thereof, and came and dwelt therein.

Amri (to uſe the Scripture Phraſe) did Evil in the Eyes of the LORD, walking in the Steps of *Jeroboam*, and in the Sins wherewith he caus'd *Iſrael* to Sin; and having reign'd ſeven Years, ſlept with his Fathers, and was bury'd in *Samaria*, leaving a Son, whoſe Name was *Achab* to ſucceed him.

In the eight and thirtieth Year of *Aſa* King of *Juda*, *Achab* reign'd over *Iſrael* in *Samaria*, and did Evil in the ſight of the LORD, above all that were before him: For he was not content to walk in the Sins of *Jeroboam*,

but over and above took to Wife *Jezabel* a Gentil Woman, Daughter to *Ethbaal* King of the *Sydonians* : And, beſides, he worſhip'd *Baal* the god of the *Canaanites*, built a Temple, and erected an Altar, and planted a Grove for him in *Samaria*, and ſo proceeded to provoke GOD's Wrath beyond what any of his Predeceſſors had done before him.

3 Kings 17. In thoſe Days there was a certain Prophet in *Iſrael* whoſe Name was *Elias*, of the Family of *Thesbis*, in the Town of *Galaad*. This Man was (for his ardent Zeal for the Glory of GOD, and for the great Auſterity of his Life) ſo highly favour'd by the Almighty, that he ſeem'd in a Manner to Command Heaven, and even GOD himſelf, if I may be allow'd to uſe this Expreſſion : And foraſmuch as his Life and Actions are Interwoven with that of *Achab*, it will be requiſite to give here an Account of the ſame.

Elias having heard of the horrid Abominations, which *Achab* had added to the Sins of *Iſrael*; and being prompted by his Zeal to puniſh *Iſrael* for the ſame, came to *Achab*, and ſwore by the Living GOD, that there ſhou'd not a drop of Rain or Dew fall upon the Earth for ſome Years, but by his Mouth; that is, but as he ſhou'd Command : And having ſo ſaid, GOD Commanded him to go towards the *Eaſt*, to the Brook call'd *Carith*, and lye hid there, and that he wou'd charge the Ravens to feed him. *Elias* went accordingly, and ſat down by this Brook, and the Ravens brought him Bread and Meat Mornings and Evenings, and he drank of the Water of the Brook. In ſome Days after the Brook dry'd up, becauſe there was no Rain in the Land, and ſo *Elias* wanted Drink. Then the LORD commanded him to go to *Sarephtha*, a Town of the *Sydonians*, to a Widow's Houſe, who ſhou'd take care of him. *Elias* went thither, and as he drew nigh the Gates of *Sarephtha*, he ſaw a Widow Woman gathering Sticks, and ſaid unto her; *Go, I pray thee, and fetch me a little Water, that I may drink* : And as the Woman was going he called her again, and prayed her *to bring him a Morſel of Bread.* Whereupon the Woman anſwer'd and ſaid: *As the Lord thy God liveth I have no Bread, but only an handful of Meal in a Cask, and a little Oil in a Jar; and I go to gather a few Sticks to dreſs it, that I and my Son may eat thereof and Die. Fear not*, ſaith *Elias*, *go and do as thou haſt ſaid, but make me a little Cake firſt, and bring it me, and then make for thee and thy Son. For thus ſaith the Lord God of* Iſrael : *The Cask of Meal ſhall not fail, neither ſhall the Jar of Oil be diminiſhed, until the day that the Lord ſendeth Rain upon the Earth.* The Woman did as *Elias* had deſired, and the LORD confirmed his Words : For the Meal and the Oil diminiſhed not, for near the ſpace of three Years, during which time there fell not a drop of Rain from the Heavens upon the Land of *Iſrael*, nor in *Sarephtha*, which border'd upon it.

In the mean time *Elias* was entertain'd in the Widow's Houſe, there happen'd an Accident, which gave him an Opportunity both of rewarding the good Widow's Hoſpitality, and of manifeſting the Glory and Power of the GOD of *Iſrael*. She had an only Son, who fell Sick, and died. The poor Widow ſeeing herſelf bereft of the only comfort of her Life, comes in the bitterneſs of her Soul to *Elias* to reproach him, as if he had in return of her kindneſs Slain her Son : *What*, ſays ſhe, *have I to do with thee thou Man of God? Art thou come into my Houſe to call my Sins to remembrance, and to ſlay my Son?* *Elias* ſeeing the anguiſh of the Poor Widow did not inſiſt upon his Juſtification, but took the Child out of her Lap, and carry'd him to his own Room, laid him upon his Bed, and ſaid : *O Lord my God, haſt thou afflicted*

ted even the Widow with whom I ſojourn, ſo as to ſlay her Son? And having ſtretch'd himſelf three Times upon the Child, he cry'd unto the Lord and ſaid: *O Lord my God, let this Child's Soul, I beſeech thee, come into him again.* The Lord heard *Elias* his Prayer, and the Soul of the Child came into him again, and he reviv'd: So *Elias* took him and preſented him alive to his Mother.

In thoſe Days there was a great Famine in *Samaria*: *Achab* being ſenſible it was *Elias* his Oath that brought this Scourge upon *Iſrael*, ſought for him over all the Kingdom, and put all the People to their Oath to diſcover him, and even *Jezabel* his Wife, who was (if poſſible) more wicked than himſelf, ſlew all the Prophets ſhe cou'd lay Hands on, upon the account of *Elias*. Then the Lord, in the third Year of the Famine commanded *Elias* to go and preſent himſelf before *Achab*. 3 Kings 18.

Elias obey'd, and as he was in his Road towards *Samaria*, he met *Abdias* the Steward of *Achab*'s Houſe. This good Man fear'd the Lord, and conceal'd an hundred of the Prophets from the bloody Hands of *Jezabel*, hiding them in Caves by Fifties, and feeding them with Bread and Water. When *Abdias* ſaw *Elias*, he was ſurpriz'd, and having related unto him with what earneſtneſs *Achab* had ſought his Life, and how *Jezabel* had ſlain the Prophets upon his account; he intreated *Elias* to make his Eſcape. *Go*, ſays *Elias*, *and tell* Achab, *that I am here. If I do*, ſaith *Abdias*, *poſſibly the Spirit of the Lord will carry thee away; and when* Achab *finds thee not, he will kill me, for not taking thee. As the Lord of Hoſts liveth*, reply'd *Elias*, *I will this Day ſhew my ſelf to him.* So *Abdias* went and told *Achab*, that *Elias* was coming to him. Then *Achab* went to meet *Elias*, and when he had ſeen him, he cry'd out: *Art not thou he that troubleth* Iſrael. *No*, anſwer'd *Elias*, *I have not troubled* Iſrael, *but thou and thy Father's Houſe, who have forſaken the Commandments of the Lord, and have follow'd* Baalim. *Now therefore, ſend and gather to me all* Iſrael *on Mount* Carmel, *and the Prophets of* Baal *four hundred and fifty, and the Prophets of the Groves four hundred, who eat at* Jezabel's *Table. Achab* perceiving the aſſurance wherewith *Elias* ſpoke, put off his Wrath, and concluding that *Elias* intended to bring ſome Relief to the great Miſery of the Country, did as *Elias* had deſir'd. And when the People of *Iſrael*, and the Prophets of *Baal* were aſſembled upon Mount *Carmel*; *Elias* ſpoke to them after this manner. *How long halt ye between two Opinions? If the Lord be God follow him*: *But if* Baal, *then follow* Baal. The People made no anſwer to this Queſtion. Then *Elias* continu'd his Diſcourſe. *I even I*, (ſaid he) *am the only Prophet of the Lord; but the Prophets of* Baal *are four hundred and fifty, and the Prophets of the Groves are four hundred. Let us have then two Bullocks, and let them chuſe one, and cut it in pieces, and lay it on Wood, and put no Fire under: And I will do in like manner, with the other, and lay it on Wood, and will put no Fire under. Then let them invoke, and call upon their gods; and I will invoke, and call on the Name of my God: And the God that anſwereth by Fire, let him be God. A fair offer*, cry'd the People.

Do you chuſe then (continu'd *Elias*, addreſſing himſelf to the Prophets of *Baal*) *one Bullock for yourſelves, and dreſs it firſt; becauſe ye are many: And call on the Name of your god, but put no Fire under.* So the Prophets of *Baal* took a Bullock, and dreſs'd it, as was agreed upon; and call'd upon *Baal* from Morning until Noon, crying aloud: *O* Baal, *hear us.* But there was neither Voice, nor any that anſwer'd, tho' they leap'd and skip'd over

their Altar, being a ſort of Superſtitious Tricks us'd to delude the People. Then *Elias* began to mock them. Cry (ſays he) with a louder Voice: For he is a god: Perhaps he is talking, or in an Inn, or on a Journey, or poſſibly aſleep, and muſt be awak'd. *Baal's* Prophets cry on louder, and cut their fleſh with Knives and Lancets until the Blood guſh'd out, and ſo continu'd their Superſtitious Incantations until the Time of the Evening Sacrifice; but all to no purpoſe: For there was neither Voice, nor Anſwer, nor any that regarded them.

Then *Elias* took twelve Stones, after the Number of the Tribes of *Iſrael*, and built an Altar, and laid Wood thereon, and cut a Bullock in Pieces, and laid it on the Wood: He alſo cut a Trench about the Altar, and caus'd the People to pour Water upon the Altar until the Trench was fill'd up. Which done, he drew near the Altar, and put up this Prayer to the GOD of *Iſrael*. *O Lord God of* Abraham, *of* Iſaac, *and* Iſrael, (ſaid he) *ſhew this Day that thou art the God of* Iſrael, *and that I am thy Servant, and have done all theſe things according to thy Commands. Hear me, O Lord, hear me, that thy People may know that thou art the Lord the God, and that thou haſt turn'd their Hearts back again.*

Elias had no ſooner ended his Prayer when the Fire of the LORD came down, and devour'd the Sacrifice, the Wood, the Stones, and even the Water that was about the Altar. When the People ſaw this great and ſurprizing Miracle, they fell on their Faces, and cryed out: *The Lord he is the God, the Lord he is the God.* Take then, ſays *Elias*, the Prophets of *Baal*, and let not one of them eſcape. So the People lay hold on them, and *Elias* brought them to a Brook called *Ciſon*, and ſlew them all there. Then *Elias* ſaid unto *Achab*: Get thee up, eat and drink, for there is a Sound of abundance of Rain. And having ſo ſaid, he went up to the Top of Mount *Carmel*, and order'd his Servant to look toward the Sea while he lay down upon the Earth. The Servant did accordingly, and told *Elias* he cou'd diſcover nothing. Go again, ſays *Elias*, and look ſeven times. Which done, the Servant came and told him, he ſaw a little Cloud riſe out of the Sea, like a Man's Hand. Go, ſays *Elias*, and tell *Achab*, that he prepare his Chariot, and get away in haſte leſt the Rain overtake him. This was joyful News to *Achab*, who had not ſeen a drop of Rain in three Years before. So he Mounted his Chariot, and went down to *Jezrhael*, attended by the Prophet *Elias*, who ran all the way before him, and (which was more pleaſing to him) abundance of Rain that caus'd the Earth to bring forth its Fruit.

3 Kings 19, One wou'd have thought that King *Achab*, upon the clear and Miraculous Conviction which *Elias* gave him of the Vanity and Folly of his gods, and upon the mighty Deliverance he wrought, in giving Rain to his famiſh'd Country, wou'd have deſtroy'd his falſe Prophets and falſe gods; and cheriſh with tenderneſs the Prophet of the GOD of Heaven, who had thus open'd his Eyes: But *Achab* was ſo far from doing either the one or the other, that he only related to his Wife *Jezabel* what *Elias* had done, and withal added, that he had ſlain her Prophets. This wicked Woman being hereat enrag'd, ſent a Meſſage to *Elias* to let him know, and even to proteſt upon her Oath, that, *by that time to Morrow, his Life ſhou'd be as the Lives of the Prophets whom he had ſlain.* *Elias* hereupon fled away and went to *Berſhabee* in the Land of *Juda*, and having diſmiſs'd his Servant to ſhift for himſelf, he went a Day's Journey into a Wilderneſs, and ſat under a *Juniper* Tree; and being weary of his Life, requeſted GOD

to

to take it away : *It is enough now, O Lord,* (ſays he) *take away my Life ; For I am not better than my Fathers :* And having ſaid ſo, he lay down and ſlept. Then an Angel from Heaven touch'd him, and ſaid : *Ariſe and eat.* *Elias* look'd about and ſaw a Cake of Bread, and a Pitcher of Water at his Head, and having eaten thereof he lay down again and ſlept. The Angel came a ſecond time and touch'd him, and ſaid : *Ariſe and eat, for thou haſt a great way yet to go.* So *Elias* aroſe and did eat and drink, and went in the ſtrength of that Meat forty Days and forty Nights unto *Horeb,* a Mount in *Arabia,* where GOD appear'd firſt to *Moſes* when he ſent him to deliver the Children of *Iſrael* out of their Bondage in *Egypt.* And being there lodg'd in a Cave, the Word of the LORD came to him, ſaying : *What doſt thou here* Elias ? *I have* (anſwer'd *Elias*) *been very Zealous for the Lord God of Hoſts : For the Children of* Iſrael *have forſaken thy Covenant, thrown down thy Altars, and ſlain thy Prophets with the Sword ; and I, even I, am left alone, and they ſeek my Life to take it away.* Go (reply'd the Divine Oracle) *and return on thy way by the Wilderneſs unto* Damaſcus : *For I have left me ſeven Thouſand who have not bent their Knees to* Baal : *And when thou art there, thou ſhalt Anoint* Hazael *to be King over* Syria, *and* Jehu *the Son of* Namſi, *ſhall thou Anoint to be King over* Iſrael, *and* Elizeus *the Son of* Saphat *to be Prophet in thy Room ; and it ſhall come to paſs, that him, who eſcapeth the Sword of* Hazael, *ſhall* Jehu *ſlay ; And him, who eſcapeth the Sword of* Jehu, *ſhall* Elizeus *ſlay.*

Then *Elias* came back into the Land of *Iſrael,* and as he walked in his way, he ſaw *Elizeus* plowing in a Field with twelve yoke of Oxen before him. And he caſt his Cloak upon *Elizeus,* and he followed him, having firſt taken leave of his Father and Mother.

In thoſe Days *Benadad* King of *Syria* came with a great Army, with thirty Kings more, and Horſes and Chariots, and laid ſiege to *Samaria ;* and even ſent an inſulting Meſſage to King *Achab,* letting him know that he pretended his Gold and his Silver, and even his Wives and Children did belong to him. Cowardly wicked *Achab* had not the Courage to reſent this haughty Meſſage, but tamely conſented to deliver up to *Benadad* his Gold and Silver, his Wives and Children, which meanneſs of ſpirit made *Benadad* more inſulting ſo as to ſend a ſecond Meſſage, requiring, over and above, the plunder of his City, and of all his Subjects. But the GOD of *Iſrael,* who had ſtill Bowels of Mercy for his People, notwithſtanding their Sins, and the Abominations of their wicked King, was not yet reſolved to abandon them to be a prey unto this haughty Pagan : He therefore ſent a Prophet to *Achab,* who ſaid unto him : Thus ſaith the LORD ; *Haſt thou ſeen all this great Multitude ? Behold I will deliver it into thine Hands this Day, that thou mayeſt know, that I am the Lord.* By whom, ſaid *Achab,* will the LORD deliver it into mine Hands ? By the Servants (replyed the Prophet) of the Princes of thy People. Who ſhall order the Battle, ſaid *Achab ?* Thou ſhalt, ſaid the Prophet. Then *Achab* numbred the Servants of the Princes of the Provinces of *Iſrael,* and his Soldiers which made up in all ſeven thouſand, and led them out of *Samaria,* and they ſet upon *Benadad's* Men, as he was drinking in his Tent with his Thirty Kings ; and the Servants of the Princes of *Iſrael* ſlew each his Man. Then the *Syrians* began to fly away, and *Achab* and his little Army purſued them with great ſlaughter, ſo that *Benadad,* who but a little before wou'd not be content with leſs than the ſpoils of all *Iſrael,* was glad to ſeek his ſafety in the ſwiftneſs of his Horſes Heels, leaving all his own, his Gold

3 Kings 20.

and Silver, his Veſſels and Tents, his Horſes and Chariots, to *Achab* and *Iſrael*.

The GOD of *Iſrael* having thus ſhewn *Achab*, that it was equal to him to overcome with a few or with many, and having humbled this proud Pagan, ſent the ſame Prophet to *Achab*, to let him know that *Benadad* would come to invade his Country with greater Forces the next Year; and to bid him prepare for the ſame. Accordingly *Benadad* at the Perſwaſions of his Counſellors, who told him, that the gods of *Iſrael* were gods of the Hills, but not of the Valleys, made up a prodigious great Army, and came the next Year to fight *Iſrael* in the Plains, perſwading himſelf that he would eaſily ſubdue them there; and having pitched his Tents in the Plains of a City called *Aphec*, he expected the *Iſraelites* ſeven Days. In the mean while there came a Prophet, or, as the Scripture calls him, a Man of GOD, unto *Achab*, and ſpoke to him after this Manner: *Thus ſaith the Lord; Becauſe the* Syrians *have ſaid, the Lord is God of the Hills, but he is not God of the Valleys; therefore will I deliver all this great Multitude into thine Hand, and ye ſhall know that I am the Lord.*

Achab having received this aſſurance of Victory, muſtred his little Army, and incamp'd in the ſame Plains over againſt the *Syrians*, and was but an handful in compariſon of his Enemies; or, as the Scripture ſaith, was but as two little Herds of Goats; whereas the *Syrians* covered the face of the Earth. On the ſeventh Day they joined Battle, and the *Iſraelites* defeated the *Syrians*, and ſlew an hundred and twenty thouſand of their Foot in the Field of Battle, routing all the reſt, who fled into *Aphec*, where twenty ſeven thouſand more of them periſhed by a Wall that fell upon them. *Benadad* ſeeing all his Army loſt retir'd into an Inner Room with a few Servants, who advis'd him to put on Sackcloth, and a Cord about his Neck, and to caſt himſelf at the Feet of *Achab*; for, as they ſaid, they heard that the Kings of *Iſrael* were Merciful. *Benadad* did accordingly, and having ſent ſome of his Servants in the ſame dreſs before him, he order'd them to beg his Life of King *Achab*. When *Achab* ſaw *Benadad*'s Servants in Sackcloth with Cords about their Necks, and heard their humble Petition, he was mov'd with Compaſſion. Is my Brother *Benadad* alive, ſays he, bring him hither to me? *Benadad*'s Servants conceiving a good Augury by this Anſwer, preſented their Maſter before *Achab* in an humble Poſture walking in Sackcloth, with a Cord about his Neck. *Achab* hereupon caus'd *Benadad* to come into his Chariot, and being ſeated by his ſide, he took Courage, and ſaid unto *Achab*: I will reſtore the Cities which my Father took from thy Father, and thou ſhalt make Streets for thee in *Damaſcus*, as my Father made in *Samaria*. Upon this Score, anſwer'd *Achab*, I will ſend thee away. So *Achab* made a Covenant with *Benadad*, and ſent him away to *Damaſcus*.

This unſeaſonable Compaſſion of *Achab* towards the implacable Enemy of his Nation, was highly diſpleaſing to the GOD of *Iſrael*; he therefore ſtir'd up the Spirit of one of the Sons of the Prophets, that he might go to *Achab* and reproach him for the ſame. This Man went and met *Achab*, as he was going Home, and having diſfigur'd his Face with blood and duſt, cry'd out unto him, and made him give Sentence againſt himſelf. I thy Servant, ſaid he, went out into the midſt of the Battle, and lo a Man turn'd aſide and brought a Man to me, and ſaid: *Keep this Man: If by any means he be miſſing, then ſhall thy Life be for his Life, or elſe thou ſhalt pay a Talent of Silver.* And as I was buſie here and there the Man made

his

his Escape. So I desire you will give Judgment. As thou hast said, says *Achab*, so it shall be : Thou hast decided it thy self. Whereupon the Man wip'd his Face, so that *Achab* knew him to be one of the Prophets; and then added : *Thus saith the Lord : Because thou hast let go out of thine Hand a* Man (*meaning* Benadad) *whom I appointed to utter Destruction : Therefore thy Life shall go for his Life, and thy People for his People.* This dreadful Menace was so far from working any good upon King *Achab*, that in a short time after, he did a barbarous thing which help'd to fill up the Measure of his Iniquity, and to make him ripe for Destruction.

There was a certain Man in a Town call'd *Jezrahel* whose Name was *Naboth* : And *Achab* having built a Palace in this Town near a Vineyard which was *Naboth*'s Inheritance, desir'd *Naboth* to sell him his Vineyard, that he might turn it into a Pleasure Garden, as being Contiguous to his Palace. *Naboth* with a Courage becoming a free born *Israelite*, absolutely refus'd to sell his Vineyard : *God forbid*, says he, *that I shou'd give thee the Inheritance of my Fathers.* This Refusal put such a damp upon *Achab*'s Spirits, that he cast himself upon his Bed, and refus'd to eat Meat. *Jezabel* his wicked Wife, being inform'd of the Cause of his Grief, began to reproach him for his Cowardice. *You are*, says she, *a Man of great Authority indeed, and govern well the Kingdom of* Israel : *Arise, eat bread and be merry. I will give you* Naboth's *Vineyard.* And having so said, she wrote a Letter in *Achab*'s Name to the Elders and Noblemen of *Jezrahel*, and sign'd it with His Signet, charging them to get false Witnesses to Swear that *Naboth* had curs'd GOD and the King; and then to Stone him to Death. Which being accordingly done, and signify'd to *Jezabel*, she bid *Achab* go and take Possession of *Naboth*'s Vineyard, for that he was dead. So *Achab* went down to *Jezrahel*, and took Possession of *Naboth*'s Vineyard. But before he cou'd come back, GOD commanded the Prophet *Elias* to go and speak to him after this Manner. *Hast thou slain and also taken Possession ? Thus saith the Lord, in the very Place where the Dogs lick'd the Blood of* Naboth, *shall Dogs lick thy Blood also : Elias* went accordingly, and when *Achab* saw him, he said with some Surprize : *Hast thou found me, thine Enemy ? I have found thee,* answer'd *Elias, because thou hast Sold thy self to work Evil in the sight of the Lord : Thus saith the Lord ; Behold I will bring Evil upon thee, and will take away thy Posterity : And will cut off from* Achab *him that pisseth against the Wall, and him that is shut up, and the Meanest in* Israel. *And I will make thine House like the House of* Jeroboam, *the Son of* Naboth. *And like the House of* Baasa, *the Son of* Achias, *for the Provocation wherewith thou hast provok'd me to Anger, and made* Israel *to sin : Him that dieth of* Achab *in the City, the Dogs shall eat, and him that dieth in the Fields, shall the Fowls of the Air devour. And as to thy Wife* Jezabel. *Thus saith the Lord : The Dogs shall eat* Jezabel *in the Land of* Jezrahel.

These dreadful Menaces pronounc'd by the Prophet struck such a Terror into *Achab*'s Heart, that he bow'd down his Head, rent his Clothes, and put on Sackcloth and Ashes; the only Marks that ever he gave of Repentance for all his Wickedness : However the same was so agreeable to GOD, that he (as it were in a Surprise) said to *Elias : Dost thou see how* Achab *humbleth himself before me ? Because he hath humbled himself for my sake, I will not bring these Evils in his Days; but in his Son's Days will I bring the Evil upon his House.* And here we shall leave *Elias* and *Achab* for a while, to return to *Asa* King of *Juda.*

This Pious King, having, as we ſaid before, purg'd the Kingdom of *Juda* of all the Filth and Idolatry (bating that he did not take away the high Places) which the People had contracted in the Days of *Solomon*, *Roboam* and *Abias*, walk'd in the Steps of his Father *David*; and did in all other things that which was pleaſing in the Eyes of the LORD. For he adorn'd the Temple of *Jeruſalem*, and dedicated unto the Service of GOD Silver and Golden Veſſels; in a Word, his Heart was perfect with the LORD all the Days of his Life. He alſo built many Cities, and repair'd others in the Kingdom, and having ſettled his People in Peace and Plenty, ſlept with his Fathers, and was bury'd in the City of *David*, after a happy Reign of one and forty Years, leaving a Son whoſe Name was *Joſaphat* to ſucceed him.

3 Kings 22. This *Joſaphat* was Contemporary with *Achab*, and having it ſeems contracted a Friendſhip with him (which no doubt was diſpleaſing to GOD) came to *Samaria* to make him a viſit. *Achab* receiv'd *Joſaphat* very civilly; and being reſolv'd to make War upon *Benadad* King of *Syria*, who it ſeems did not perform even the wicked Covenant which he made with *Achab*, when it was in *Achab*'s power to deſtroy him, and poſſeſs himſelf of all his Kingdom; he ask'd *Joſaphat*, to go with him to recover a Town call'd *Ramoth Galaad*, which belong'd to the Kingdom of *Iſrael*, but was detain'd by the King of *Syria*. By all Means, ſaith *Joſaphat*, I am as thou art, my People and thy People are but one, and my Horſemen and thy Horſemen are one alſo; however let me intreat thee to conſult the LORD upon the matter before we undertake it. Then *Achab* gather'd together his Prophets to the Number of almoſt four hundred; and upon the Queſtion put by *Achab*: Whether or no they ſhou'd go and take *Ramoth*? They all anſwer'd: *Go: For the Lord ſhall deliver it into thine Hands.* Nay, there was an impudent Fellow among them call'd *Sedecias*, who made a pair of Iron Horns for himſelf, and came to both the Kings, as they ſat on their Thrones in the Gate of *Samaria*, and ſaid (brandiſhing his Horns) *Thus ſaith the Lord: With theſe ſhalt thou toſs* Syria *until thou conſumeſt it.* *Joſaphat* perceiving by the Mein and Behaviour of theſe Prophets, that they were not true Servants of the GOD of Heaven, asked *Achab*, if *there was ever a Prophet of the Lord in the Land? There is one called* Micheas, ſays *Achab*, *but I hate him, becauſe he never Propheſies me good, but evil. Do not ſay ſo*, ſays *Joſaphat*, *but let him be ſent for.* So *Achab* ſent one of the Officers of his Houſe for *Micheas*, who immediately went and prayed him to come, and do as the reſt of the Prophets did, that is, Propheſie good to the King! *As the Lord liveth*, ſays *Micheas*, *What the Lord ſaith unto me, that will I ſpeak.* And being come to both the Kings, *Achab* put him the Queſtion: *Shall we go to* Ramoth Galaad, *or ſhall we forbear? Go and proſper*, ſays *Micheas*. *I conjure thee again and again*, ſays *Achab*, *to tell me nothing but the truth in the Name of the Lord. Then*, ſaid *Micheas*, *I ſaw all* Iſrael *ſcattered upon the Hills, as Sheep that had no Shepherd; and the Lord ſaid: Theſe have no Maſter.* *Achab* had not the Patience to hear him out, but interrupted him, and addreſſing himſelf to *Joſephat*; *Did not I tell thee*, ſays he, *that he would not Propheſie me good, but evil? Hear thou therefore* (continued *Micheas*) *the Word of the Lord: I ſaw the Lord ſitting on his Throne, and all the Hoſt of Heaven ſtanding by him, on his right Hand, and upon his left; and the Lord ſaid, Who ſhall deceive* Achab, *that he may go up, and fall at* Ramoth Galaad? *I will go* (ſays one) *and will be a lying Spirit in the Mouth of all his Prophets. Go*, ſaith the LORD, *and thou ſhalt prevail.*

Behold

Behold then (added *Micheas*) *the Lord hath put a lying Spirit in the Mouth of all these thy Prophets, and the Lord hath spoken evil concerning thee* : *Sedecias*, the impudent fellow with the Iron Horns, hearing what *Micheas* had said, came over to him, and without any regard to the Respect that was due to two great Kings there present, gave a Box on the Ear to *Micheas*, saying : *which way went the Spirit of the Lord from me to speak unto thee? Thou shalt see that*, saith *Micheas*, *when thou shalt go from Room to Room to hide thy self*. *Achab* was so inraged at *Micheas* for telling him the Truth, that he order'd him forthwith to be carried to Prison, and to be fed with the Bread of Affliction, and the Water of Sorrow, till he should return in peace. *Well*, saith *Micheas*, *if thou come back in peace, the Lord hath not spoken by my Mouth* : *Be it known unto you all People.*

So *Achab* and *Josaphat* went up to *Ramoth Galaad*, in order to fight the *Syrians*; and having joined Battle, *Achab* said unto *Josaphat* : *I will disguise my self, but put thou on thy Robes.* On the otherside, the King of *Syria* commanded the thirty two Captains that had Rule over his Chariots to go and seek out *Achab* King of *Israel*, and not to mind any other, but to be sure to kill him. These Captains seeing *Josaphat*'s Chariot at a distance, and concluding by the Train which attended it, that it must be that of the King of *Israel*, they forced their way to it; and were ready to kill *Josaphat*, when he cryed out, and gave them to understand that he was not *Achab*. They seeing their Error turn aside in quest of *Achab*, and touched not *Josaphat*. In the mean while an Arrow shot at random, struck *Achab* between the Lungs and the Stomach, which wounded him Mortally. *Achab* perceiving that he was wounded, order'd his Coachman to drive him out of the Field, where he continued sitting in his Chariot until the setting of the Sun, and then sounded a Retreat, ordering every Man to go to his own City and Town; and so Died, and was buried in *Samaria*, after a wicked Reign of two and twenty Years, leaving a Son whose Name was *Ochozias* to Reign in his stead. But that the Words which the Prophet *Elias* spoke, concerning *Achab*'s Blood, might come to pass; after the Death of *Achab* his Servants wash'd in the Pool of *Samaria* the Wheels of his Chariot, which were all over besmear'd with the Blood that ran from his Wound, and the Dogs came and lick'd it up. Then *Josaphat* return'd to *Jerusalem*, and continu'd firm in the Service and Worship of the GOD of *Israel*, doing that which was pleasing in his Eyes all the Days of his Life; and after a happy and prosperous Reign of twenty five Years, slept with his Fathers, and was buried in the City of *David*; leaving his Son *Joram* to succeed him.

CHAP. II.

Of Ochozias *and* Joram *Kings of* Iſrael *and* Juda, *and of their Succeſſors unto the Deſtruction of* Solomon's *Temple, in the Days of* Nabuccadonoſor *King of* Babylon.

4 Kings 1.

CHOZIAS, the Son of a wicked Father, was himſelf no leſs Wicked: For, as his Father and Mother, ſo did he worſhip *Baal*, and provoked GOD's Anger even to a degree beyond any of his Predeceſſors; and that after this Manner. Being ona certain Day in an upper Room in *Samaria*, he fell down thro' a Lattreſs, and was ſorely hurt; and perceving himſelf in Danger of Death, ſent Meſſengers to conſult *Beelzebub*, the god of *Accron*, to know whether he ſhould recover of his Sickneſs. This was ſo highly provoking to GOD, to ſee a King of his choſen People ſend to conſult falſe gods, as if there was not a GOD in *Iſrael*; that He ordered the Prophet *Elias*, to go and meet *Ochozias* his Meſſengers, and to ſay thus unto them. *Is there not a God in* Iſrael, *that ye go to Conſult* Beelzebub *the god of* Accaron? *Wherefore thus ſaith the Lord* (to *Ochozias*) *out of the Bed on which thou lyeſt, thou ſhalt not riſe, but ſhalt ſurely Die. Elias* went accordingly, and having met the King's Meſſengers, related the Words of the GOD of *Iſrael* unto them. Whereupon they return'd back to *Samaria*, and reported to *Ochozias* the Words of *Elias*. *What manner of Man*, ſays *Ochozias*, *was he that met you? An hairy Man*, ſay they, *with a leathren Girdle girt about his Loins. 'Tis* Elias the *Theſbite*, *ſays* Ochozias.

Then *Ochozias* order'd a Captain and fifty Men to go and bring him *Elias*. And as *Elias* ſat on the Top of an Hill, the Captain with his fifty Men came to him and ſaid: *Thou Man of God, thus ſaith the King; Haſte and come down to him. If I be the Man of God*, anſwer'd *Elias*, *may Fire come from Heaven and devour thee and thy fifty Men.* Accordingly Fire came down immediately from Heaven, and devour'd him and his fifty Men. *Ochozias* ſends another Captain of fifty with his fifty Men, who held the ſame diſcourſe with *Elias*: *Man of God, thus ſaith the King; Come down quickly.* And *Elias* anſwer'd him in the ſame Words as before. *If I be the Man of God, may Fire come down from Heaven, and devour thee and thy fifty Men*: Which was no ſooner ſaid than done. *Ochozias* ſends a third Captain with his Fifty: But this Man being apprized of what had happen'd to the two former, and their Men, came in an humble manner, caſting himſelf upon his Face before *Elias*, and earneſtly praying him to have a regard for his Life and the Lives of his Men, and not conſume them by Fire as he had the other two Captains, and their Fifties. Whereupon the Angel of the

LORD

Lord said unto *Elias* : *Go down with him, and be not afraid.* Then *Elias* went down, and spoke thus to the King : *Forasmuch as thou hast sent to consult* Beelzebub *the God of* Accaron, *(as if there was not a God in* Israel *of whom thou mayest enquire) thou shalt not rise out of the Bed on which thou lyest, but shalt surely die.* So *Ochozias* Died, and was buried in *Samaria*, after a short and wicked Reign of two Years only ; leaving his Brother *Joram* to succeed him, for he had no Son. 4 Kings 2.

And here I shall digress a little to relate how *Elias* was taken up into Heaven, and left his double Spirit (as the Scripture calls it) with *Eliseus*, who was to succeed him ; and who was no less wonderful in his Works than *Elias* himself. As these great Prophets walked together on a certain Day, *Elias* spoke to *Eliseus*, and bid him tarry where he was ; for that the Lord had commanded him to go to *Bethel*. *Eliseus* knowing that *Elias* was to be taken up to Heaven, answer'd : *As the Lord, and as thy Soul liveth, I will not leave thee:* So they went down to *Bethel*, where the Sons of the Prophets, that were at *Bethel*, said unto *Eliseus* : *Dost thou know that the Lord will take away thy* Master *this Day? I know it*, answered *Eliseus* ; *hold you your peace.* Again *Elias* said unto *Eliseus : Tarry here, I pray thee ; for the Lord hath sent me to* Jericho. *Eliseus* answered as before : *As the Lord, and as thy Soul liveth, I will not leave thee.* When they came to *Jericho*, the Sons of the Prophets of *Jericho*, put *Eliseus* the same Question : *Dost thou know that the Lord will take away thy Master from thee this Day?* And *Eliseus* answered as before : *I know it ; hold your peace. Elias* spoke the same Words the third time to *Eliseus : Tarry here ; for the Lord hath sent me to* Jordan. But *Eliseus* wou'd by no means leave him, affirming upon the same Oath that he would not part him. Then they came both to the River *Jordan*, and the Sons of the Prophets to the Number of Fifty followed them, and stood at a distance on the Banks of the River, to see after what manner *Elias* should be taken up. *Elias* being come to the Brink of *Jordan*, took his Cloak, and foulded it up, and struck the Waters therewith, and the River divided so as to afford a Passage dry-shod to these two great Prophets. When they had passed the River, *Elias* bid *Eliseus* ask what he wou'd have him do for him, before he was taken up from him. *I pray thee*, saith *Eliseus*, *let thy double Spirit be in me* (I suppose he meant by this, his Spirit of *Prophecy*, and his Spirit of working *Miracles*. Thou hast ask'd a hard thing, says *Elias*, however, if thou see me when I am taken up from thee, it shall be granted unto thee, otherwise it shall not. And as they walk'd on and talk'd together, of a sudden a Fiery Chariot and Fiery Horses came down from Heaven, and seperated them, and *Elias* went into the Chariot, and was carry'd up into the Air. *Eliseus* seeing his Master taken away from him, cry'd with a loud Voice : *Pater mi, Pater mi, Currus* Israel *& auriga ejus : My Father, My Father, the Chariot of* Israel *and the Driver thereof.* Thus was the great Prophet *Elias*, (leaving his Cloak and double Spirit with *Eliseus*) taken out of this visible World, and lodg'd in a place of Rest, where he is to continue in the Flesh unto the End of the World, and then to appear again to be the Precursor of Jesus Christ, at His last coming to Judge the World, as St. *John* the Baptist was at his First, when he came to Save the World.

Eliseus having thus lost his Master, took up his Cloak that fell from him (or rather that he left him, as a Pledge of his double Spirit) and went back to the Brink of the River *Jordan*, and struck the Waters therewith, as he had seen his Master do before ; but the Waters did not divide. Then *Eli-*

seus cry'd out: *Where is now the God of* Elias? And having so said, he struck the Waters again with *Elias* his Cloak, and the Waters divided, so that *Eliseus* walk'd thro' the River dry-shod, and came to the Sons of the Prophets, who waited for him on the other side of the Bank. The manner of *Elias* his being taken up into Heaven, and how his double Spirit had rested upon *Eliseus*, being noised in *Jericho* by the Sons of the Prophets; the Men of *Jericho* address themselves to Him, setting forth, that tho' their Situation was pleasant, yet their Water was very bad, and their Land barren; and praying him to bring them some Relief. *Eliseus* hereupon order'd a new Vessel with some Salt to be brought to him: Which done, he cast the Salt into the Spring of the Waters wherewith the Men of *Jericho* us'd to Water their Land, and said: *Thus saith the Lord, I have heal'd these Waters, and there shall be henceforth neither Death nor Barrenness in them.* So the Waters of *Jericho* were heal'd according to the Words of *Eliseus*. And here we shall leave him for a while, and return to *Joram* King of *Israel*; in whose Reign we shall have often Occasion to treat of the rest of the great Miracles of *Eliseus*.

4 Kings 3. In the eighteenth Year of the Reign of *Josaphat* King of *Juda*, *Joram* the Son of *Achab* began to Reign over *Israel* in *Samaria*, and reigned only twelve Years. He also did Evil in the sight of the LORD, but not so much as his Father and Mother; for he put away the Idols of *Baal*, which his Father had made; however he cleaved to the Sins of *Jeroboam*, who had caused *Israel* to Sin, and did not depart from them. In the Beginning of his Reign, *Mesa* King of the *Moabites*, who was Tributary to his Father *Achab*, and paid him by way of Tribute an hundred thousand Lambs, and the like number of Rams, with the Wooll; rebelled against him, and refused to pay him any Tribute. Whereupon *Joram* sent to *Josaphat* King of *Juda*, and to the King of *Edom*, praying them to come to his Aid, to make war upon the *Moabites*. *Josaphat*, the good King of *Juda*, made him the same Answer as he did to his Father *Achab* upon the like Occasion: *I am as thou art, my People as thy People; and my Horsemen as thy Horsemen.* So these three Kings raised a great Army, and having taken a vast Compass of seven Days March, to come into the Land of the *Moabites*, were mightily distressed for want of Water; so as that all their Men and Cattle were in danger of perishing. *Josaphat* perceiving the desperate Condition to which they were reduced, asked if there was ever a Prophet among them, by whom they might consult the LORD in this Perplexity? One of the King of *Israel*'s Servants made answer, that there was one *Eliseus*, who had succeeded the great Prophet *Elias*.

Then *Josaphat* the King of *Juda*, *Joram* the King of *Israel*, and the King of *Edom* went to *Eliseus*, that he might enquire of the LORD, How they should extricate themselves out of the great Streights to which they were brought for want of Water.

When *Eliseus* saw *Joram* King of *Israel* he cou'd not contain the Hatred he had to him for his Idolatry. *What*, says he, *have I to do with thee? get thee to the Prophets of thy Father, and to the Prophets of thy Mother*; meaning the false Prophets of *Baal*. *As the Lord of Hosts liveth, before whom I stand, were it not that I have a respect for* Josaphat *the King of* Juda, *I wou'd neither regard thee nor see thee: But now since he is present*, added *Eliseus*, *bring me hither a* Minstrel. When the Minstrel was come and played before *Eliseus*, the Word of the LORD came upon him, and he said: *Thus saith the Lord, make this Valley full of Trenches; ye shall see neither*

neither Wind nor Rain, yet the Valley shall be filled with Water, so that both you and your Cattle and Beasts may drink; and this is but little in the sight of the Lord: For he will moreover deliver Moab *into your Hands; and ye shall destroy all their Fortify'd Towns, and all their choice Cities, and ravage their Land; and fill with Stones their Fountains of Water.* As *Eliseus* had spoken so it fell out: For early the next Morning the Valley was filled with Water.

The King of *Moab* having understood that the King of *Israel*, with his auxiliary Kings had entred his Country; gathered all his Forces and came to meet them: And as the *Moabites* drew near the Camp of *Israel*, they saw the Valley as it were cover'd with Blood, which was occasion'd by the reflexion of the Sun upon the Waters. But concluding that it was real Blood, they cryed out. *The Kings are surely slain, they have killed one another: Now therefore,* Moab, *to the Spoil.* But they soon discovered to their Cost, that they were under a great Mistake. For as they ran disorderly rather to Plunder, as they imagin'd, than to Fight, they met the three Kings with their Armies drawn up in good Order, who set upon them, and entirely Defeated Them. Then the *Israelites* took their Fortify'd Towns, and choice Cities, and demolished them; ravaged their Land, and filled with Stones their Fountains of Water, as the Prophet had spoken: And then besieg'd the City, in which the King of *Moab* had shut himself up, and broke down the greatest part of the Walls thereof. The King of *Moab* perceiving there was no hopes of saving the City, bethought himself of one of the most horrid, and inhuman Actions that was ever Recorded in History. He took his own Eldest Son, even him who shou'd have Reigned in his stead, and sacrificed him upon the Wall of the City in the sight of the Kings of *Juda*, *Israel* and *Edom*. This horrid Fact so amazed these three Kings, that in detestation thereof they immediately withdrew with their Armies, and returned each into his own Country, loaden with the Spoils of the *Moabites*.

The Prophet *Eliseus* being no less admirable than his Master *Elias*; whether we consider his Flagrant Zeal for the Glory of GOD, or his wonderful Miracles; it will be requisite to give here an account of that part of them that are not interwoven with the Actions of the Kings of *Israel*, reserving the rest to be related as we shall have Occasion to treat of the Lives and Actions of the said Kings. On a certain Day, one of the Wives of the Prophets came to *Eliseus*, and complain'd to him that her Husband was dead, and that his Creditor came to take away her two Sons to make them his Bonds men for the Debt which was due to him. What wou'd you have me do for thee, says *Eliseus*, what hast thou in thine House? I have nothing in my House, answer'd the Woman, but a little Oil wherewith I Anoint my self. Go, says *Eliseus*, and borrow from thy Neighbours a good many empty Vessels, and go into thine House, thou and thy Sons, and shut the Door, and fill all the empty Vessels. The VVoman did accordingly, and having fill'd all the Vessels which she had borrow'd, (she pouring out the Oil, and her Sons fetching her the empty Vessels) call'd for more, and when her Sons told her there was none left, the Oil stood. Then the VVoman went and told *Eliseus* what she had done; and *Eliseus* said unto her: Go and sell part of the Oil and pay thy Creditor, and live thou and thy Sons upon the Rest. 4 Kings 4.

After this *Eliseus* came to a City call'd *Sunan*, where an Honourable VVoman entertain'd him very civilly, even forcing him to eat. And *Eli-*

ſeus having Occaſion to paſs often by her Houſe, made her frequent Viſits, and was kindly entertain'd. The good VVoman obſerving the godly Behaviour of *Eliſeus*, ſpoke to her Husband, and ſaid : I perceive this Man who cometh often to us, is an Holy Man of GOD. Let us then provide a Room, and put a Bed, and a Table, and a Seat, and a Candleſtick in it, that he may dwell therein, as often as he comes this way. VVhich being done, *Eliſeus* lodg'd for ſome time with this Honourable VVoman : And being ſenſible of her great kindneſs, was willing to make her a ſuitable Return; he therefore order'd his Servant, whoſe Name was *Giezi*, to call her to him. VVhen the VVoman came, *Eliſeus* ask'd her what ſhe wou'd have him do for her in return for all her Civilities? VVhether ſhe wou'd have him ſpeak to the King for her, or to the General of the Army, or whether ſhe wanted any other thing wherein he might ſerve her? I want nothing, ſays the VVoman, I live in the midſt of my People. No, ſays *Giezi*, ſhe wants for nothing, but ſhe has no Children, and her Husband is old. *Then*, ſaid *Eliſeus*, *by this time twelve Month, and on this very Hour, as I am a living Man, thou ſhalt conceive and bring forth a Son.* As the Prophet had ſaid, ſo it fell out, for on the very Day and Hour he had mention'd, the next Year, ſhe brought a Son to the VVorld. I need not expreſs how great was the Joy of the good Couple, upon the Birth of this Child; or how well they believed themſelves requited for their Hoſpitality to GOD's Prophet. But as there is ſeldom any human Pleaſure without an allay of Grief and Trouble; the Parents of this Child had ſoon occaſion to experience the ſame : For when the Child grew up, going one Day with his Father to the Fields, he complained that his Head Ached; and being carried Home to his Mother, ſhe put him in her Lap; and about Mid-day had the ſenſible Mortification to ſee him Die in her Arms. This was ſuch a Heart-breaking Sorrow to the good VVoman, as is eaſier imagin'd than expreſs'd. She took up her dead Son in her Arms, and laid him on *Eliſeus* his Bed, who was then on Mount *Carmel*; and then ſtrowed her Aſs, and came to him, and, in the bitterneſs of her Heart, graſped his Legs. *Giezi*, *Eliſeus* his Man, would turn her away; but *Eliſeus* bid him let her alone, adding : *Her Soul is ſorely vexed within her, and the Lord hath concealed it from me.* And when ſhe had related the ſubject of her Grief, *Eliſeus* order'd *Giezi* to take his Staff in his Hand, and to lay it on the Child's Face, believing that by ſo doing the Child wou'd come to Life again; and would ſo diſmiſs the VVoman. But ſhe ſwore ſhe wou'd not part with him 'till he had gone with her : And as they drew near the Town, *Giezi* came back to meet them, and told *Eliſeus* that he had laid his Staff on the Child's Face, but that neither Voice nor Breath, nor any other ſign of Life appeared in him. VVhen *Eliſeus* came to the Houſe, he went to his Room, and prayed GOD for the Child, and then ſtretched himſelf upon him; put his Face to the Child's Face, his Eyes, to his Eyes; and his Hands, to his Hands; and having thus warmed the Child's Fleſh, he walked a while about the Room, and lay on the Child again. Then the Child Nees'd ſeven times, open'd his Eyes, and became Alive. So *Eliſeus* having preſented his good Hoſteſs with her Son alive, took leave of her, and went to a Town called *Gilgal*; where he had an occaſion of working another Miracle.

In thoſe Days there was a Dearth in the Land of *Iſrael* : *Eliſeus* perceiving the Sons of the Prophets, who ſtood before him, to want Food, ordered a great Pot to be put on the Fire to boil Herbs, and make Pottage

for

for them; Then one of the Young Men went out and gather'd his Lap full of the Leaves of a wild Gourd, which was rank Poiſon, and put them into the Pot, not knowing the Virtue of this Gourd. But when they began to eat, they cry'd out to *Eliſeus*: *O Man of God, Mors in Olla, Death is in the Pot.* VVhereupon *Eliſeus* took a little Meal, and caſt it into the Pot, and then they all eat of the Herbs, but receiv'd no harm.

In ſome time after this, *Eliſeus* had an opportunity put into his Hands of working a more famous Miracle, and of manifeſting the Glory and Power of the GOD of *Iſrael.* There was a certain Great Man in *Damaſcus*, whoſe Name was *Naaman*, this Man was General of the Army of the King of *Syria*, and was very well belov'd, and reſpected by the King his Maſter for his Courage and Conduct in Military Affairs; but had the Misfortune to be troubl'd with a grievous Leproſy: And there was, at the ſame time, a little Girl in the Service of *Naaman*'s Wife, who had been, ſome time before, brought Captive, by certain *Syrian* Robbers, who made Incurſions into the Land of *Iſrael.* This little Girl perceiving the Diſtemper of her Maſter, ſaid to her Miſtreſs: *Wou'd God my Maſter were with the Prophet that is in* Samaria: *For he wou'd cleanſe him of his Leproſy.* The King of *Syria* being inform'd of what the Girl had ſaid, immediately ſent Letters to the King of *Iſrael*, praying him to cleanſe his Servant *Naaman* of his Leproſy. The King of *Iſrael* upon Peruſal of theſe Letters was in great Fury, and rent his Clothes. *What*, ſays he, *am I a God, to kill and make alive, that this Man ſhou'd ſend to me to cleanſe a Man of his Leproſy? Obſerve, and take Notice how he ſeeketh an Occaſion to quarrel with me.* The Prophet *Eliſeus* having underſtood what the King of *Iſrael* did and ſaid in relation to *Naaman*, ſent a Meſſage to him, ſaying: *Why didſt thou rent thy Clothes? Let him come to me, and he ſhall know that there is a Prophet in* Iſrael. So *Naaman* came with his Horſes and Chariots and Attendants, and ſtood at the Door of the Prophet *Eliſeus*: Then *Eliſeus* ſent out a Meſſenger, who ſaid unto *Naaman*: *Go and waſh ſeven times in the River* Jordan, *and thy Fleſh ſhall be cur'd, and become clean.* When *Naaman* heard theſe Words, he went away in great fury: *I thought*, ſaid he, *that he wou'd come out to me, and invocate the Name of his God, and lay his Hand upon the Place that is affected with the Leproſy. and cure me. Are not the Waters of* Abana, *and* Pharphar *Rivers of* Damaſcus *better than all the Waters of* Iſrael; *and may I not waſh in them, and be clean? Naaman*'s Servants ſeeing him go away in a Rage, came about him, and began to reaſon the Matter with him: *My Lord*, ſay they, *if the Prophet had bid thee do ſome great thing, thou ſhou'dſt ſurely do it; how much rather then, when he only bids thee, waſh, and be clean.* This Remonſtrance was too reaſonable, not to be liſten'd too: *Naaman* therefore went down into *Jordan*, and having waſh'd ſeven times, he got up, and his Fleſh was cleans'd, and became as Souple and Smooth as the Fleſh of a Young Child. 4 Kings 5.

Naaman ſeeing himſelf ſo agreeably, and with ſo little trouble cleans'd of his Leproſy, came back with all his Attendants to *Eliſeus*, and ſaid: *I am now perſwaded that there is no other God in all the Earth, but the God of* Iſrael; *I beg therefore that thou wilt take a Bleſſing from thy Servant* (meaning a Gift which he deſign'd to give him.) But *Eliſeus*, who knew too well the Value of the Gift of the Holy Ghoſt, to take a Worldly Gift for it, abſolutely refus'd (and even atteſted the ſame with an Oath) to take any thing from him. *Well then*, ſays *Naaman*, *I beſeech you give me leave*

to take away with me as much Earth as two Mules *can carry* (I ſuppoſe he deſign'd to build an Altar to the GOD of *Iſrael* with this Earth, as believing it to be ſacred) *for I am reſolv'd I will never more offer Sacrifices or Burnt Offerings to ſtrange gods, but to the Lord: This only thing I beg you will intreat the Lord for me: When my* Maſter *the King goes to the* Houſe *of* Remmon (*the Temple of* Remmon *the god of the* Syrians) *to worſhip, and leaneth upon my Hand, if I bow down, when he boweth, the Lord may pardon me for ſo doing. Go in Peace,* ſaith *Eliſeus.* So *Naaman* departed from the Prophet. But *Giezi* his Servant being touch'd with the glittering appearances of the Gold and Silver and fine Clothes which his Maſter refus'd to take from *Naaman,* ran after him, without his Maſter's leave, to get at leaſt ſome part thereof for himſelf. When *Naaman* ſaw *Giezi,* he alighted out of his Chariot, came to meet him, and ask'd, *if all was well. Very well,* ſays *Giezi, only there came two Prophets to Viſit my* Maſter, *and he pray'd you to ſend him a Talent of Silver, and two Suits of Clothes. Take two Talents,* ſays *Naaman.* So *Naaman* order'd two of his Servants to carry the Silver and the Clothes after *Giezi*; Which *Giezi* took and laid up in a Houſe for himſelf and then went and ſtood before his Maſter, as if he had done nothing. *Whence comeſt thou* Giezi? ſays *Eliſeus: I went no where,* anſwer'd *Giezi. Was not my Heart preſent,* reply'd *Eliſeus, when the Man came down from his Chariot to meet thee? Thou haſt then taken Silver and Clothes, to buy Olive-yards and Vineyards, and Sheep, and Oxen, and Men-ſervants and Maid-ſervants: But then* Naaman's *Leproſy ſhall cleave unto thee, and unto thy Seed for ever.* And ſo it fell out: For *Giezi* went away from *Eliſeus,* a foul Leper, white as Snow.

4 Kings 6. Soon after this, *Eliſeus* had occaſion to work another great Miracle. There was one of the Sons of the Prophets cutting Wood on the Banks of the River *Jordan,* and the Ax flew off from the Shaft, and fell into the River: Whereupon he ran to *Eliſeus* and cry'd out, ſaying: *Alas, alas, Maſter! The Ax that I borrow'd fell into the River: Shew me,* ſaith *Eliſeus, the Place where it fell*: Which done, *Eliſeus* cut down a Stick and caſt it into the River at the ſame Place, and the Iron ſwam upon the Surface of the Water. *Stretch forth thine Hand,* ſaith *Eliſeus, and take it up.* And having ſo done, he took up the Ax. Thus much concerning the Miracles which *Eliſeus* wrought apart. We ſhall now return to the Kings of *Iſrael* and *Juda,* in whoſe Lives we ſhall have often Occaſion to ſpeak of *Eliſeus,* and his other great Miracles.

In thoſe Days the King of *Syria* made War upon *Iſrael,* and having adviſ'd with his Counſellors, was reſolv'd to poſſeſs himſelf of a certain Place where he might lay an Ambuſh for the King of *Iſrael.* But *Eliſeus* reveal'd the ſame to the King, and bid him beware of this Place. The King of *Iſrael* ſent hereupon ſome Troops and poſſeſs'd himſelf of the Place. The King of *Syria* did the like two or three times more, but was always prevented by the King of *Iſrael, Eliſeus* revealing the ſame unto him. The King of *Syria* perceiving his Secrets diſclos'd, was in great Rage, and ask'd his Servants, why none of them wou'd diſcover the Traitor that had reveal'd his Counſels to the King of *Iſrael*? Then one of them ſaid: There is no Traitor in your Council *Sir*; but the Prophet *Eliſeus* reveals all things whatſoever are done in thy Cloſet to the King of *Iſrael.* Where is this Prophet, ſays the King of *Syria*? In a City call'd *Dothain,* reply'd the Servant. So the King of *Syria* ſent Chariots and Horſes, and the whole ſtrength of his Army by Night to *Dothain,* and charg'd them to bring *Eliſeus* to him.

him. Early in the Morning the next Day; one of *Eliſeus* his Servants went abroad and ſaw the City ſurrounded with Horſes and Chariots, and arm'd Men; and running back haſtily with Tears in his Eyes related the ſame to his Maſter, asking what they ſhou'd do? *Fear not*, ſays *Eliſeus*, *there are more with us than with them.* And having ſo ſaid, he pray'd GOD to open his Servants Eyes, that he might ſee the Supernatural Aid which he had ſent him. And GOD open'd his Eyes, and he ſaw the Mountain full of Horſes and Fiery Chariots round about his Maſter *Eliſeus.* Again *Eliſeus* pray'd GOD to ſtrike the Army of the King of *Syria* blind, and they were immediately ſtruck blind, ſo that they cou'd not tell where to go. Then *Eliſeus* ſpoke to, and told them, *they were out of their way; but follow me*, added he, *and I will ſhew you the Man ye want.* So *Eliſeus* led them along until he brought them into the City of *Samaria*; and then pray'd GOD to open their Eyes that they might ſee. Which being accordingly done, the Poor *Syrians* ſaw themſelves incloſ'd in the City without any Proſpect of eſcaping. Then the King of *Iſrael* ſpoke to *Eliſeus*, and ask'd if he ſhou'd ſlay them all? No, ſays *Eliſeus*, for thou haſt not taken them with thy Sword and Bow, that thou ſhou'dſt ſlay them, but rather put Bread and Water before them, that they may eat and drink, and return to their Maſter. So he prepar'd Victuals for them, and when they had eaten and drank he ſent them away.

In ſome time after *Benadad* King of *Syria* rais'd a great Army, and beſieg'd *Samaria*, begirting it ſo cloſe, and ſo long, that the Head of an Aſs was ſold for fourſcore pieces of Silver, and the fourth part of a *Cab* (a certain meaſure among the *Iſraelites*) of Dove's Dung, for five pieces of ſilver; and (which was more diſmal) it came to that paſs that the People began to eat one another: For as the King walk'd on the Walls of the Town, a certain Woman ran after him crying and complaining, that another Woman her Neighbour had agreed with her, that they two ſhould eat their two Children; that ſhe had according to agreement boyl'd her Son, and both did eat him; that on the next day ſhe ask'd her Neighbour to boyl her Son that they might eat him alſo; but that ſhe hid her Son, and wou'd not perform her promiſe; and therefore pray'd relief of the King. The King hearing this diſmal Complaint rent his Clothes, and, as if the Prophet *Eliſeus*, and not rather his own Sins, and the Sins of his Father, had been the Cauſe of his misfortunes, ſwore with dreadful Execrations, that he wou'd, that very day, take off the Head of GOD's Prophet; and having ſo ſaid, he ſent a Meſſenger before him to execute his wicked Oath, and he himſelf followed him. *Eliſeus* was at this time ſitting in his own Houſe, and the Elders of *Samaria* were ſitting with him, and as the Meſſenger drew near, *Eliſeus* ſaid unto them: Do ye know the Son of the Murderer, (meaning the King) hath ſent a Meſſenger to cut off my Head? take Care, and ſhut the Door, that he come not in; for lo I hear the noiſe of his Maſter's Feet after him. *Eliſeus* had hardly made an end of theſe words when the Meſſenger came to the Door with the King at his Heels. Then *Eliſeus* ſaid: *Hear ye the word of the Lord*: Thus ſaith the LORD, *by this time to morrow ſhall a meaſure of fine Flour be ſold for a ſhekel, and two meaſures of Barley for a Shekel in the Gate of* Samaria. One of the Captains on whoſe Hand the King lean'd hearing theſe words, ſaid: *If the Lord ſhou'd open the Catharacts of Heaven, cou'd what thou ſayſt be true? Thou ſhalt ſee it with thine Eyes*, anſwer'd *Eliſeus*, but (*for thy want of Faith*) *thou ſhalt not taſte thereof.* The King of *Iſrael* hearing this Pre-

diction, went away, and did not execute his wicked Resolution until he had seen the Event.

There were at this time four Lepers at the Gate of *Samaria* on the out side, who being in a starving Condition, resolved among themselves to go to the Camp of the *Syrians*; concluding, that if they shou'd go into the City they wou'd die of Hunger, and that the worst that cou'd happen to them was to die by the Hands of the *Syrians*. So that very Evening they arose and went towards the Camp, and being come to the Borders thereof, they saw no Man in it. For the LORD had caus'd the Army of the *Syrians* to hear the noise of Chariots and Horses, and of a great Army, as if they were coming to attack them: And they said among themselves: The King of *Israel* hath hired the Kings of the *Hittites* and of the *Egyptians* to come upon us: And having so said, they flew all away, leaving their Tents, their Horses and Chariots, their Provision and Treasures in the Camp. When the day light appear'd, the Lepers went into a Tent, and finding no Body in it, they eat and drank, and carry'd away great Treasures, and hid them; and then went into another, and another; and did the like, until they had more wealth than they could well secure; so having well provided for themselves, they return'd to *Samaria*, and related what they had seen. Then the King of *Israel* sent out Messengers on the five Horses, that remain'd in *Samaria*, all the rest being eaten, to see if what the Lepers had said was true. When these Men came back, they told the King that they had pass'd thro' all the Camp of the *Syrians*, and went as far as the River *Jordan*; and that both the Camp, and all that way was strewed with Gold and Silver Vessels, with Corn and Meal, and Bread, which the *Syrians* had cast down in their flight. Then all the People of *Samaria* rush'd out, and plundered the Camp, and brought in such vast quantities of Corn and Meal, that as *Eliseus* had foretold there was a measure of fine Flour sold for a Shekel, and two measures of Barley for a Shekel in the Gate of *Samaria*, and even the Captain on whose Hand the King had lean'd the Day before, and wou'd not believe the thing possible, saw the same with his Eyes but did not taste the Meat; for the People in the Croud and Hurry wherewith they came back from the Camp trod upon him so that he dy'd.

4 Kings 8. I had said before, that *Josaphat* King of *Juda* had left a Son whose Name was *Joram* to succeed him: He began to Reign over the Tribe of *Juda* in the fifth Year of the Reign of *Joram* King of *Israel*, and walk'd not in the Steps of his Father, but did Evil in the sight of the LORD, walking in the Sins of *Achab*, whose Daughter he took to Wife; however GOD wou'd not destroy *Juda* for his Father *David*'s sake. We find nothing else Memorable Recorded of him in Scripture, only that in his Days the *Edomites* and *Lobna* revolted from *Juda*, to whom they had been before Tributaries; that he reign'd eight Years in *Jerusalem*, and that the Rest of his Acts are Recorded in the Books of the Days of the Kings of *Juda*; that he dy'd, was bury'd with his Fathers in the City of *David*, and that his Son *Ochozias* succeeded him.

In the twelfth Year of *Joram* King of *Israel*, *Ochozias* began to Reign over *Juda*, and reign'd only one Year in *Jerusalem*: His Mother's Name was *Athalia*, the Daughter of *Amri* King of *Israel*, Father to the wicked King *Achab*. He also did Evil in the sight of the LORD, walking in the Ways of the House of *Achab*, to which he was ally'd, and even Son in-Law. In those Days *Hazael* King of *Syria* came with a great Army unto

Ramoth

Ramoth Galaad to make War upon *Joram* King of *Iſrael*; and *Ochozias* came to aſſiſt Him; but the *Syrians* prevail'd and wounded *Joram* ſo that he was forc'd to withdraw and go to *Jezrahel* to be cur'd of his Wounds; whither alſo *Ochozias* went to Viſit him, where they both periſh'd by the Hands of *Jehu* after this Manner.

The time which the LORD had fix'd to deſtroy the Houſe of *Achab* for his horrid Abominations being come; the Prophet *Eliſeus* call'd unto him one of the Sons of the Prophets, and ſaid unto him: Gird up thy Loins, and take this Box of Oil in thine Hand; and go to *Ramoth Galaad*, and Anoint *Jehu* the Son of *Joſaphat*, the Son of *Namſi* King over *Iſrael*. The Young Man went accordingly to *Ramoth*, and having found *Jehu* among the Chief Captains of the Army, he ſaid unto him: *A Word with thee, O Captain. With which of us*, ſays *Jehu*? *With thee*, ſays the Young Man. So *Jehu* went into a Chamber, and the Young Man pour'd out the Oil upon his Head, and ſaid: *Thus ſaith the Lord God of* Iſrael, *I have Anointed thee King over my People* Iſrael, *and thou ſhalt ſmite the Houſe of* Achab *thy Maſter, and I will revenge the Blood of my Servants the Prophets, and the Blood of all the Servants of the Lord at the Hand of* Jezabel. *And I will deſtroy all the Houſe of* Achab, *and will kill of the Houſe of* Achab *him that piſſeth againſt the Wall, and him that is ſhut up and left in* Iſrael. *And I will make the Houſe of* Achab *like the Houſe of* Jeroboam *the Son of* Nabat, *and like the Houſe of* Baaſa *the Son of* Achias: *And the Dogs ſhall eat* Jezabel *in the Field of* Jezrahel, *and there ſhall be none to bury her.* And having ſo ſaid, he open'd the Door and fled. When *Jehu* went back to the Captains, they ask'd him what that Madman (for ſo they us'd to call the Prophets) came to him for? *Jehu* related the whole Matter to them: Whereupon they haſted, and took their Cloaks, and put them under his Feet, and ſounded a Trumpet, and cry'd out: *Jehu* reigneth. Then *Jehu* immediately Mounted his Chariot, and went attended by his Guards towards *Jezrahel*, where *Joram* and *Ochozias* were. And as he drew near the City, a Watchman, who ſtood on the Top of the Tower of *Jezrahel* came to *Joram* and told him that he had ſeen a Company approaching the City. *Joram* order'd a Meſſenger, to go out, and ſee what was the Matter. The Meſſenger went, and having met *Jehu*, ask'd him, if all was in Peace? *What haſt thou*, anſwer'd *Jehu*, *to do with Peace? Come and follow me.* The Watchman who ſtood on the Tower, came a ſecond time, and told *Joram* that the Meſſenger was come up to the Company, but did not return. *Joram* ſent another Meſſenger who held the ſame Diſcourſe with *Jehu*; to whom *Jehu* made the like Anſwer: *What haſt thou to do with Peace? Come and follow me.* The Watchman came the third time, and told *Joram* that the ſecond Meſſenger was come up to the Company, but did not return; and added, that the Pace, which the Company kept, was like the Pace of *Jehu* the Son of *Namſi*, for (added he) he driveth furiouſly. Then *Joram* order'd his Chariot to be made ready, and he and *Ochozias* Mounted their Chariots, and went out and met *Jehu* at *Nabot's* Vineyard: When *Joram* ſaw *Jehu*, he ſaid: *Is it Peace* Jehu? *What Peace can be*, anſwer'd *Jehu*, *ſo long as the Whoredoms, and the many Witchcrafts of thy Mother continue?* And having ſo ſaid, he bent his Bow with all his might, and ſhot *Joram* between the Shoulders ſo as that the Arrow pierc'd his Heart, and made him fall down dead in his Chariot: Then *Jehu* ſpoke to one of his Captains whoſe Name was *Badacer*, and order'd him to caſt *Joram* into *Nabot's* Vineyard: *For I remember*, ſays he, *that when you*

and I ſat in a Chariot following Achab *this Man's Father, the Lord laid this Burden upon him; that his Blood ſhou'd be ſpilt, where he had ſpilt the Blood of* Nabot *and of his Children.* When *Ochozias* ſaw *Joram* fall, he fled away, but was ſoon overtaken by *Jehu*, who order'd his Men to ſlay him alſo, being not only a Brother in Blood to *Achab*'s Houſe but alſo in Iniquity. So *Ochozias* fell, and was carry'd by his Servants to *Jeruſalem*, and laid up with his Fathers in the City of *David*.

Then *Jehu* came to *Jezrahel*, and when *Jezabel* underſtood that he was come, ſhe painted her Face, and tired her Head, and look'd out of her Window, and, as *Jehu* was paſſing by, ſaid: Had *Zambri* Peace, who ſlew his Maſter? alluding to that *Zambri*, who had ſlain *Ela* the Son of *Baaſa*, and was himſelf in ſeven Days after burnt in *Therſa*. *Jehu* hearing the Voice of *Jezabel*, lifted up his Eyes, and ask'd, who ſhe was? Two or three of her Eunuchs who ſtood by her, bow'd their Heads to *Jehu*, and ſaid: *This is* Jezabel: *Caſt her down then*, ſays *Jehu*; and the Eunuchs caſt her down, and ſhe was trodden under Foot by *Jehu*'s Chariot and Horſes. And when he had eaten and drank, he order'd ſome of his Servants to go and bury that accurſed Wretch *Jezabel*; *For*, ſays he, *ſhe is the Daughter of a King*: But when *Jehu*'s Servants went out they found nothing remaining of *Jezabel*, but the Skull and the Feet, and the Palms of her Hands for that the Dogs had eaten all the reſt of her Carcaſs, as the Prophet *Elias* had foretold.

Then *Jehu* wrote to the Nobility of *Samaria*, to the Elders, and to thoſe, who had the care of the Education of the Children of *Achab*, being in all ſeventy Sons, requiring them upon the Receipt of his Letters, to ſet the Beſt and the Propereſt of their Maſter's Sons upon the Throne of his Father; ſince they had Horſes and Chariots, and Armour, and a fenc'd City to defend him: But the People of *Samaria* perceiving by the laſt Words of theſe Letters, that his Intention was only to enſnare them; and concluding, that ſince the two Kings cou'd not reſiſt him, much leſs wou'd they be able to reſiſt; anſwer'd, and declar'd, that they wou'd not make any King; but wou'd ſerve him, and do whatever he ſhou'd order them.

Then *Jehu* wrote to them again, and bid them ſend him the Heads of the Sons of *Achab*. So the *Samaritans* took off the Heads of the ſeventy Sons of *Achab*, and ſent them in Baskets to him. When *Jehu* receiv'd this horrid Preſent he ſlew all the Kindred and Kinsfolks of *Achab* that were at *Jezrahel*; and having ſo done, he went to *Samaria*, and did the like to all thoſe of his Family there; and even ſlew two and forty of the Brethren of *Ochozias* King of *Juda*, who had the Misfortune to come at this time to *Samaria*, to viſit *Achab*'s Children their Kinſmen: So that there remain'd not a Man of the Race of *Achab* upon the Face of the Earth, Purſuant to the Words of the Prophet *Elias*.

When this bloody Execution was over, *Jehu* was reſolv'd to take Vengeance of the Prieſts and Prophets and Worſhippers of *Baal*. He therefore gather'd all the People together, and ſaid unto them craftily: Achab *ſerved* Baal *little, but* Jehu *will ſerve him much: Now therefore call unto me all the Prophets of* Baal, *all his Servants and all his Prieſts, let none be wanting: For I have a great Sacrifice to offer unto* Baal. So the Prophets, Prieſts and Worſhippers of *Baal* from all Parts of *Iſrael* came to *Jehu*, and went into the Temple of *Baal*. Then *Jehu* commanded the Keeper of the Veſtry, to give Veſtments to the Worſhippers of *Baal*, and to take Care that none of the Worſhippers of the LORD ſhou'd be among them; and, at

the

the ſame time, gave ſtrict Charge to the Guards who ſtood at the Doors to let no Man eſcape on pain of Life for Life. When this was done, and the Sacrifice to *Baal* perform'd, he order'd his Guards, and Officers to go in, and ſlay every Man of them; which done, they broke down the Statue of the Temple of *Baal* and burnt it, and the Temple they broke down alſo, and made a Draught-Houſe of it.

Thus did *Jehu* revenge the Blood of the Prophets of the LORD, and the Blood of *Nabot* upon the Houſe of *Achab*, and baniſh the Worſhip of *Baal* out of the Land of *Iſrael*, which was ſo pleaſing to the GOD of *Iſrael*, that he ſpoke to *Jehu*, and told him, that foraſmuch as he had done theſe things ſo pleaſing in his Eyes, he and his Children to the fourth Generation ſhou'd ſit on the Throne of *Iſrael*. Yet *Jehu* did not recede from the Sins of *Jeroboam*: For he kept up ſtill the Worſhip of the Golden Calves in *Dan* and *Bethel*, which was ſo provoking to the LORD, that he abandoned the *Iſraelites* to the Fury of *Hazael* King of *Syria*, who came with a great Army, and ſmote them in all the Coaſts of *Iſrael*, from *Jordan* Eaſtward, all the Land of *Galaad*, the Tribes of *Gad*, of *Ruben*, and *Manaſſe*, and ſorely oppreſs'd them, yet *Jehu* cou'd not help them notwithſtanding all his Might: For the GOD of *Iſrael* was not with him; becauſe he did not finiſh the good Work he begun, by deſtroying the Idolatrous Worſhip of *Jeroboam*, as he had done that of *Achab*. So *Jehu* dy'd and was bury'd in *Samaria*, after a Reign of twenty eight Years, leaving his Son *Joachaz* to ſucceed him.

Ochozias King of *Juda*, as was ſaid before, being ſlain by *Jehu* together with *Joram* King of *Iſrael*, *Athalia* his wicked Mother, out of an execrable Ambition of reigning, murder'd all the Royal Race of *Juda* and even all her own Grand Children, except a little Child whoſe Name was *Joas*, whom *Joſaba* the Daughter of *Joram*, and Siſter of *Ochozias* had hid with his Nurſe from the Hands of this wicked Woman, lodging him and the ſaid Nurſe in a ſecret Place in the Temple, where ſhe and the High Prieſt *Joiada* took Care of him for the ſpace of ſix Years, during which Time, wicked *Athalia* reign'd, or rather tyranniz'd in *Jeruſalem*.

In the ſeventh Year *Joiada* the High Prieſt, ſent for the Captains and the Officers of the Army, and brought them into the Temple, and ſhew'd them the King's Son, made a Covenant with them, and caus'd them to take an Oath of Fidelity to him; and having on the Sabbath-day plac'd Guards on the Doors of the Temple, and Guards about *Joas* his Perſon, brought him forth and Anointed him, put the Crown of *Juda* upon his Head, and cry'd aloud with the Guards and the People: *God ſave the King*. *Athalia* hearing the Noiſe and Acclamations of the People, ran to the Temple, and ſeeing the King ſtanding by one of the Pillars of the Temple, as the Cuſtom was, cry'd out, *Treaſon, Treaſon*: Then *Joiada* commanded the Officers and Guards to take her out of the Verge of the Temple (for he wou'd not have her ſlain therein) and to ſlay with the Sword ſuch as ſhou'd adhere to her. But it ſeems no Body did, for ſhe only was ſlain in the Way between the Temple and the King's Houſe: Such is the fate of Tyrants and Uſurpers, that when by Villany they come to Reign, they keep no Bounds or Meaſures, but turn all Men's Hearts againſt them by their Cruelties. When *Athalia* was thus diſpatched out of the Way, the People ran to the Temple of *Baal*, pull'd it down to the Ground, broke the Statues and Altars, and ſlew the Prieſt of *Baal* who adminiſtred in it, pur-

purging *Jeruſalem* of the Idolatry which the Kings of *Juda*, that were of the Half Blood of *Achab* King of *Iſrael*, had introduced into it.

In the ſeventh Year of the Reign of *Jehu* King of *Iſrael*, *Joas* began to Reign in *Jeruſalem* and reign'd forty Years over the Houſe of *Juda*. He did that which was pleaſing in the ſight of the LORD all the Days that *Joiada* the High Prieſt inſtructed him · Bating that the High Places were not taken away: For the People ſtill ſacrificed, and burnt Incenſe in them. The firſt thing, we find recorded of him is his Piety to GOD, and his care of promoting his Divine Worſhip; for as ſoon as he came to Years of diſcretion he order'd the Temple of *Jeruſalem* to be repair'd, and all the Breaches thereof to be made up out of the Treaſury of the Temple, and of the Free Offerings made by the People; and even reprov'd the High Prieſt *Joiada* and the reſt of the Prieſts for their ſlowneſs in ſeeing the Work carry'd on, cauſing them to go effectually to work till all was finiſh'd, he himſelf furniſhing what Gold and Silver he cou'd ſpare, making thereof Veſſels and Utenſils for the Miniſtry, and dedicating the ſame to GOD's Service.

Solomon's Temple being thus by the Piety of *Joas* decently repair'd, and brought in a Manner to its former Glory, was ſoon after eclipſed: For *Hazael* King of *Syria* came with a great Army into the Land of *Juda*, beſieg'd a City call'd *Gath*, took it, and then turn'd his Arms towards *Jeruſalem*. *Joas* finding himſelf unequal to ſo Potent an Enemy, and in all appearance forgetting the Mercy, and Protection of the GOD of *Iſrael*, to whom it was equal to overcome with a few or with many, as his own Holy Books might have inform'd him; took all the Gold and Silver which *Joſaphat* and *Joram*, and *Ochozias* his Father and himſelf had Dedicated to GOD's Service, and all that cou'd be found in the Treaſury of the Temple, and in his own Treaſury, and in a Cowardly Manner, ſent all to *Hazael* to buy his Peace. We find no more Recorded concerning *Joas*, only that two of his Servants *Joſachar*, and *Jozabad* conſpir'd againſt him, and murder'd him in one of his Houſes call'd *Mello*; that he was bury'd in the City of *David*, and that his Son *Amaſias* reign'd in his ſtead. In the
4 Kings 13. 23d. Year of the Reign of *Joas* King of *Juda*, *Joachaz* the Son of *Jehu* reign'd in *Samaria* over *Iſrael*, and reign'd ſeventeen Years. He alſo did Evil in the ſight of the LORD, and follow'd the Sins of *Jeroboam* the Son of *Nabat*, who caus'd *Iſrael* to ſin. This was ſo exceedingly provoking to the GOD of *Iſrael*, that he deliver'd them up into the Hands of *Hazael* King of *Syria*, and into the Hands of *Benadad* his Son, who ravag'd and ſwept away *Iſrael*, and brought them ſo low, that there remain'd in all, of ſtanding Forces, only fifty Horſe, ten Thouſand Foot, and ten Chariots. So *Joachaz* dy'd miſerably Poor and Diſtreſs'd, and was bury'd in *Samaria*, leaving the Shreds of a torn Kingdom to his Son *Joas*. This King reign'd ſixteen Years over *Iſrael* in *Samaria*, and did Evil in the ſight of the LORD, following the ſteps of *Jeroboam*, who caus'd *Iſrael* to Sin: However GOD was reſolv'd not to abandon *Iſrael* as yet, notwithſtanding all the Provocations they gave Him.

In thoſe Days the Prophet *Eliſeus* fell ſick of a Diſtemper whereof he dy'd. *Joas* King of *Iſrael* hearing that *Eliſeus* was ſick, came to viſit him, and wept ſaying: *My Father, My Father, the Chariot of* Iſrael, *and the Driver thereof.* *Eliſeus* ſaith unto him: *Fetch thy Bow and thy Arrows.* Which done: *Put thy Hand*, added he, *upon thy Bow, and open the Window towards the* Eaſt. Which done alſo, *Eliſeus* laid his Hand upon the

King's

King's Hand, and bid him *ſhoot his Arrow*: And when the King had ſo done, *Eliſeus* ſaid: *The Arrow of the Lord's Deliverance, and the Arrow of Deliverance from* Syria: *For thou ſhalt ſmite the* Syrians *in* Aphek, *till thou haſt conſumed them.* Then *Eliſeus* bid the King to ſtrike the Earth with his Dart. And having ſo done thrice, he ſtaid his Hand: Whereupon *Eliſeus* was angry with him, and ſaid: *Hadſt thou ſtruck the Earth five or ſix times, then ſhou'dſt thou have ſmitten* Syria *until thou hadſt conſumed it; whereas now thou ſhalt ſmite it but Thrice.* So *Eliſeus* dy'd, and was bury'd; and, as a Confirmation of the Holineſs of his Life, his Bones wrought a Miracle ſoon after his Death: For, as the Scripture tells, there were ſome Perſons burying a dead Man, near the Sepulchre of *Eliſeus*, and before they had time to make him a Grave, they ſpy'd ſome Robbers coming towards them, whereupon they caſt the Corps of the dead Man into *Eliſeus* his Sepulchre; and as ſoon as he had touch'd the Bones of *Eliſeus*, he reviv'd, and ſtood upon his Feet.

Joas having aſſurance of Victory over the *Syrians*, at leaſt thrice, from the Mouth of the Man of God, muſter'd his little Army, and in three Battles, wherein he was always Victorious, beat the *Syrians*, routed them out of all the Land of *Iſrael*, recovered all his Cities and Towns out of their Hands, and reſtored *Iſrael* to its former Power and Strength.

Joas King of *Juda*, being murder'd, as aforeſaid, by two of his Servants, was ſucceeded by his ſon *Amaſias*. This Prince walked in the ſteps of his Father, doing that which was pleaſing in the ſight of the Lord, (bating that the High Places were not taken away) and reign'd over *Juda* twenty nine Years. His firſt Care was to revenge the Blood of his Father upon his Murderers; but their Children he did not put to Death, purſuant to the Words of the Law: *The Fathers ſhall not be put to death for the Children, nor the Children for the Fathers.* Then he made War upon the *Edomites*, ſlew ten thouſand of them, took a place called *Sela*, and called its Name *Jezechel.* 4 Kings 14. Deut. 24.

Amaſias being puffed up with this Victory, and looking with a jealous Eye upon the great Power of *Joas* King of *Iſrael*, ſent him a Challenge, under the borrow'd, or (poſſibly) the uſual Words in thoſe Days of *going up to ſee his Face. Joas*, who had no Mind to quarrel with him, return'd his Challenge under other borrowed Expreſſions, but ſomething more ſmart. *The Thiſtle of* Libanus, (ſays *Joas* to Amaſias) *ſent to the Cedar that is in* Libanus, ſaying: *Give thy Daughter to my Son to Wife: And there paſſed by a wild Beaſt, that trod down the Thiſtle. Thou haſt indeed* (continued Joas) *ſmitten* Edom, *and thine Heart is puffed up: Glory in this and tarry at home: For why ſhouldſt thou meddle to thy hurt, and fall, even thou and* Juda *with thee?*

This wholeſome and friendly Advice had no effect upon *Amaſias*; for he would needs go up, and having joined Battle with *Joas*, who came to meet him, was defeated, and taken Priſoner, and his Army put to the Rout. Then *Joas* led his conquering Army with his Captive King to *Jeruſalem*, broke down four hundred Cubits of the Wall, plunder'd the Temple, and the King's Palace, and took away all the Gold and Silver, and all the Veſſels that were found in them: Took alſo Hoſtages from *Amaſias* for his future good Behaviour, left him in *Jeruſalem*, and returned to *Samaria*, where he ſlept with his Fathers, leaving a Son whoſe Name was *Jeroboam* to ſucceed him. As to *Amaſias*, there is nothing more recorded concerning him, but that in fifteen Years after the death of *Joas*

King of *Iſrael*, his Servants conſpired againſt him, and ſlew him at *Lachis*, whither he had fled from them; carryed his Corps to *Jeruſalem*, buried him in the City of *David*, and ſet up his ſon *Azarias* to Reign in his ſtead.

In the fifteenth Year of the Reign of *Amaſias* King of *Juda*, *Jeroboam* the Son of *Joas* King of *Iſrael* began to Reign in *Samaria*, and reign'd one and forty Years. He, like the reſt of his Predeceſſors, did walk in the Sins of *Jeroboam* the Son of *Nabat*, who cauſed *Iſrael* to ſin; and did not depart from them. He alſo recover'd the Coaſts of *Iſrael*, reduc'd *Damaſcus* and *Emath*, and ſlept with his Fathers, and was buried in *Samaria*; leaving his Son *Zacharias* to Reign in his ſtead.

In the twenty ſeventh Year of the Reign of *Jeroboam*, *Azarias*, alias *Ozias* began to Reign in *Jeruſalem*, and reigned two and fifty Years. He did that which was right in the Sight of the LORD, bating that the High Places were not removed; and being ſtruck with a Leproſie all the Days of his Life, for uſurping the Office of the Prieſthood in burning Incenſe upon the Altar, he dwelt in a Houſe apart by himſelf, leaving the Adminiſtration of the Government in the Hands of his Son *Joatham*. So *Azarias* ſlept with his Fathers, was buried in the City of *David*, and his Son *Joatham* reign'd in his ſtead.

In the Days of *Azarias*, alias *Ozias* began the Prophet *Iſaias* to Propheſy, and Preach to the People; laying before them the dreadful Judgments which were to come upon them for their Sins, and continu'd ſo to do, in the Reign of *Joatham*, *Achas*, and *Ezechias*.

In the thirty eighth Year of *Azarias*, *Zacharias* the Son of *Jeroboam* began to Reign in *Samaria*, and reign'd only ſix Months; for *Sellum* the Son of *Jabes* kill'd him before the People: But who this *Sellum* was, or what Rank or Station he was in, is no where Recorded. So that all we can ſay is, that GOD permitted the Race of *Jehu* to be cut off in the fourth Generation, as the LORD had ſpoken to him; becauſe he did not exterminate the Idolatry of *Jeroboam* the Son of *Nabat*, as he had done that of *Baal* out of the Land of *Iſrael*.

The Race of *Jehu* being thus cut off; *Sellum* wore the Crown of *Iſrael*, but did not long enjoy it. For, in a Month after, a certain great Man whoſe Name was *Manahem*, came from *Therſa*, a City in *Iſrael*, to *Samaria*, and ſlew him, and reign'd in his ſtead.

In the nine and thirtieth Year of the Reign of *Azarias* King of *Juda* began *Manahem* to reign over *Iſrael* in *Samaria*, and reign'd ten Years. He alſo follow'd the ſteps of his Predeceſſors, walking in the Sins of *Jeroboam* the Son of *Nabat*, and even added to their Cruelty: For he put to the Sword all the People of *Thapſa* (a City in *Iſrael* which it ſeems wou'd not open their Gates to him) and of all the Coaſts thereof, and ripp'd up the Bellies of all the Women that were with Child. In thoſe Days *Phul* the King of *Aſſyria* came with a potent Army into the Land of *Iſrael*; and *Manahem* finding himſelf in no Condition to withſtand ſo great a Power, gave him a Thouſand Talents of Silver (which he exacted of the *Iſraelites* by way of *Tax*) to purchaſe his Friendſhip, and ſo got ſhut of him. And here it will not be amiſs (foraſmuch as we ſhall have often Occaſion hereafter to mention the Kings of *Aſſyria*) to obſerve, that the Kings of *Syria*, and thoſe of *Aſſyria* were different Perſons, as were alſo their Kingdoms different. The Kings of *Syria* dwelt commonly at *Damaſcus*, and the Kingdom of *Syria* border'd upon the Land of *Iſrael* on the *North-Eaſt* ſide; whereas the Kings of *Aſſyria* dwelt generally either at *Ninive* or *Babylon*, far beyond *Syria*,

Syria, but much on the ſame ſide of the Land of *Iſrael*. The Kingdom of *Syria* was but a ſmall Tract of Land; but the *Aſſyrian* Monarchy extended a vaſt way to the *North*, and *Eaſt*, and *South* of *Iſrael*, comprehending the Rich and Spacious Countries of *Perſia*, *Media*, *Armenia*, and many other large Provinces.

Manahem having thus purchas'd Peace from the King of *Aſſyria*, by the Tax which he laid upon his Subjects, a thing never before heard of in *Iſrael*, dy'd and left a Son whoſe Name was *Phaceia*. This Man alſo follow'd the Steps of *Jeroboam* the Son of *Nabat*, but his Reign was ſhort: For in two Years after the Death of his Father, one of his own Captains, whoſe Name was *Phacee* the Son of *Romelia*, conſpir'd againſt him; ſlew him in *Samaria*, and reign'd in his ſtead.

In the two and fiftieth Year of the Reign of *Azarias* King of *Juda*, *Phacee* the Son of *Romelia* began to Reign in *Samaria*, and reign'd twenty Years. He alſo did Evil in the ſight of the LORD: He departed not from the Sins of *Jeroboam* the Son of *Nabat*, who caus'd *Iſrael* to ſin. In his Days came *Theglath-phalaſar* King of *Aſſyria*, and took *Ajon*, and *Abel*, and *Janoe*, and *Aſor*, and *Galaad*, Cities of *Iſrael* and *Galilee*; and all the Towns in the Land of *Nephthali*, and carry'd the Inhabitants Captives to *Aſſyria*. Of *Phacee* we read no more, but that after the Wars which he wag'd with *Achas* King of *Juda*, in Conjunction with *Razin* King of *Syria*; a certain Man nam'd *Ozee* the Son of *Ela* conſpir'd againſt him, ſlew him, and reign'd in his ſtead.

In the ſecond Year of *Phacee* began *Joatham* the Son of *Azarias* alias *Ozias* to Reign in *Jeruſalem*, and reign'd ſixteen Years over *Juda*. He did that which was pleaſing in the Eyes of the LORD, walking in the ſteps of his Fathers, and (bating that he did not remove the High Places) fulfill'd the Laws and Commands of the LORD inviolably. So having ran his Courſe he ſlept with his Fathers, was bury'd in the City of *David*, and left his Son *Achaz* to ſucceed him. 4 Kings 16.

This *Achaz* reign'd ſixteen Years in *Jeruſalem*, and was one of the wickedeſt Kings that ever ſat upon the Throne of *David*: For he was not content to follow the Kings of *Iſrael* in the Sins of *Jeroboam* the Son of *Nabat*, but over and above Conſecrated his Son to the Service of *Moloch*, cauſing him to paſs thro' the Fire, after the Abominations of the *Gentiles*, whom the LORD had caſt out from before the Children of *Iſrael*; and ſacrific'd and burnt Incenſe in the High Places, and on Hills, and under every green Tree. This was ſo provoking to the GOD of *Iſrael*, that he ſtir'd up *Razin* King of *Syria*, and *Phacee* the Son of *Romelia* King of *Iſrael* againſt him. Theſe two Kings came with all their Forces and beſieg'd *Jeruſalem*. Whereupon *Achas* took all the Gold and Silver that he cou'd find in the Temple, and in his own Treaſury, and ſent the ſame to *Theglathphalaſar* King of *Aſſyria*, praying him to come to his Aid, and that he wou'd ſerve him.

Theglathphalaſar hereupon raiſes a great Army, and invades the Kingdom of *Syria*: Which when *Razin* underſtood, he rais'd the Siege of *Jeruſalem*, and return'd home to defend his own Country; but to little purpoſe: For *Theglathphalaſar* took his Capital City *Damaſcus*, kill'd himſelf, and ſent the Inhabitants Captives to *Cyrene*. Wicked *Achas* hearing what *Theglathphalaſar* had done, came to *Damaſcus* to viſit him, and probably to do him Homage; and having ſeen there an Altar, the Workmanſhip whereof pleas'd him mightily, he ſent the Model of it to the High Prieſt *Urias*

to *Jeruſalem*, and order'd him to cauſe ſuch an Altar to be made in the Temple. *Urias* ſervilely obey'd, cauſing the ſame to be made, and when *Achas* return'd to *Jeruſalem*, he ſtrip'd the Altar of the LORD of moſt of its Ornaments, to deck and ſet off this new one; cut off the Borders of the Baſes, remov'd the Laver, and took down the Braſen Sea; and all this to pleaſe the King of *Aſſyria*. So *Achas* ſlept with his Fathers, was bury'd in the City of *David*, and left his Son *Ezechias* to ſucceed him.

4 Kings 17. In the twelfth Year of *Achas* King of *Juda*, *Oſee* the Son of *Ela*, began to Reign in *Samaria*, and reigned only nine Years. He alſo did Evil in the ſight of the LORD, walking in the Steps of *Jeroboam* the Son of *Nabat*, who caus'd *Iſrael* to Sin. In this Man's Reign *Salmanaſſar*, Succeſſor to *Theglathphalaſar* King of *Aſſyria*, came with a great Army into the Land of *Iſrael*, and compelled *Oſee* to become Tributary to him. He was the laſt King that reign'd over *Iſrael*: For in his Days the Children of *Iſrael* had by their Sins and Abominations, in ſome manner tired GOD's patience, and filled up the Meaſure of their Iniquity, and made themſelves ripe for Deſtruction: So that, as his holy Prophets had often foretold, he was reſolved utterly to forſake them, and leave them to be a Prey to their Enemies; which came to paſs after this Manner.

Oſee feeling for ſome Years the heavy Burden which the King of *Aſſyria* laid upon him and his People, ſollicited the King of *Egypt* to join with him in order to ſhake off the Yoke of the *Aſſyrians*: But before he cou'd compaſs the Matter, *Salmanaſſar* the King of *Aſſyria*, having, it ſeems, Intelligence thereof, came with a numerous Army, ravag'd the Land of *Iſrael*, ſat down before *Samaria*, and after a cloſe Siege which laſted three Years, took it, and carry'd the *Iſraelites* Captives into *Aſſyria*, and plac'd them in the Cities of the *Medes*, which were call'd *Hala* and *Habor*, nigh the River call'd *Gozan*. Thus were ten Tribes of the Sons of *Jacob* after many Judgments and Scourges, and Deliverances, abandon'd at laſt by the GOD of *Iſrael*, for their Manifold Sins, and Obſtinacy in the ſame, notwithſtanding the frequent Remonſtrances of his holy Prophets, warning and admoniſhing them to turn to the GOD of their Fathers; and diſpers'd over the World ſo as never to come together again, or return to their Native Land, nor even their Poſterity; bating a few here and there gather'd after the Captivity of *Babylon*.

Salmanaſſar having thus carry'd away the *Iſraelites*, ſent Colonies from *Babylon*, *Cutha*, *Avah*, *Emath*, and *Sepharvaim* to Inhabit *Samaria*, and the Cities and Towns of the Land of *Iſrael*. Theſe Men made unto themſelves falſe gods, or Idols, after the manner of the reſpective Countries from which they came, and ſet them up in Temples in *Samaria*, and over the Land of *Iſrael*: The *Babylonians* ſet up *Socoth-benoth* for their god; the *Cutheans*, *Nergel*; the Men of *Avah*, *Nebahaz* and *Tharthai*; the Men of *Emath*, *Aſima*; and the Men of *Sepharvaim*, burnt their Children in the Fire to their gods *Adramelech*, and *Anamelech*; and ſo polluted the Land with theſe Abominations. The GOD of *Iſrael* was ſo highly diſpleas'd hereat, that he ſent Lions among theſe new People, that devour'd them up and down the Land. The King of *Aſſyria* hearing thereof order'd one of the Prieſts who were brought Captives from thence to be ſent back to teach the People the Laws of the GOD of *Iſrael*, concluding that it was the ſame GOD that ſent the Lyons to devour them; becauſe they did not know his Laws, and Manner of Worſhip. So One of theſe Prieſts came back and dwelt at *Bethel*, and taught the People how they ſhou'd

Worſhip

Worſhip the Lord. But they did ſo Worſhip the GOD of *Iſrael*, as to keep ſtill their Idols, or falſe gods, and Worſhip them alſo, and even contin'd ſo to do under the Name of *Samaritans* until the coming of Christ, in whoſe Days the *Jews* had them in ſuch Abomination that they wou'd hardly ſalute them. And here we ſhall leave them, and the diſpers'd ten Tribes of *Iſrael* until we have Occaſion to mention them again in the Days of *Aſſuerus*, *Zorobabel* and *Nehemias*, and return to the Kings of *Juda*, who having in the next Age fill'd up the Meaſure of their Iniquity were alſo led Captives to *Babylon*, being in like manner abandon'd by the GOD of *Iſrael*.

In the third Year of *Oſee* King of *Iſrael*, began *Ezechias* King of *Juda* to Reign in *Jeruſalem*, and reign'd twenty nine Years. He was the moſt pious Prince that reign'd in *Jeruſalem* ſince the Death of *David*. He took away the High Places, which none even of the good Kings of *Juda* had ever done, deſtroyed the Idols, cut down the Groves, broke in pieces the Braſen Serpent, which *Moſes* had erected in the Wilderneſs, and which the People had ever ſince in great Veneration; but, in thoſe Days, turned into great abuſe, offering Sacrifices and burning Incenſe to it; and purged *Jeruſalem* and the Land of *Juda*, of all ſorts of Idolatry and falſe Worſhip: In a word he adhered to the Lord, faithfully obſerving all that was written in the Law of *Moſes*, and keeping his Statutes and Commands; and in return the Lord was with him, and made him proſper in all his Undertakings. He ſhook off the Yoke of the Kings of *Aſſyria*, and refuſed to ſerve them. Smote the *Philiſtines*, and drove them out of his Land. 4 King. 18.

In the fourteenth Year of his Reign, *Sennacherib*, the King of *Aſſyria* invaded the Land of *Juda* with a formidable Army, and took all the fortified Cities, except *Jeruſalem*. *Ezechias* being ſenſible how unequal he was to reſiſt ſo great a Power, ſent Ambaſſadors to him, promiſing to pay ſuch Tribute as he ſhould require. Whereupon *Sennacherib* demanded three hundred Talents of Silver, and thirty Talents of Gold. This ſum tho' very great *Ezechias* ſent to him. But the perfidious *Aſſyrian* took the Money, and ſent one part of his Army under the Command of *Rabſaces* to beſiege *Jeruſalem*, while he himſelf ſat down before *Lachiſh* with the other. When theſe Troops came within ſight of the City, they deſired to ſpeak with *Ezechias*. Then *Ezechias* ſent *Eliachim* the Steward of his Houſe, and *Sobna* his Secretary, and *Joah* the Recorder to them; And *Rabſaces* bid them tell *Ezechias*, that the great King of *Aſſyria* wonder'd at his Aſſurance in daring to rebel againſt him? Do ye confide (continu'd *Rabſaces*) in the broken Reed, the King of *Egypt*? or in the God of *Iſrael*, whoſe High Places and Altars *Ezechias* deſtroy'd? *Ezechias* his Meſſengers hearing *Rabſaces* ſpeak after this manner in the *Hebrew* or *Jewiſh* Language, prayed him to ſpeak to them in the *Syrian* Tongue, for that they underſtood it. This Caution they uſed, leſt the People, who were on the Walls of the City might underſtand what *Rabſaces* was ſaying, and be diſcourag'd. But *Rabſaces* lift up his voice and addreſſing himſelf to the People that were on the Walls ſpoke to them in the *Hebrew* Tongue, and advis'd them not to confide in *Ezechias*, nor in the GOD of *Iſrael*, who, as he believ'd, was not more powerful than the god of *Emath*, the god of *Arphad*, and the god of *Sepharvaim*, who notwithſtanding cou'd not deliver their People out of the Hands of the great King of *Aſſyria*; adding withal a great many other Blaſphemies againſt the GOD of *Iſrael*, and even deliver'd a Letter from *Senacherib* addreſs'd to *Ezechias*, that was

full of Menaces and Blaſphemies, into the Hands of *Ezechias* his Meſſengers.

4 Kings 19. When theſe Meſſengers return'd, they gave the Letter to *Ezechias*, and related unto him all the Words of *Rabſaces*. Then *Ezechias* rent his Clothes, put on Sackcloth and Aſhes, and went into the Temple, and ſpread the Letter before the LORD, and pray'd heartily to him for Relief, as alſo ſent the ſame Meſſengers to the Prophet *Iſaias* to acquaint him with the Threats and Blaſphemies of *Rabſaces*, and of the King his Maſter, craving the Aſſiſtance of his Prayers and Supplications to the GOD of *Iſrael* in thoſe deſperate Circumſtances. The Meſſengers went to *Iſaias*, and expos'd the Matter to him; and *Iſaias* bid them return to the King, and aſſure him, he needed not be afraid of *Senacherib*, or of all the Threats of his Servants; for that the LORD would at this time protect *Jeruſalem* for his own ſake, and for that of his Servant *David*: And ſo it fell out; for that very Night the Angel of the LORD ſmote an hundred and fourſcore and five thouſand of the *Aſſyrians*, who were before *Jeruſalem*: So that *Senacherib* was forc'd to raiſe the Siege of *Lachiſh*, and go back to his own Country; And as he was at *Ninive* adoring his falſe god *Neſroch*, two of his Sons called *Adramelech* and *Saraſar* ſlew him in the Temple, and fled into *Armenia*; and his third Son called *Aſarhaddon* reigned in his ſtead.

4 Kings 20. Not long after *Ezechias* fell ſick unto Death, and the Prophet *Iſaias* came to him, and declar'd, it was the Will of GOD he ſhould ſet his Houſe in order, for that he would die and not live. Then *Ezechias* turned his Face to the Wall, and wept, and put up this Prayer to the LORD: *Remember, O Lord, I beſeech thee, how I have walk'd before thee in Truth, and with a perfect Heart, and have done that which was pleaſing in thy Sight.* *Ezechias* had time to ſay no more, when the Word of the LORD came to *Iſaias*, (who was gone out as far as the middle of the Court) and thereupon turn'd back to *Ezechias*, and told him, that the LORD had heard his Pray'r, and look'd upon his Tears, that he had added fifteen Years more to his Life; and that on the third Day he ſhould be able to go into the Temple to Pray. This was joyful News to *Ezechias*: Notwithſtanding, he deſir'd to ſee ſome Sign or Proof that the LORD would heal him ſo as that he might go, on the third Day, to Pray in the Temple? Wilt thou, ſays *Iſaias*, that the Shadow, in the Dial of *Achas*, ſhall go ten Degrees forward, or ſo many Degrees backward? It is eaſy, anſwer'd *Ezechias*, for the ſhadow to go forward ten Degrees. This I will not have, but that it go backward ſo many. Then *Iſaias* pray'd unto the LORD, and the ſhadow went backward ten Degrees; and *Ezechias* was heal'd on the third Day, as the Prophet *Iſaias* had ſaid.

In thoſe Days *Berodach-Baladan* the Son of *Baladan* King of *Babylon*, hearing that *Ezechias* was ſick, ſent Meſſengers and Preſents to him, congratulating him upon his Recovery. *Ezechias* was exceeding glad to have this Opportunity given him to improve the Friendſhip of the King of *Babylon*, eſpecially having the King of *Aſſyria* his mortal Enemy; he therefore receiv'd the *Babyloniſh* Ambaſſadors with a great deal of Civility; ſhew'd them all his Treaſures and Wealth, and all the Curioſities that his Fathers had laid up in their Houſes. The Prophet *Iſaias* being inform'd hereof, came to *Ezechias*, and asked him, what theſe Men had ſaid unto him, and from whence they came? They came (anſwer'd *Ezechias*) from a far Country, from *Babylon*. What did they ſee in thine Houſe, ſaith *Iſaias*? They ſaw, ſaith *Ezechias*, all the Things that are in my Houſe, there

there is nothing among my Treaſures that I have not ſhew'd them. Then, ſaid *Iſaias*, Hear the Word of the LORD: *Behold the Days will come, that all that is in thine Houſe, and that which thy Fathers have laid up in ſtore unto this Day, ſhall be carri'd into* Babylon, *and even ſome of the Children which ſhall iſſue from thee, ſhall alſo be carri'd away, and ſhall be Eunuchs in the Palace of the King of* Babylon. *Well*, ſaid Ezechias, *Good is the Word of the Lord, which thou haſt ſpoken: Only let there be Peace and Truth in my Days.* So *Ezechias* having paſs'd the fifteen Years, which the LORD had added to his Life, in Peace and Plenty, died, was laid up with his Fathers, and left a Son whoſe name was *Manaſſes* to reign in his ſtead.

Manaſſes was twelve Years old when he began to Reign, and reigned fifty five Years in *Jeruſalem*. He was the wickedeſt Prince that ever ſat on the Throne of *Juda*, or even upon the Throne of *Iſrael*. He walk'd in all the Abominations of the *Gentiles*, and ſeem'd to out-do any one of them in Impiety. He reſtor'd all the High Places, which his Father *Ezechias* had deſtroy'd, erected Altars for *Baal*, made Groves, and worſhip'd all the Hoſt of Heaven; ſet up Idols in *Jeruſalem*, made his Son paſs thro' the Fire; us'd Incantations, dealt with familiar Spirits and Wizards; fill'd *Jeruſalem* with innocent Blood, which he ſpilt in compaſſing his wicked Deſigns; and probably ſlew the Prophet *Iſaias* cutting him in two with a Saw, as St. *Paul* ſeems to inſinuate. *Heb.* 11. 37. In a Word, there was ſcarce any Abomination or Impiety among the *Gentiles* which this wicked King did not cauſe to be practic'd in *Jeruſalem*, and in the Land of *Juda*. 4 Kings 21.

Theſe Abominations of *Manaſſes* did ſo provoke the GOD of *Iſrael*, that he ſent his Prophets to denounce Woes and Miſeries to himſelf, and the utter Extermination of the Houſe of *Juda*, from off the Face of the Land, as alſo the giving them up into the Hands of the Kings of *Babylon*, as he had given up the ten Tribes of *Iſrael* into the Hands of the King of *Aſſyria*. *Foraſmuch* (ſay theſe Prophets) *as* Manaſſes *King of* Juda *hath done theſe exceeding great Abominations, even beyond what the* Amorites, *who were before him, had done; and even caus'd* Juda *to ſin with his Idols: Therefore, thus ſaith the Lord God of* Iſrael, *behold I will bring ſuch evil upon* Jeruſalem *and* Juda, *as that whoſoever heareth it, both his Ears ſhall tingle; And I will ſtretch over* Jeruſalem *the Line of* Samaria, *and the Burden of the Houſe of* Achab. *And I will Cancel* Jeruſalem, *as Men Cancel Writing Tables, and as I Cancel it, I will turn it upſide down, and will draw my ſtile often over its Face: and I will forſake the Remnant of my Inheritance, and deliver them into the Hands of their Enemies, and they ſhall become a Prey, and a ſpoil to all that hate them.* Thus did theſe Prophets denounce GOD's Judgments againſt *Manaſſes* and *Juda*, but all to no purpoſe: For *Manaſſes* perſiſted ſtill in his Wickedneſs, ſpilling the Blood of the Prophets, and of all thoſe, who did either oppoſe his Abominations, or remonſtrate unto him the direful Judgments that wou'd attend them, until the GOD of *Iſrael* deliver'd him up into the Hands of the Officers of the King of *Aſſyria*, who carry'd him in Chains to *Babylon*; where being in Miſery and Contempt, he began to acknowledge his Wickedneſs, and adore the GOD of his Fathers, did Penance for his Sins; and pray'd ſo earneſtly and with ſo much Compunction of Heart, that the GOD of *Iſrael* had pitty on him, and put in the Heart of the King of the *Aſſyrians* to ſuffer him, and ſuch as were taken with him to return to *Jeruſalem*, Where he ſpent the reſt of his Days in Works of Piety, repairing 2 Paralip. 33.

what he had done amiss before, destroying the Altars, and the Idols which he had set up to false gods, and restoring the Worship of GOD to its former Lustre and Glory. So having finish'd his Course, he slept with his Fathers, and was succeeded by his Son whose Name was *Amon*.

Before I proceed any further in the History of the Kings of *Juda*, it will be requisite I shou'd here insert an Abstract of that of the famous *Judith*, whose Beauty and Heroick Action in cutting off the Head of *Holofernes*, is at large recorded in the sacred Book intitul'd *Judith*; being perswaded that the things therein contain'd came to pass about the sixteenth Year of the Reign of *Manasses*, a little after his return from *Babylon*, and was after this manner.

Judith. 1. *Arphaxad* King of the *Medes* having subdu'd many Nations, built the great City *Ecbatanis*, surrounded it with mighty High Walls and lofty Towers; and glory'd in the Power and strength of his Arms and Chariots. But having a Rival also, equal in Power, *Nabuchodonosor* the great King of *Assyria* and *Babylon* (for in those Days *Babylon* was taken by this King) he cou'd not look upon himself to be absolutely Great, so long as he subsisted: Being therefore resolv'd to try Titles with him, they both met with their numerous Armies in the great Plain call'd *Ragu* near the Rivers *Tigris* and *Euphrates*, where after a bloody Battle *Arphaxad* was subdu'd, and *Nabuchodonosor* puff'd up with as much Pride as *Arphaxad* was before, nay more: For he concluded that since he conquer'd *Arphaxad*, no Power on Earth cou'd be able to resist him. He therefore resolv'd to subdue all
Judith. 2. the Nations round about him, even unto the Bounds of *Ethiopia*: And in order thereunto, he sent his Great General, whose Name was *Holofernes*, with a Prodigious Army upon this Expedition; who having pass'd the Bounds of the *Assyrian* Monarchy, over ran like a Torrent all the Towns and Cities, and fortify'd Places towards the *South*, and in the Land of the Sons of *Tharsis* and *Ismael*, and plunder'd them. And then turning his Arms toward *Mesopotamia*, pass'd the River *Euphrates*, and ravag'd all that famous Land, killing and destroying all that came in his Way. And
Judith. 3. passing from thence to *Cilicia* and *Apamea*, and the lower Provinces of *Asia* towards the *Euxine* Sea, did the like; taking their Towns and fortify'd Places, putting all to the Sword, that durst oppose him: And even breaking down their Altars and Idols; to the end, that no other GOD but
Judith. 4. *Nabuchodonosor* shou'd be acknowledg'd on Earth.

Holofernes having thus laid waste all *Cilicia*, *Syria*, and *Mesopotamia*, turn'd his Arms against *Judea*; and put all the Children of *Israel* that were in the Land of *Juda* into a terrible Consternation. *Eliachim* the High Priest (for it seems *Manasses* the King did not much mind any other business than his Prayers and Devotion, since his Return from *Babylon*) Order'd all the *Jews* in those Parts that were able to bear Arms, to possess themselves of the narrow passes of the Mountains, in order to put a stop to *Holofernes*'s Career for some time, till they cou'd provide to make a Defence, and put a Garrison in *Bethulia*, which was the next City to *Holofernes* that belong'd to the House of *Juda* in those days. But when *Holofernes* with his numerous Army appear'd, the Men that guarded the Passes soon gave way, so as that many of them retir'd into the City. However, *Holofernes* meeting with some Opposition which he did not expect, ask'd his Friends in a haughty manner, who the *Jews* were? What their power? Who their King, or their General, that they only of all the Nations of
Judith 5. the *East*, should Despise him, and not come to meet him and Submit?

Achior

Achior the Captain of the *Ammonites*, who, it ſeems, ſerv'd under *Holofernes*, and was very well acquainted with the *Jewiſh* Nation, gave him this Account of them.

Theſe People, my Lord, ſaid he, *are of the Race of the* Chaldeans, *and Worſhip only the God of Heaven: And foraſmuch as their Countrymen worſhip'd many gods, they forſook their Native Country, and went to dwell in* Charan. *And in ſome time after, there being a great Famine in the Land, they went down to* Egypt, *where they increas'd ſo exceedingly, that their Number cou'd not be told. The* Egyptians *being jealous of their great Numbers began to oppreſs them, and they cry'd for Relief to the God of Heaven, who plagu'd* Egypt *with ſo many Judgments, that they were glad to ſuffer them to go out of the Land: But being griev'd to ſee them all eſcape, they purſu'd them with a mighty Army, in order to reduce them to their former Bondage: Whereupon their God, open'd a Paſſage for them in the Red-Sea, and drown'd all the* Egyptians, *ſo as not to leave a Man to relate the Fact; and then fed them with Bread from Heaven for the ſpace of forty Years in the Wilderneſs of* Sinai, *a Place where no Man ever before cou'd dwell. And whitherſoever they went afterwards they always conquer'd without the help of Bow, Sword or Shield; for their God fought for them, and overcame: And as often as they declin'd from the Worſhip and Service of their own God, to follow that of ſtrange gods, their God gave them up to be a Prey to their Enemies; and upon their Repentance gave them Strength and Force to reſiſt: So that at laſt they poſſeſs'd themſelves of all the Cities and Towns, and Lands of the* Chanaanites, *the* Pherezites, *the* Jebuſites, *the* Hittites, *the* Hivites *and the* Amorites. *And held the ſame until they prevaricated againſt their God; which they having lately done, their God deliver'd them up into the Hands of their Enemies, and many of them were carry'd away Captives: But they ſoon after repented, and did Penance for their Sins, and their God did reſtore them again: And now they poſſeſs theſe* Mountains, *and* Jeruſalem, *where their Divine Worſhip is perform'd. Now therefore, my Lord,* (*continu'd* Achior) *enquire and ſee if there be any Sin or Tranſgreſſion in this People againſt their God: For if there be, their God will deliver them into your Hands, but if there be not, we ſhall not be able to reſiſt them: For their God will defend them, and we ſhall be the Scorn and Reproach of all the Earth.* Judith 6.

When *Achior* had made an End of his Diſcourſe, *Holofernes* and all his Captains were ſo enrag'd at theſe High Commendations of the *Iſraelites*, that they were ready to tear *Achior* to Pieces. *What,* ſays *Holofernes, doſt thou Propheſie unto us, that the People of* Iſrael *ſhall be defended by their God? That thou mayeſt know, that there is no other God but* Nabuchodonoſor, *thou ſhalt go and be joyn'd to the* Iſraelites; *and when I have ſlain them, my Sword ſhall paſs thro' thy Body alſo, that thou mayeſt prove and ſee that* Nabuchodonoſor *is Lord of all the Earth.* And having ſo ſaid, he order'd his Guards to bind *Achior*, and to deliver him into the Hands of the *Jews* in *Bethulia.*

Accordingly they carry'd away *Achior* towards the Town: But as they drew near the Mountains, they diſcover'd a party of the *Jews* that was ſuperior in number to them: Whereupon they turn'd a little out of the way, left *Achior* bound to a Tree, and return'd to their Camp. *Achior* was not long there when the ſaid Party came to him, loos'd him, and brought him into the City; where he related all the Words of *Holofernes*, and of his Captains, as alſo upon what account they left him bound.

Then all the People fell on their Faces, *Adoring the God of* Iſrael, *and puting up Prayers and Supplications to him, Faſting and Weeping all that Day*: And at Night aſſembling together, both Prieſts and People, they paſs'd the ſame in *Prayers* and *Tears*.

Judith 5. *Holofernes*, in the mean time, ſurrounded the City, and ſtopp'd all the Fountains and Aqueducts by which *Bethulia* was water'd: So that after Twenty Days time, the People began to want Water, and to exclaim againſt *Ozias* the Governor of the City, for not ſubmitting to *Holofernes*, praying him to open the Gates that they might deliver themſelves up, and not periſh. *Ozias* hereupon ſpoke to the People with Tears in his Eyes, and pray'd them to wait only Five Days longer, and that in caſe the GOD of *Iſrael* had not ſent them Relief by that Time, he would do as they deſir'd.

Judith. 8. In thoſe Days there was a certain Widow in *Bethulia*, whoſe name was *Judith*: She had been Wife to one *Manaſſes*, who left her much Wealth, and great Stocks of Sheep and Oxen, and withal ſhe was exceeding Beautiful, and (which created her much more Reſpect and Eſteem) very Godly and Virtuous: For during the ſpace of Three Years and Six Months, that ſhe had been at this time a Widow, ſhe retir'd with her Maids into a ſecret Cloſet in her Houſe, put on Sackcloth, Faſted every Day except the Sabbaths, and the New-Moons, and the Feaſts of the Houſe of *Iſrael*; and ſpent her Days in Prayers and Supplications to the GOD of Heaven. This Holy Widow having underſtood, that *Ozias* and the People of *Bethulia* had limited a Time to GOD's Mercy, ſent for two of the chief Prieſts, whoſe Names were *Chabri* and *Charmi*, and ſpoke to them (and to *Ozias* the Governour, who it ſeems came with them) after this manner.

What is the matter that Ozias *ſhou'd conſent to deliver the City into the Hands of the* Aſſyrians, *if Relief come not in five Days? And who are ye, that ye ſhou'd thus tempt the Lord? Such Deeds do not move God to Mercy, but rather ſtir him up to Anger, and kindle his Wrath. Ye have put Bounds to his Mercy, and appointed a Day at your Will: But foraſmuch as God is Patient, let us repent for this thing, and with Tears in our Eyes beg his Pardon: For God is not to be threaten'd like* Man, *nor will his Anger be kindled like the Sons of* Man. *Let us therefore humble our* Minds, *and with an humble Spirit ſerve him, and ſay with Tears: As thy Will is, ſo let thy Mercy be ſhewn unto us: That as our Hearts are troubled at the Pride of our Enemies, ſo we may glory in our* Humiliation. *For we have not follow'd the ſins of our Fathers, who have forſaken their God, and have ador'd ſtrange gods; for which they were deliver'd up to their Enemies, to the Sword, to Spoil, and Confuſion: But as to us, we have no other God but him. Let us therefore with Humility wait for his help, and he being our Lord and God will require our blood at the Hands of thoſe that afflict us. And will humble all the Nations that riſe againſt us, and bring them to Confuſion. And now, Brethren, ſince ye are the Prieſts of the People of God, and that their Souls depend upon you, raiſe up their Spirits with your Words, that they may remember how our Fathers were prov'd, that it might appear whether they did truly Worſhip God. Tell the People that they ought to remember how our Father* Abraham *was try'd, and by many Tribulations prov'd to be God's Friend. So* Iſaac, *ſo* Jacob, *ſo* Moſes *by many Tribulations were found faithful: Whereas thoſe who bore Tryals and Afflictions with Murmurings and Complaints againſt the Lord, were for their impatience, deſtroy'd by the exterminating Angel, and*

by

by fiery Serpents. Let us not therefore revenge upon our ſelves the things we ſuffer, but look upon thoſe light afflictions coming from the Hands of God, as a means to correct and amend us, but not to deſtroy or ruin us.

Judith having thus ended her Diſcourſe, *Ozias* and the Prieſts anſwer'd, and ſaid: *All that thou ſayeſt are true, and thy Words are without Reproach: Pray therefore for us: For thou art an holy Woman that feareth God.* Then ſaid *Judith* unto them: *As ye know that the Words which I ſpoke are from God, ſo try whether the thing which I determin'd be from him alſo, and pray that God may confirm my Reſolution: Ye ſhall ſtand at the Gate this Night, and I will go out with my Maid; but ye muſt ask no Queſtions, nor pry into my Deſigns; and until I tell you, let there be nothing done but Prayers and Supplications for me.* And having ſo ſaid ſhe diſmiſs'd them, and went into her Cloſet, put on Sackcloth and Aſhes, proſtrated her ſelf before the LORD, and pray'd moſt earneſtly for a conſiderable time, begging him to deliver his People, to confirm her Counſels, and ſtrengthen her Hand. Then ſhe aroſe, waſh'd her Body, and Anointed her ſelf with excellent Myrrh; put on her fine Clothes, platted her Hair, put Sandals to her Feet, a Miter on her Head, Bracelets on her Arms, and Jewels and Pendants in her Ears, to all which GOD added much Splendor, becauſe this decking (ſaith the Sacred Text) did not proceed from Luſt, but true Virtue; put on her Maids Back a Veſſel with Wine, and another with Oil, ſome Pulſe, and dry'd Figs, and Bread and Cheeſe; and ſo went to the Gate of the City, where ſhe met *Ozias* and the Prieſts, who were as much aſtoniſh'd at her extraordinary Beauty, as at her deſign of going into the Enemies Camp in that Equipage; but ſaid nothing to her, only pray'd earneſtly that God might proſper her Counſels. *Judith* having gone out of the City was early in the Morning taken by the Scouts of the *Aſſyrians*, who admiring very much her Beauty, ask'd who ſhe was, and whence ſhe came? To which *Judith* anſwer'd, that ſhe was an *Hebrew*, who had fled out of the City, knowing that it wou'd be deſtroy'd and plunder'd by them; becauſe they did not yield and ſubmit to their Power: Adding withal, that ſhe was going to the General of their Army, to diſcover the Secrets of her People, and ſhew him how he may take the Town without the Loſs of a Man. The Scouts hearing theſe Words led *Judith* immediately to *Holofernes* his Tent, and related what they had heard her ſay. And being brought in before *Holofernes*, who ſat under a rich Canopy beſet with Jewels and Pretious Stones, ſhe caſt her ſelf at his Feet. *Holofernes* no ſooner beheld her Face but he was ſo ſmitten with her Beauty, that he order'd his Servants to take her up, bidding her to take Courage, and aſſuring her, he never did intend to injure or hurt any, but ſuch as refus'd to obey the great *Nabuchodonoſor*; deſiring her withal to tell him, what induc'd her to come over to them. Then *Judith* expos'd what ſhe had laid up in her thoughts: *Lay hold*, ſaid ſhe, *on the Words of thy handmaid: For if thou wilt follow her Words the Lord will perfect the Work in thine Hands.* And having paſs'd a great many Complements upon the Grandeur and Power of *Nabuchodonoſor*, ſhe added: *What* Achior *had ſaid unto thee is no Secret, nor is it unknown what thou haſt order'd ſhou'd happen unto him. For it is manifeſt, that our God is highly provok'd by the Sins of the People, that he has charg'd his Prophets to declare unto them, that he will abandon them: And even now they continue to tranſgreſs his Laws: For ſince you have cut off their Water, they ſlay their Cows and Oxen, and drink their Blood, a thing ſo expreſſly forbidden by our God. Since therefore they thus tranſgreſs, it is certain they*

Judith. 9.

Judith. 10.

Judith 11.

are given up to Deſtruction. Which I your Handmaid having underſtood, flew away from them, and the Lord ſent me to tell the ſame unto thee. For I, Thy Handmaid, do ſtill worſhip God, even here with thee: And I pray I may have leave from time to time to go out to pray to my God, and he will tell me when he ſhall return their Sins upon them, which I will tell unto thee, and bring thee thro' the middle of Jeruſalem. *And thou ſhalt have* Iſrael *like Sheep that have no Shepherd, and not ſo much as a Dog ſhall bark at thee.* This artful Diſcourſe was ſo agreeable to *Holofernes*, and to all his Officers, that they ſaid to one another: There is not ſuch another Woman on Earth, either in Beauty or Wiſdom. Then *Holofernes* commanded *Judith*
Judith 12. to be lodg'd in his Treaſury, and to be ſerved with his own Meat. But *Judith* refuſed to eat of his Meat, alledging that it wou'd offend her God, ſhou'd ſhe eat of Meats that were forbidden by his Laws; but, ſaid ſhe to *Holofernes*, I will eat of the Meat which I brought with me. But what ſhall we do with thee, anſwer'd *Holofernes*, when the Meat which thou broughteſt with thee is ſpent? As thy Soul liveth, reply'd *Judith*, the Meat which I brought will not be ſpent until GOD ſhall do the Things which I have conceived in my Mind. So *Holofernes* order'd his Servants to bring *Judith* to a Tent prepared for her, and to let her go out and in, whether by Night, or by Day, as often as ſhe wou'd.

On the fourth Day after, *Holofernes* made a great Feaſt for his Officers, and order'd one of his Eunuchs, whoſe Name was *Vagao* to go to *Judith*, and to endeavour to perſwade her to come freely and cohabit with him. *Vagao* went accordingly, and made her a fine Speech to that purpoſe: To which *Judith* anſwer'd; *Who am I that I ſhou'd gainſay the Will of my Lord? I will do all that ſhall ſeem good in his Eyes.* And having ſo ſaid, ſhe dreſſed herſelf, went in to *Holofernes* and ſtood before him. *Holofernes* at the ſight of *Judith* was ſo ſmitten with her Beauty, that his Heart ſhook within him; and having pray'd her to drink (which ſhe did of the Wine her Maid had brought with her) he drank ſo much Wine himſelf, that he was carried dead Drunk to his Bed. Then all his Servants and Attendants with-
Judith 12. drew, and left *Judith* alone with him in his Tent. *Judith* finding now a fit opportunity of executing her Deſign, order'd her Maid to ſtand without the Door of the Tent and to watch. Then ſhe ſilently wept, and put up this Prayer to Heaven: *Strengthen me, O Lord God of* Iſrael, *that Thou mayeſt protect* Jeruſalem *as Thou haſt promiſed; and that I may perfect the Work, which I believe may be done by thine Aſſiſtance.* And having ſo ſaid, ſhe took the Cymetar that hung at *Holofernes*'s Bed's Head, and drew it out of the Scabbard; and with one Hand held *Holofernes* by the Hair of his Head, and having ſaid again: *Strengthen me, O Lord God, in this hour*; ſhe ſtruck him twice in the Neck, and cut off the Head. Which done, ſhe took from his Body the Canopy that was over his Bed, put his Head in a Pouch, gave it to her Maid, and went out of the Tent; and all the Camp being ſtill ſhe paſſed thro', and the Centinels, who uſed to ſee her go out and come in early and late before, ſuffer'd her and her Maid to paſs asking no Queſtions.

So *Judith* came to the Gates of *Bethulia*, and ſpoke with a loud Voice, bidding the Guards to let her in. The Guards, who knew the Voice of *Judith*, ran immediately, open'd the Gates for her, and ſent for the Prieſts and the People, who came all flocking to ſee *Judith*, of whoſe return they began to deſpair; and having got Torches and Lights, *Judith* ſtood upon an Eminence, and ſpoke to them after this manner: *Praiſe ye the Lord our God,*

God, who hath not forſaken thoſe that put their truſt in him, but hath by me his Handmaid fulfill'd the Mercies which he hath promis'd to the Houſe of Iſrael; *and hath ſlain by my Hands this Night the Enemy of his People.* And having ſo ſaid, ſhe produc'd the Head of *Holofernes*, and expos'd it to their View, adding : *Behold the Head* of Holofernes, *the Captain General of the Army of the* Aſſyrians, *and behold the Canopy under which he lay in his drunkenneſs, in which the Lord our God ſmote him by the Hands of a Woman. Bleſſed be the Lord, for his Angel hath preſerv'd me as I went hence, while I continu'd there, and as I came hither; and hath not ſuffer'd me to be defil'd, but without being polluted by Sin hath brought me back with Joy and Victory in my Eſcape, and in your Deliverance. Confeſs ye therefore to him for that he is Good, and that his Mercy endureth for Ever.*

When *Judith* had made an end of her Diſcourſe, 'tis not to be expreſs'd how great was the Joy of the Prieſts and People, nor how many Bleſſings, and Praiſes, and Commendations they heap'd upon her; and even *Achior*, who, when he ſaw the Head of *Holofernes* was like to die for Joy, bleſs'd and prais'd *Judith*, renounc'd the Religion of his Fathers; was Circumciſed, and became a *Jew*.

Then *Judith* ſpoke to *Ozias*, and to the Officers, and bid them put the Head of *Holofernes* upon a Stake on the Walls of the City, and go out early in the Morning with all their Forces towards the Camp of the Enemy, aſſuring them that the *Aſſyrians* wou'd flee from them; and that the LORD wou'd deliver them into their Hands. *Ozias* fail'd not to execute all the Commands of *Judith*; and as he drew near to the *Aſſyrians*, by the break of Day, at the Head of his Army, the Enemies Scouts ran towards the Tent of *Holofernes*, and acquainted the Captains and Officers with what they had ſeen. Theſe order'd *Vagao* the Eunuch to go and awake *Holofernes*; but when he went in to the Bed Chamber, he found his Body without a Head, beſmear'd with Blood. This being ſoon made known to the Chief Captains and Commanders of the *Aſſyrian* Army, and they themſelves ſeeing it with their Eyes, their Hearts panted, and were ſeiz'd with intolerable Fear and Trembling; and having ſought for *Judith* in her Tent, but not finding her, they cry'd aloud : *One* Hebrew *Woman hath confounded the Houſe of* Nabuchodonoſor ! *Behold* Holofernes *lyeth on the Ground and his Head is not upon him.* This Cry being ſoon ſpread over the Camp put them all in ſuch a Conſternation that every Man without acquainting his Fellow took to his Heels and fled. *Ozias* perceiving the Terrible Conſternation and Diſorder in which the whole Camp of the *Aſſyrians* fled away, purſu'd them with his Men in good Order, and ſlaughter'd as many as he cou'd overtake; and even diſpatch'd Meſſengers to all the Cities round about, ordering all the Youth that were able to bear Arms to fall upon them : So that the *Aſſyrians* were ſlaughter'd on every ſide until they left the Confines of the Land of *Iſrael*.

Then the People of *Bethulia* went out into the Camp of the *Aſſyrians*, where they found ſo much Plunder and Booty, Gold, Silver, Pretious Stones, Clothes, Silks, Cows, Horſes, Sheep, Oxen and Proviſions, Armour and Arms, that they cou'd ſcarce carry all the Spoil into the City in thirty Days. When the News of this great Victory came to *Jeruſalem*, the High Prieſt *Eliachim* alias *Joacim* came with all his Prieſts to *Bethulia* to ſee *Judith*, and heap'd many Bleſſings upon her, complimenting her in this manner, *Tu Gloria* Jeruſalem, *tu lætitia* Iſrael, *tu honorificientia populi noſtri : Thou art the Glory of* Jeruſalem, *the Joy of* Iſrael, *the Honour*

of our People. So *Judith* after giving due Praiſe and Thanks to GOD and ſending her Gifts and Preſents to *Jeruſalem* to have *Euchariſtical* Sacrifices offer'd in the Temple for this mighty Deliverance, ſpent the reſt of her Days in Widowhood in her Husband's Houſe; and having liv'd to the Age of one hundred and five Years, dy'd and was bury'd with her Husband *Manaſſes*, and (which was a great Mark of GOD's favour to her) there was neither War nor Diſturbance in all *Iſrael* during the reſt of her Life, nor in many Years after.

I had ſaid before, that this Heroick Action of *Judith* happen'd in the ſixteenth Year of the Reign of *Manaſſes* King of *Juda*, and I think, that many Reaſons evince the truth thereof.

Firſt, the whole Hiſtory of *Judith* is very well conſiſtent with this Time: For *Manaſſes* reign'd in all fifty five Years; his Son *Amon*, two Years; and *Joſias* the Son of *Amon*, one and thirty Years; which make in all 88 Years. Now from the time *Manaſſes* came back from his Captivity there was neither War nor Diſturbance in *Iſrael*, until the Death of *Joſias*, as we read in the 4th Book of Kings. Let us then ſuppoſe that *Manaſſes* return'd in the 16th Year of his Reign, that *Judith* was forty Years Old when ſhe went to *Holofernes*; which may very well be, conſidering that many Women in our own Days, preſerve the Bloom of their Youth and Beauty to that Age. Now from the ſixteenth Year of the Reign of *Manaſſes* unto the Death of *Joſias* there efflux'd ſeventy two Years, out of which Number take ſixty five Years for the reſt of the Age of *Judith*, and there will remain ſeven Years, to anſwer the many Years after, mention'd in the Book of *Judith*.

Secondly, The Conquering and Subduing of *Meſopotamia*, *Syria*, *Cilicia*, *Apamea*, &c. by *Holofernes*, and his ſitting down before *Bethulia*, together with the reſt of the Things related in the Hiſtory of *Judith*, is not conſiſtent with any other time than that of the Reign of *Manaſſes*: For (to omit the ſhortneſs of the Reigns of the ſucceeding Kings, and the almoſt continual Wars that were in the Land of *Iſrael*, from the Death of *Joſias*, unto the Captivity of *Babylon*) all theſe Countries, *Meſopotamia*, *Syria*, *Cilicia*, &c. were in ſubjection to the *Aſſyrian* and *Babylonian* Kings; as all the Ancients agree, from the Reign of *Manaſſes*, unto the Time of *Darius*, when the *Aſſyrian* Monarchy came into the Hands of the *Medes* and *Perſians*, a little before the return of the *Jews* from the Captivity of *Babylon*; and from that time forth, there was never a King either of the *Medes* or *Perſians*, or of the *Aſſyrian* Monarchs, ſurnamed *Nabuchodonoſor*: Conſequently *Holofernes* the chief Captain of *Nabuchodonoſor* cou'd hot have Conquer'd the ſaid Countries at any other Time than that of the Reign of *Manaſſes*.

Thirdly, The Children of *Iſrael*, or the *Jews*, were ſo weak for many Years after the Captivity of *Babylon*, that they were not able to reſiſt any King, much leſs the great *Nabuchodonoſor*, until the *Aſſyrian* Monarchy was torn to Pieces after the Death of *Alexander* the Great, or rather, as I may better call it, the Monarchy of the *Medes* and *Perſians*: It being ſeldom call'd the *Aſſyrian* Monarchy, ſince the Reign of *Cyrus*.

Laſtly, It is ſaid *Judith* 1. 5. that *Nabuchodonoſor* Reign'd in the great City *Ninive*: Now it is certain, by all Hiſtorians, as well Sacred as Prophane, that none of the Kings of the *Medes* and *Perſians* did ever Dwell in *Ninive* ſince the Captivity of *Babylon*; but either in *Suſa*, *Babylon*, or *Ecbatanis*: Conſequently the Things contain'd in the ſacred Book of *Judith*, muſt have happen'd before the ſaid Captivity. And, ſince the ſame can by no means agree with the Reign of any other of the Kings of *Juda*, it is plain

that

that they came to paſs in that of *Manaſſes*. As to the Objections againſt this Opinion, they are eaſily ſolved.

1. It is objected, that there is no mention of *Manaſſes*, or of any other King of *Jeruſalem*, in the Book of *Judith*. To which I anſwer, that *Manaſſes* did not much mind any other Buſineſs than that of Devotion and GOD's Service, ſince his return from *Babylon*, but caſt all the care of the Government upon *Eliachim* or *Joachim* the High Prieſt, who was a great Stateſman, even in the Days of *Ezechias*, as we read, 4 *Reg.* Cap. 18. And therefore the Book of *Judith*, which only relates Matters of Fact, makes no mention of *Manaſſes*.

2. It is ſaid *Judith* 5. the *Jews* were lately return'd from Captivity. I anſwer, that the Captivity here mention'd is not to be underſtood of the laſt Captivity of *Babylon*; but of that of *Manaſſes*, and of the People that were carry'd away thither with him long before the laſt Captivity of *Babylon*: For neither the Temple nor the Walls of *Jeruſalem* were built in a great many Years after this laſt Captivity, as we read in the Books of *Eſdras*; which yet the Book of *Judith* ſuppoſes to be at that time ſtanding, and *Jeruſalem* well Fortify'd, and in a condition to ſuſtain a long Siege.

3. It is objected that *Bethulia* was a City in the Land of *Nephtali* which did not belong to the Kings of *Juda*, but to the Kings of *Iſrael*, and was inhabited in the Days of *Manaſſes*, by the *Cutheans* ſent by *Salmanaſſar* to the Land of *Iſrael*, when he carry'd away the *Iſraelites* Captives to the Cities of the *Medes*.

I anſwer, 1. It is not certain that *Bethulia* was in the Land of *Nephtali*; on the contrary, it is probable that it was the ſame, which was call'd afterwards *Bethſura*, and lyes in the way between *Jeruſalem* and *Syria* in the Land of *Juda*. 2. Suppoſe it was in the Land of *Nephtali*, yet it may very well be that the Pious King *Ezechias*, *Manaſſes* his Father, who had ſhaken off the Yoke of the Kings of *Aſſyria*, did recover the City of *Bethulia*, and many other Cities of the *Iſraelites*, out of the Hands of the *Cutheans*, who were in thoſe Days very weak upon the great Diviſions that happen'd in the *Aſſyrian* Monarchy, as we ſhall have Occaſion to ſhew elſewhere; eſpecially having a juſt Pretence to all the Land of *Iſrael*, as being the Inheritance of his Father *David*.

Now, that this was very feaſable in thoſe Days, appears by what *Joſias*, *Manaſſes* his Grandſon had done: For, as we read in the 4th Book of *Kings*, Chap. 23. he over ran all the Land of *Iſrael*, and deſtroy'd all the Altars and Idols which *Jeroboam* had erected at *Dan* and *Bethel*, and elſewhere, without any oppoſition from the *Cutheans* that we hear of.

Laſtly, It may be objected, that if the things contain'd in the Book of *Judith* had happen'd before the laſt Captivity of *Babylon*, there wou'd be ſome mention of the ſame in the laſt Book of *Kings*, or in the laſt Book of *Chronicles*: Whereas there is no mention at all of what is ſaid in the ſaid Book in either of them.

To this I anſwer; that the Heroick Actions of *Judith* being perform'd at *Bethulia* and not in *Jeruſalem*, were Recorded by ſome of the Prieſts or Prophets of *Bethulia*, who probably were Eye Witneſſes of them. And foraſmuch as they were ſo glorious, and the Deliverance ſo great, the Records thereof were laid up in the Archives of that City, as a perpetual Monument of this great Woman's Courage and Piety. So that it is not to be admir'd they are not Recorded in the Books of *Kings* or *Chronicles*, which are only Abſtracts of the Books of the Days of the Kings of *Iſrael* and *Juda*,

laid up in the Archives of *Jeruſalem*, where the Records of the Book of *Judith* were never laid up. Which is probably the reaſon why the *Jews* after the Captivity of *Babylon* did not receive the Book of *Judith* as Canonical Scripture, having receiv'd none as ſuch that were then written but the Sacred Writings which they took along with them out of *Jeruſalem*, when they were led Captives to *Babylon*; and afterwards only ſuch other Books and Propheſies as were declar'd Canonical by their great *Sanedrim*; tho' at the ſame time they did always look upon that of *Judith* to be a Holy Book. But be that as it will, the Catholick Church in the Council of *Nice*, as St. *Jerom* informs us, receiv'd it as Canonical Scripture. Thus much concerning the Hiſtory and Book of *Judith*. Let us now return to the Kings of *Juda*.

4 Kings 21. *Manaſſes*, as we ſaid before, being dead and laid up with his Fathers, was ſucceeded by his Son *Amon*, who reign'd only two Years in *Jeruſalem*. Of this Prince we only read, that he did evil in the ſight of the LORD; that he reſtor'd the Idols and falſe gods, which his Father had ſet up in the Beginning of his Reign, and worſhipp'd them; that his Servants conſpir'd againſt him, and ſlew him in his own Houſe; that the People of *Juda* did put to Death all thoſe who had a Hand in his Blood, and ſet up his Son *Joſias* to Reign in his ſtead.

4 Kings 22. *Joſias* was but eight Years old when he began to Reign, and reign'd one and thirty Years in *Jeruſalem*. He was a pious Son of an impious Father. He did that which was pleaſing in the ſight of the LORD, walking in the Steps of his Father *David*, declining neither to the Right Hand or Left from the Statutes and Ordinances of the GOD of *Iſrael*, but faithfully and religiouſly obſerving the ſame. In the eighteenth Year of his Reign he order'd *Saphan* the Recorder of the Temple to go to *Helcias* the High Prieſt, and to let him know that he wou'd have him to gather all the Money that was offer'd in the Temple, and to employ it in repairing the Temple, which was very much damag'd in the Days of his Father *Amon*. *Helcias* having receiv'd theſe Inſtructions, ſet Men to Work and repair'd the Roof, and the Breaches that were made in the Temple; and having found in the Temple the Book of the Law, he gave it to *Saphan*, and *Saphan* carry'd the Book to the King, and told him that *Helcias* had ſent it to him. When *Saphan* had read the Book before the King, and the King had heard the Words of the Law of the LORD, he rent his Clothes, and in great Anguiſh of Heart, order'd *Helcias* the High Prieſt, and *Saphan* the Recorder, and ſeveral others to go and conſult the LORD, and enquire what ſhou'd become of himſelf, of his People, and of all *Juda*, upon the Words of that Book: *For*, ſays he, *Great is the Wrath of the Lord; which is kindled againſt us: Becauſe our Fathers have not hearken'd unto the Words of this Book to do all the things that are written concerning us.* Then *Helcias*, *Saphan* and the reſt went to a Propheteſs that was in *Jeruſalem* whoſe Name was *Holda*, and related unto her the Words of the King; to which ſhe made this Anſwer: *Go, and tell the Man that ſent you: Thus ſaith the Lord God of* Iſrael: *Behold I will bring Evil upon this Place, and upon all the Inhabitants thereof will I bring all the Evils that are written in the Book which the King of* Juda *hath read: Becauſe they have forſaken me, and have Sacrific'd unto ſtrange gods, provoking me with all the Works of their Hands: Therefore my Wrath ſhall be kindled againſt this Place, and ſhall not be quench'd. But as to the King of* Juda *which ſent you to enquire of the Lord, thus ſaith the Lord unto him: Becauſe thine Heart was terrify'd, and thou haſt humbled thy ſelf before the Lord,*

when

when thou didſt hear the Words which I ſpake againſt this Place, and againſt the Inhabitants thereof, namely, that they ſhou'd be amaz'd and accurs'd; and haſt rent thy Clothes, and wept before me. I alſo have heard thee; and will therefore gather thee unto thy Fathers, and thou ſhalt be gather'd into thy Grave in Peace, and thine Eyes ſhall not ſee all the Evil which I will bring upon this Place.

When theſe Words of *Holda* were brought to *Joſias*, he aſſembled all the Prieſts, and the Elders of *Juda*, and all the People of *Jeruſalem*, and brought them into the Temple, caus'd all the Words of the Law of *Moſes* to be read in their Hearing, and made a Covenant with GOD proteſting and declaring (as did the People alſo) that he wou'd keep all the Statutes, and Laws and Commandments of the LORD inviolably: And then betook himſelf to the extirpating of all ſorts of Idolatry, and falſe Worſhip, not only out of *Jeruſalem*, and the Land of *Juda*, but alſo out of all *Iſrael*. He deſtroy'd all the Groves and Altars of *Baal*, and of the Sun, the Moon and the twelve Signs in the *Zodiack*; for unto theſe did the People offer Sacrifice, as alſo the Abominable Idol of *Moloch*, where they us'd to conſecrate their Children by Fire. He took away the Horſes and Chariot which the Kings of *Juda* had conſecrated to the Sun, burnt the Chariot, and caſt the Aſhes thereof into the Brook *Cedron*. He pull'd down the Altars, and deſtroy'd the Groves, which *Jeroboam* the Son of *Nabat* had made in *Bethel*, burnt dead Mens Bones upon the Altar, polluted and overturn'd it, as the Prophet had many Years before foretold, deſtroy'd alſo all the Temples and Idols, and Groves over all the Land of *Iſrael*, which was in thoſe Days call'd the Land of *Samaria*; ſlew all the Prieſts of the High Places upon their Altars, and burnt their Bones upon the ſame: And having thus in his Zeal for the GOD of his Fathers, purg'd all *Iſrael* and *Juda* of all Idolatry, and falſe Worſhip, he return'd to *Jeruſalem*, and commanded the *Paſſover* to be celebrated, after ſo Splendid and coſtly a manner, that from the Days of *Solomon* there was not ſo great a Sacrifice, nor ſo ſolemn a Service perform'd in *Jeruſalem*. In a Word, there never was a King in *Jeruſalem*, neither before nor after him, who adher'd to the LORD, and obſerv'd all his Laws, Statutes, Ceremonies and Commands, as did *Joſias*: *Notwithſtanding the Lord turn'd not* (ſaith the Sacred Text) *from the Fierceneſs of his great Wrath, wherewith his Anger was kindled againſt* Juda, *becauſe of all the Provocations wherewith* Manaſſes *had provok'd him*; but was ſtill reſolv'd to remove *Juda* and *Jeruſalem* out of his ſight, as he had remov'd *Iſrael*. 4 Kings 23.

In the laſt Year of the Reign of *Joſias*, *Pharao Nechao* King of *Egypt* went up with a great Army towards the River *Euphrates* to fight againſt the King of *Aſſyria*. *Joſias* having Intelligence hereof went to meet *Pharao*, and wou'd fight him; tho' *Pharao* deſir'd him to deſiſt, and declar'd he had no Quarrel to him; but *Joſias* wou'd not hearken to any Remonſtrances. So they fought, and *Joſias* was Mortally wounded, and being carry'd out of the Field of Battle, dy'd at a Place call'd *Mageddo*, to the great Grief and Sorrow of all his People, eſpecially of the Prophet *Jeremias*, who began to Propheſie in the 13th Year of his Reign; and did, in the Spirit, make doleful Lamentations upon the Fall of this Pious King.

Joſias being thus dead, and laid up with his Fathers, was ſucceeded by his Son *Joachas*, whoſe Reign was but ſhort and Evil: For in three Months after his Acceſſion to the Crown, *Pharao Nechao* King of *Egypt* came up againſt him with a great Army, took him Priſoner, brought him

in Chains to *Egypt* where he dy'd, and ſet up in his ſtead, his Brother *Eliacim*, giving him the Name of *Joakim*, and cauſing him, and all the People of *Juda* to pay a vaſt Tribute.

4 Kings 24. *Joakim* was twenty five Years Old when he began to Reign, and reign'd 11 Years in *Jeruſalem*. He alſo did Evil in the ſight of the LORD, after the manner of his great Grandfather *Manaſſes*, notwithſtanding all the Preachings and Propheſies, and feeling Remonſtrances, and Expoſtulations of the Prophet *Jeremias* admoniſhing and exhorting him and his People to turn to the GOD of their Fathers.

Of this Prince we only read, that *Nabuchodonoſor* came with a mighty Army into the Land of *Juda* and made him Tributary to him; that in three Years after he rebell'd againſt *Nabuchodonoſor*; that ſeveral Bands of Robbers, *Chaldeans*, *Syrians*, *Moabites* and *Ammonites* came into *Judea*, and ravag'd all the Land; that he ſlept with his Fathers, and was ſucceeded by his Son *Joachin* alias *Jechonias*.

This Prince reign'd only three Months, and that in Evil, after the manner of his Fathers, when *Nabuchodonoſor* King of *Babylon* came with a Puiſſant Army, and beſieg'd *Jeruſalem*. *Joachin* being in no Condition to oppoſe him, went out of the City with his Wives and Mother, and his Officers, and gave himſelf up to the King of *Babylon*, who took him, his Wives, his Mother and his Officers, as alſo all the Treaſures of Gold and Silver that were found in *Jeruſalem*, together with ten Thouſand Captives, carry'd all to *Babylon*, and appointed *Mathanias* his Uncle to Reign in his ſtead, changing his Name into that of *Sedecias*.

Sedecias was one and twenty Years Old when he began to Reign, and reign'd eleven Years in *Jeruſalem*. He alſo did Evil in the ſight of the LORD, after the manner of his Fathers. In this King's Reign, the Prophet *Jeremias* did moſt earneſtly exhort the People of *Juda* to do Penance for their Sins, and to turn to the GOD of their Fathers, denouncing the Woes and Miſeries that were otherwiſe to come upon them; and even openly propheſying the utter Ruin and Deſolation of their Temple and City, and the Captivity of the Inhabitants both of *Jeruſalem* and *Juda*, proteſting and declaring that they ſhou'd be led away to *Babylon*, and continue Captives for threeſcore and ten Years. But *Sedecias* and his Unfortunate People were ſo far from hearkening to the Words of *Jeremias*, that they did
cf. 20. 21. abuſe him moſt groſly, tormenting him after an inhuman manner, and even *Sedecias* caus'd him to be ſhut up in a Dungeon, for preſuming to Propheſy againſt *Jeruſalem*.

In the 9th Year of the Reign of *Sedecias*, *Nabuchodonoſor* having under-
4 Kings 25. ſtood that *Sedecias* had revolted from him, came with all his Troops into the Land of *Juda*, and laid cloſe Siege to *Jeruſalem*; ſo as, that after two Years time the Famine was ſo great that moſt of the Garriſon fled out of the City by Night together with *Sedecias* the King: But the *Babylonian* Army, having timely Notice thereof, purſu'd, and overtook him, diſpers'd his Men, and brought him to *Nabuchodonoſor*; who after he had expoſtulated with him upon his Ingratitude in revolting from him, caus'd all his Children to be ſlain before his Face, put out his Eyes, and led him in Chains to *Babylon*.

Then *Nabuzardan* the General of the *Babylonian* Army enter'd *Jeruſalem*, burnt the Temple, the King's Palaces, and all the Houſes in the City and Suburbs; took away all the Gold, Silver and Braſs that were found both in the Temple and in the King's Palaces, together with all the Sacred

Veſſels

Veſſels of the Temple; raz'd the Buildings, threw down the Walls of *Jeruſalem* and level'd all with the Ground; brought away Captives the Men and Women of any Note or Diſtinction, and left only a few of the Dregs of the People over all *Judea* to dreſs the Vineyards and plow the Land; and even theſe few poor People continu'd not long after them: For *Iſmael*, one of the Royal Line of *Juda*, and ſome others, who had eſcap'd the Hands of *Nabuchodonoſor*, having underſtood that *Godolia* was appointed Ruler over the People that remain'd came to him, and ſlew him and all the People that were with him, as well *Jews* as *Chaldeans*. Whereupon all the People both great and ſmall (being apprehenſive that the *Babylonians* wou'd kill them all, ſhou'd they ſtay in the Land) fled into *Egypt*; whither alſo the Prophet *Jeremias* accompany'd them, leaving the Land of *Juda* to take a *Sabbath* or Reſting Time of 70 Years.

Thus was GOD's Patience at laſt (as I may ſay) tir'd with the continual Sins and Abominations of *Juda*; and thus did he after many Warnings and Threats deliver them up into the Hands of their Enemies, having no regard to the Temple made of Stone, when the living Temples of their Bodies, which ought to be Temples of the Holy Ghoſt, were polluted and defiled by Idolatry and many other Abominable Crimes. And here I ſhall put an End to the fifth Age of the World with reſpect to the Sacred Hiſtory, and proceed to that of the Prophane of the ſame Age.

CHAP. III.

Of the Kings of Aſſyria *and* Babylon, *from the 35th Year of the Reign of* Laoſthenes, *unto the 19th Year of the Reign of* Nabuchodonoſor, *who deſtroy'd the Temple of* Solomon.

I Had ſaid before, that the Foundation of *Solomon*'s Temple was laid in the 36th Year of the Reign of *Laoſthenes* King of *Ninive*; as alſo that we had no other account in Antiquity of him or his Succeſſors to the Reign of *Sardanapalus*, but their bare Names and the Years of their Reign, which *Syncellus* preſerv'd after *Africanus*, *Euſebius*, and other Ancient Hiſtorians: So that I can only give the ſame after him.

Laoſthenes then reign'd at *Ninive*, after the Foundation of the Temple was laid in *Jeruſalem*, 10 Years, and was ſucceeded by *Pertiades*, who reign'd 30 Years: To *Pertiades* ſucceeded *Ophrateus* 21 Years; to this *Epheceres*, 52 Years: To *Epheceres*, *Acraganes* 42 Years; To him *Concoleros*, who by the *Greek* Hiſtorians was call'd *Sardanapalus*, 15 Years.

This Prince came to an untimely End after this manner, as *Diodorus Siculus*, lib. 2. informs us. There was a certain Great Man, whoſe Name

was *Arbaces*, ſent from the Province of *Media* to command the Troops which that Province ſent yearly to *Ninive* to Guard the King. This *Arbaces* hearing that *Sardanapalus* led a ſluggiſh effeminate Life among his Wives and Concubines, as did all his Predeceſſors from the Days of *Ninus*, who extended the *Aſſyrian* Monarchy over all the beſt and greateſt Provinces of *Aſia*, and being curious to ſee whether what he had heard was ſo in effect, trimm'd himſelf, put on Woman's Clothes, and by the help of one of the Ladies of the Court was introduc'd into the Palace, where he ſaw the King among his Miſtreſſes, clothed with a Purple Mantle like a Woman, ſpinning at a Diſtaff; and by the Care he took of painting his Face and platting his Hair, appear'd to him as unworthy to command ſo great a Monarchy, as any of the Women wherewith he convers'd. *Arbaces* ſeeing *Sardanapalus* in this Condition, conceiv'd a great Indignation againſt him, as ſcorning to be Subject to ſo effeminate a Man, and hereupon related the ſame to another Great Man, whoſe Name was *Beleſis*, the Captain of the *Babylonian* Troops, who were alſo, in thoſe Days, under the *Aſſyrian* Monarchs, or Kings of *Ninive*. *Beleſis* having the repute of a great Aſtrologer, and being in hopes of advancing his own Fortune upon the Ruins of the Monarchy, gave eaſily into the Meaſures of *Arbaces*; and even aſſur'd him the Stars had prognoſticated he ſhou'd be King of the *Medes*, and ſhou'd deſtroy the *Aſſyrian* Monarchy. Matters being thus concerted between them: *Arbaces* went back to *Media*, and excited the People to revolt, as did *Beleſis* in *Chaldea* and *Babylon*; and having gather'd a great Army they march'd towards *Ninive*, where they met *Sardanapalus* (who it ſeems had Intelligence of their deſign) at the Head of as great an Army; an having join'd Battle, *Arbaces* and *Beleſis* with their Troops were put to flight; but this was ſo far from diſcouraging them, that it only ſerv'd to exaſperate them the more: For they fought a ſecond, and even a third Battle, but were ſtill worſted. The Rebel Army being hereupon mightily diſcourag'd, began to aſcribe all their Misfortunes to *Beleſis*, who, upon his pretended Knowledge of the Stars, had engag'd them in ſuch a deſperate deſign. But *Beleſis* aſſur'd them, that at the next Engagement they ſhou'd be Victors, and carry all before them: And having underſtood that there was a great Reinforcement of *Bactrians* coming to join *Sardanapalus*, *Beleſis* and *Arbaces* with the Remains of their Army went to meet theſe *Bactrians*, and perſwaded them to join with their Forces, in order to ſhake off the Yoke of the cowardly effeminate *Aſſyrians*. So *Arbaces* and *Beleſis* being ſufficiently recruited by the Addition of theſe Troops, ſet upon *Sardanapalus* as he ſat drinking and revelling in his Camp for Joy of his Triple Victory, made a horrible ſlaughter among his Men, and forc'd himſelf to fly for his Life into *Ninive*, where they cloſely beſieg'd him for three Years.

Sardanapalus did not all this while apprehend any Danger for himſelf or the City, conſidering the great ſtrength of the Garriſon and of the Walls, having ſufficient Proviſion in the Town for many Years, and withal relying upon an Old Propheſie, importing that *Ninive* wou'd never be taken until the River *Tigris* ſhou'd declare it ſelf to be its Enemy; but obſerving, in the third Year of the Siege, that the *Tigris* did ſo ſwell and overflow its Banks by the great Rains which fell in the Winter, that it threw down a great part of the Walls, he began to deſpair of being able to hold out much longer: So (that he might not fall into the Hands of his Enemies) he caus'd a great Tower to be built made of Wood in an open Place in the City,

City, of four hundred Foot high, and of as many in circumference; brought into this Tower one hundred and fifty Golden Beds, and as many Tables of the ſame Mettle, ten Millions of Gold in *Specie*, and an hundred Millions of Silver, all his Jewels, and Pearls and Purple, together with all his Wives and Concubines; and then ſhut himſelf up with all theſe in the Tower, having firſt Adminiſter'd an Oath to ſome of his faithful Eunuchs, to whom he had imparted his deſign, to ſet Fire to the Tower, ſo ſoon as he ſhou'd go into it. Theſe Eunuchs fail'd not to perform their Promiſe, ſo that *Sardanapalus* with all his Wives and Concubines, and all his Treaſures were conſum'd in the Flames of this fatal Pile.

Arbaces ſoon after entred the City by the Breach which the *Tigris* had made in the Walls, and was Proclaim'd King of the *Medes*, leaving the Government of *Babylon* in the Hands of *Beleſis*, in conſideration of the good Services he had done him in ſhaking off the Yoke of the *Aſſyrians*. Thus the Line of *Belus* and *Ninus*, after an uninterrupted Series of 1460 Years, loſt the Supreme Power of the *Aſſyrian* Monarchy in the Perſon of the unfortunate *Sardanapalus*; and thus did that ſame Monarchy fall into the Hands of *Arbaces*, who gave a Beginning to the Grandeur to which the *Medes* and *Perſians* aroſe in Proceſs of Time, as we ſhall ſee hereafter. This great Revolution happen'd in the Reign of *Joram* King of *Juda*, as will appear by comparing the Chronological Tables of the *Aſſyrian* Kings, with thoſe of the Kings of *Juda*; and when *Ariphron* was the ninth Archon, or Governour of *Athens*; as *Euſebius* and *Syncellus* inform us, in *Chronographia, pag.* 185. *Hujus* Ariphronis *tempore, ſublato* Sardanapalo, *Regnum* Aſſyriorum *deletum eſt, ut omnes conſentiunt*; 110 Years before the firſt *Olympiad*, in which *Corebus* carry'd the Prize; and 886 Years before the Birth of CHRIST.

Euſeb. Syncel. in Chron. pag. 185.

Diodorus Siculus, *Herodotus* and *Cteſias* give us the Names and the Years of the Reigns of the Kings of the *Medes* unto the Reign of *Cyrus*, who ſubjugated, in a manner, all the Eaſt, and brought both the *Aſſyrian* and *Babylonian* Monarchies under Subjection; and are as followeth.

Diod. Lib. 2. Herod. Lib. 1.

Kings of the *Medes*.

	Years.
Arbaces reign'd	28
Mandanes	50
Soſarmes	30
Artecamis	50
Cardiceas	22
Arteus, alias *Dejoces*	53
Phraortes	22
Ciaxares	40
Aſtiages	38
Cyrus	29

But foraſmuch as the *Ninivites*, or *Aſſyrians*, did ſoon ſhake off the Yoke of the *Medes*, as did alſo the *Chaldeans* or *Babylonians* in the next Century after; and that the Acts of many of the *Aſſyrian* and *Babylonian* Kings, that reign'd in *Ninive* and *Babylon*, after the Death of *Sardanapalus*, are interwoven with the Sacred Hiſtory, and frequently mention'd in

Scripture, it will be requiſite to give a brief Account of theſe Kings, and to ſhew by what means they came to recover their Liberty.

The tow'ring *Ninive* and the proud Inhabitants thereof being ſorely oppreſs'd by *Arbaces* King of the *Medes*, no ſooner heard of his Death, but they revolted and ſet up a Prince of their own, whoſe Name was *Ninus*; hoping, that as *Ninus* the Husband of *Semiramis* was the Man that rais'd the *Aſſyrian* Monarchy to ſo great a Power, the ſecond *Ninus* ſhou'd reſtore it to its former Grandeur. That this Prince's Name was *Ninus*, we have atteſted by *Caſtor*, related by *Euſebius* and *Syncellus* in theſe Words : *A* Nino *Chronographiæ Principium fecimus, & ad* Ninum *uſque deduximus, qui Regnum ſuſcepit poſt* Sardanapalum. But however the *Ninivites* might be deceiv'd in their Hopes of the ſecond *Ninus*; yet it is certain his Succeſſors did raiſe the *Aſſyrian* Monarchy to a vaſt Power, wreſted the City of *Babylon* out of the Hands of the *Chaldeans*, and ſorely oppreſs'd the Children of *Iſrael*, as we have ſeen before in the Sacred Hiſtory.

Syncel. in Chrono. *pag.* 182.

Now how many Years this ſecond *Ninus* did Reign, or who did immediately ſucceed him, is no where recorded that I cou'd find : I am however induc'd to believe, by what *Elian* writes, that *Sacchoras* and *Tilgath*, were two of his Succeſſors, And as to the Kings who ſucceeded theſe, the Scripture and the Canon of *Ptolomy* furniſh us with their Names, and with ſome of their Actions. The Firſt of them we find mention'd in Scripture was call'd *Phul*. This Prince, as we read in the 4th Book of *Kings*, 15. 19. came into the Land of *Iſrael*, and *Manahem* gave him a Thouſand Talents in Silver on Condition he wou'd give his Aſſiſtance in eſtabliſhing him in the Kingdom of *Iſrael*, which he had uſurp'd a little before. After *Phul* reign'd *Theglathphalaſar*, of whom we read thus, 4 *Kings*, Cap. 16. Achas *ſent Meſſengers to* Theglathphalaſar *King of* Aſſyria, ſaying : *I am thy Servant and thy Son : Come and ſave me out of the Hand of the King of* Syria, *and out of the Hand of the King of* Iſrael, *who riſe up againſt me. Theglathphalaſar* having receiv'd theſe Meſſengers and a great Preſent, even all the Gold and Silver that was in the Kings Treaſury and in that of the Temple, as the Scripture ſaith; came with a great Power to *Damaſcus*, ravag'd all the Country, took *Damaſcus*, put *Raſin* the King to death, and carry'd away the Inhabitants of *Damaſcus* Captives into *Aſſyria*. After the Death of *Theglathphalaſar* ſucceeded *Salmanaſar*. This is he of whom we read 4 *Kings*, Chap. 17. that *Salmanaſar* King of *Aſſyria* came up to *Samaria*, and after a Siege of three Years, took it and carry'd away Captives both the King and all the Inhabitants of the Land of *Iſrael*, and plac'd them in the Towns of *Hala* and *Habor*, Cities of the *Medes*, which he, or ſome of his Predeceſſors had recover'd from the Kings of the *Medes*. *Salmanaſar* was ſucceeded by his Son, the famous *Sennacherib*. This Perfidious Prince, as we read in the 4th. Book of *Kings*, Chap. 18 and 19. came with a Prodigious great Army into the Land of *Juda*, in the Days of the Pious King *Ezechias*; and being puffed up with Pride, did not think it Work enough to beſiege *Jeruſalem*, but wou'd, at the ſame Time, take *Lachiſh*, a City belonging to the King of *Egypt*. *Ezechias* King of *Jeruſalem* being ſenſible how unequal he was to ſo mighty a Power, ſent Ambaſſadors to *Sennacherib* at his Camp near *Lachiſh*, begging him to forgive what was paſt (for it ſeems he refus'd to pay him Tribute as his Father had done) and that for the future he wou'd bear whatever Burden he ſhou'd lay upon him. *Sennacherib* hereupon exacted a Tribute of three hundred Talents of Silver, and 30 Talents of Gold; and having receiv'd this vaſt Sum,

Lib. 12. Anim. *cap.* 21

per-

perfidiously sent an Army under the Command of one of his great Captains call'd *Rabsaces* to besiege *Jerusalem*, whilst he himself sat down before *Lachish*. But the GOD of *Israel* who saw his Perfidy, and had a regard to the Piety of the holy King *Ezechias*, sent his Exterminating Angel, who, in one Night destroy'd one hundred and eighty five Thousand Men in the Camp of the *Assyrians*: So that *Sennacherib* was forc'd, to his Shame and Confusion, to raise his Siege at *Lachish*, and return to *Ninive*, where, in a few Days after, two of his own Sons call'd *Adramelech* and *Sarassar*, as he was worshiping his false gods in the Temple of *Neseroch*, Murther'd him, and fled to *Armenia*, leaving his third Son *Assaradon* to succeed him.

About 67 Years before *Assaradon* came to the Crown of the *Assyrian* Monarchy, the *Chaldeans* or *Babylonians* shook off the Yoke of the Kings of the *Medes*, who had held *Babylon* in Subjection from the Days of *Arbaces*, unto this Time; governing the *Babylonians* by a Viceroy or Tributary King: And forasmuch as this Revolution was very considerable, and that the Knowledge thereof gives a great deal of Light into the History of those Times, it will be requisite to give an Account of the same.

In the Days of *Artecarmis* King of the *Medes*, there was a certain Governor or Viceroy at *Babylon* whose Name was *Nanibre*, as *Nich. Damascenus* informs us. This *Nanibre* affronted a certain *Persian* Lord, call'd *Parsondas* after an outragious Manner. *Parsondas* hereupon Complains of *Nanibre* to the King, who promis'd to see Justice done to him, so soon as he shou'd go to *Babylon*: But *Nanibre* gain'd the favour of one of the Kings Eunuchs with Presents and sweet Words so effectually, that when the King was come to *Babylon* the matter was stifled, and no Justice done to *Parsondas*. This did so enrage *Parsondas* that he Murther'd *Nanibre* and the Eunuch, and made his Escape to the Country of the *Cadusians* near the *Caspian* Sea; where having expos'd the Subject of his flight, and the Affront put upon him, he excited them to revolt, and to shake off the Yoke of the *Medes*. The *Cadusians* being willing enough to recover their Liberty, were glad of such an Opportunity, and therefore gave readily into all the Measures of *Parsondas*, making a cruel and bloody War upon the *Medes*. In Excerptis Valesii. *pag.* 427.

The *Babylonians* seeing the Empire of the *Medes* shaken in this manner, and having the Example of the *Ninivites* and of the *Cadusians* before their Eyes, resolv'd not to slip this Opportunity of shaking off the Yoke of the *Medes* also. Wherefore they chose a King for themselves, a Prince of their own Nation, whose Name was *Nabonassar*, recover'd their Liberty, and held the Crown of *Babylon* in the Line of this Prince for about the space of seventy six Years under ten Kings, whose Names are inserted in the Canon of *Ptolomy*.

Nabonassar was very much celebrated by the *Grecians* in ancient History: For they began to compute the Time from the Beginning of his Reign, calling it the *Æra* of *Nabonassar*. As to any thing else of his Actions, or of those of his Successors, there is little or nothing Recorded of them worth our Notice: I shall therefore Name only the last, *viz.* *Meradoch Baladan*. This was he who sent *Ambassadors* to *Ezechias* the pious King of *Jerusalem*, to congratulate him upon his recovery of his Sickness, as we read in the 20th Chapter of the 4th Book of Kings.

In this King's Reign *Assaradon* came from *Ninive* with a powerful Army, besieg'd *Babylon*, took it, and reduc'd the *Babylonians* to their former Subjection to the *Assyrian* Monarchs; and not content herewith, he extended his Conquests a great deal farther: For his Army went to *Jerusalem*,

and brought *Manasses* the wicked King of *Juda* in Chains and Fetters to *Babylon*, as we read in the 2d Book of *Chronicles*, Chap. 23.

After the Death of *Assaradon*, his Son *Saosdochim*, who, in Scripture, is call'd *Nabuchodonosor*, succeeded him in *Ninive*, as the Canon of *Ptolomy* tells us. This is he that fought and defeated, in the Plains of *Ragau*, *Arphaxad* the King of the *Medes*, the same who had Built and Fortify'd the City call'd *Ecbathanis*, as we read in the Book of *Judith*; and who was by the *Greek* Historians call'd *Dejoces*. *Nabuchodonosor*, alias *Saosdochim* being puff'd up with this great Victory, resolv'd to subdue all the Earth, and to bring all Kings and Princes under his subjection. In order hereunto he sent forth a prodigious great Army of Horse, and Foot, and Chariots from *Ninive* and *Babylon*, under the command of *Holofernes*, charging him to kill and destroy all Kings and Princes, to ravage and burn all Cities and Towns that wou'd not obey and acknowledge *Nabuchodonosor* for their Lord and Master. *Holofernes* set out upon this Expedition, and having ravag'd *Cilicia*, *Syria*, *Apamea*, and several other Great and Rich Provinces, sat down before *Bethulia*, in the Land of *Israel*, where *Judith* cut off his Head, and dispers'd his great Army, as is at large set forth in the Life of that Heroine.

After *Saosdochim*, there was but one King that Reign'd at *Ninive* whose Name was *Ciniladan*, whom *Poly-Histor* calls *Sarac*. This Prince had the same Fate with *Sardanapalus*; for *Nabopolassar* the Governour of *Chaldea* and *Babylon* revolted from him, and by the help of the Troops of *Phraortes*, King of the *Medes*, defeated him in Battle, and besieg'd him afterwards in *Ninive*. *Ciniladan* seeing himself reduc'd to the last extremity, put fire to his Palace, and to all the City, and perish'd in the Flames. Thus ended at last the Grandeur of the great City *Ninive*, that was for so many Ages, the terror of the World, and the proud Mistress of the *Assyrian* Monarchy; after a great many Warnings and Admonitions of the Prophets of the LORD, especially of the Prophet *Jonas*, at whose Preaching it was once before preserv'd from ruin, by its doing Penance; but soon after felt the revenging Hand of GOD (for relapsing into its former Sins) so utterly, that it is scarce known now where it stood.

Nabopolassar having thus overthrown *Ninive*, transferr'd the *Assyrian* Monarchy to the *Babylonians*, and was succeeded by his Son *Nabuchodonosor* the Great, who was call'd *Flagellum Dei*. This was he as we read in the last Book of Kings, Chap. 24. that took from *Pharao* King of *Egypt*, all the Land that was from the Banks of *Egypt* to the River *Euphrates*, as also that carry'd away Captive to *Babylon*, *Joachin* King of *Juda*, that set up *Sedecias* in his stead, and that carry'd away the same *Sedecias* in eleven Years after, with all the *Jews* Captives to *Babylon*, that burnt the Temple of *Solomon*, and all *Jerusalem*, carry'd away all the sacred Vessels, raz'd the Walls of the City; and levell'd all to the Ground. It was he also that carry'd away the Prophet *Daniel* among the Captives who were brought to *Babylon*, together with *Joachim* King of *Juda*, *Daniel* being then but a young Boy. And forasmuch as the GOD of *Israel* did work wonderful things by the Hands of this Prophet, and by those of his Companions, it will be requisite to give a brief Account of them in this King's Reign, and in the Reign of his Successors.

When *Nabuchodonosor* had brought *Joachin*, alias *Jechonias* to *Babylon*, together with his Children, and the Children of many other Men of Quality, he order'd the Master of his Eunuchs to chuse out among Them such Boys as were fair and spotless, and promised Wisdom and and Knowledge;

Dan. 1.

that

that they might be taught the Letters and Language of the *Chaldees*, in order to fit them for waiting upon his Perſon in his Palace, and appointed them to be fed with his own Meat, and with the Wine whereof he Drank. So the Maſter of the Eunuchs pitch'd upon four young Boys of Quality, fair and promiſing, whoſe Names were *Daniel*, *Ananias*, *Miſael* and *Azarias*; and changed their Names, calling them *Balthaſſar*, *Sidrach*, *Miſach* and *Abdenago*; and gave them in Charge to a certain Officer of the Court, whoſe Name was *Malaſar*. But *Daniel* was reſolv'd not to defile himſelf with the unclean Meats of the *Babylonians*, nor to drink of their Wine; wherefore (GOD having given him favour in the Eyes of the Maſter of the Eunuchs) he begg'd he wou'd not oblige him to eat of their Meat, which he deem'd Common and Unclean. To which the Maſter of the Eunuchs very civilly anſwer'd, that he fear'd the King, that in caſe the King ſhou'd ſee his Face and thoſe of his Companions Paler and Leaner than the Reſt of the Children, who were to be fed with the King's Meat, his Head wou'd be in danger. Then ſaid *Daniel* to *Malaſar* (who it ſeems was preſent at this Diſcourſe) try us, I beſeech thee, only for ten Days, and give us Pulſe to eat and Water to drink, and then look on our Faces and on the Faces of the Children that are fed with the King's Meat, and then do with us as you ſhall think fit. This was too reaſonable a Requeſt to be deny'd by Men who had a value for *Daniel*. So *Malaſar* try'd them for ten Days: At the End of which their Faces appear'd fatter and fuller than the Faces of any of the Children who did eat of the King's Meat.

In ſome time after, *Daniel* and his Companions were brought by the Maſter of the Eunuchs, and preſented to *Nabuchodonoſor*, who having examin'd them on ſeveral Subjects, diſcover'd more Wiſdom and Knowledge in their Anſwers than in thoſe of all the Aſtrologers, and Magicians and Wiſe Men of his Kingdom. It happen'd then a while after, that *Nabuchodonoſor* Dan. 2. dreamt a frightful Dream, which ſo diſcompos'd him, that he even forgot what he dreamt of: And being hereupon very much troubled in Mind, he ſent for his Magicians and Aſtrologers, and Sorcerers, and wiſe *Chaldeans*; and related to them how he had dreamt a frightful Dream, but had forgot what it was, ordering them to tell him the Dream and the Interpretation of it. This put theſe crafty Knaves to a ſtand, who neither knew his Dream, nor even the true Interpretation of it, had they been told the Dream: And therefore they earneſtly inſiſted that it was a Prerogative of the GOD's alone to know Dreams; but their buſineſs, as being Wiſe Men and Aſtrologers, to give the true Interpretation thereof. *Nabuchodonoſor* hereupon told them in plain Terms, that they wou'd only borrow Time, and put him off with ſome ſham Interpretation, which ſhou'd not come to paſs in their Days; that if by their Skill they cou'd give the true Interpretation of Dreams, they might by the ſame Skill tell the Dream: That, in a Word, he wou'd put all the Magicians, Aſtrologers and Wiſe Men of his Country to Death, except they wou'd immediately tell him his Dream; and accordingly iſſu'd a Decree forthwith to this Purpoſe.

Daniel having Intelligence hereof, and underſtanding that he and his Companions were to be put to Death alſo, as being reputed Wiſe Men, tho' but Children, went in to *Nabuchodonoſor*, and pray'd him to forbear a few Days, and that he wou'd tell him his Dream and the Interpretation of it: And having obtain'd his Requeſt, he and his Companions *Ananias*, *Miſael* and *Azarias* pray'd earneſtly the GOD of *Iſrael* to reveal unto them the Myſtery of the King's Dream. That very Night GOD reveal'd the

Dream and the Interpretation of it to *Daniel*: Then *Daniel* went in to the King, and ſpoke to him after this manner: *The Myſtery, which the King demanded the Wiſe Men, the Aſtrologers, and the Soothſayers to unfold, they cannot; but there is a God in Heaven, who revealeth Myſteries, and maketh known to thee, O King, the things that ſhall come to paſs in the latter Days: Thy Dream and the Viſion of thine Head upon thy Bed are theſe: As thou layeſt on thy Bed, thou didſt think of what was to come hereafter; and he that revealeth Myſteries hath made known unto thee the ſame, and to me, not by any Wiſdom that is in me more than in other Men, was this alſo reveal'd. Thou ſaweſt then, O King, a great and terrible Statue before thee, whoſe Head was fine Gold, its Breaſt and Arms, Silver; the Belly and Thighs, Braſs; the Legs, Iron; and the Feet and Toes, part Iron and part Potter's Clay: Thus didſt thou ſee it, until a Stone, which was cut from a Mountain without Hands, ſmote the Statue in its Feet that were made of Iron and Clay, and brake them to pieces. Then was the Iron, the Braſs, the Silver and the Gold broken in like manner and reduc'd to Powder, and carry'd away by the Wind like Chaff, ſo as not to be found: And the Stone that ſmote the Statue became a great Mountain and fill'd the whole Earth. This is the Dream, and we will tell thee the Interpretation thereof alſo. Thou, O King, art a King of Kings, and the God of Heaven hath given thee a Kingdom, and Power, and Strength, and Glory; and hath put into thine Hands and under thy Dominion all the Land wherein the Sons of Men dwell, and even the Beaſts of the Field, and the Birds of the Air. Thou art then this golden Head; and after thee ſhall ariſe another Kingdom inferiour to thine, as Silver is to Gold, and after this a third Kingdom like Braſs, which ſhall bear Rule over all the Earth; and the fourth Kingdom ſhall be as Iron: And as Iron breaketh and ſubdueth all things, ſo ſhall the fourth Kingdom break in pieces and cruſh all theſe. And whereas thou ſaweſt the Feet and Toes part of Iron and part of Potters Clay, the Kingdom ſhall be divided, which yet ſhall proceed from the ſtrength of the Iron, as thou ſaweſt the Iron mix'd with Mirey Clay; and as the Toes of the Feet were part of Iron and part of Potters Clay, ſo the Kingdom ſhall be partly ſtrong and partly broken. And whereas thou ſaweſt Iron mix'd with Mirey Clay, they ſhall mingle themſelves with the Seed of Men, but ſhall not cleave one to another, as Iron will not mix with Clay. And in the Days of theſe laſt Kingdoms ſhall the God of Heaven ſet up a Kingdom, which ſhall never be deſtroy'd or given to another People; but ſhall break in Pieces and conſume all theſe Kingdoms: For as thou haſt ſeen the Stone which was cut from the Mountain without Hands, break in Pieces the Potters Clay, the Iron, the Braſs, the Silver and the Gold; ſo the great God hath made known unto thee, O King, the Things which ſhall come to paſs hereafter: And the Dream is certain, and the Interpretation thereof ſure.*

When *Daniel* had ended his Diſcourſe, *Nabuchodonoſor* conceiv'd ſo high an *Idea* of his Wiſdom, that he fell on his Face and worſhip'd him; and even order'd Incenſe and Sacrifices to be offer'd to him, bleſſing and praiſing the GOD of *Daniel*, and calling him the GOD of Gods, and the LORD of Lords; and then made him Ruler over the whole Province of *Babylon*, and Governour of all the Wiſe Men of the ſame. But *Daniel* requeſted of *Nabuchodonoſor* that he might ſtay in his Court, and ſend his Companions *Ananias*, *Miſael* and *Azarias*, who were call'd *Sydrach*, *Miſach* and *Abdenago* to Rule the Province in his ſtead, which was alſo granted to him. Thus did the GOD of *Iſrael* Reward the Piety of theſe four Generous and Noble Children of the Houſe of *Juda*, who choſe rather to feed upon Pulſe,

and

and drink Water, than violate the Law of GOD by eating the Dainties of the *Babylonians*, and drinking their Rich, but polluting Wines: And thus did the ſame GOD reveal unto *Nabuchodonoſor* by the Mouth of *Daniel*, the four great Monarchies of the World, namely, of the *Babylonians*, of the *Medes* and *Perſians*, of the *Greeks*, and of the *Romans*; which were to precede the everlaſting Kingdom of JESUS CHRIST, who was the Stone cut from the high Mountain of Heaven without Hands, that ſhou'd cruſh and bruiſe the Pagan *Romans*, ſubdue their Pride, and make them ſubmit to his Croſs, and carry it. But to return. *Daniel*'s three Companions did not long enjoy their new Honours, when the Envy and Malice of the *Babylonians* gave them an Opportunity of giving a further Demonſtration of their Piety, and of manifeſting the Glory of the GOD of *Iſrael*. *Nabuchodonoſor* caus'd a golden Statue to be made, whoſe Height was threeſcore Cubits, and Breadth ſix; and ſet up this Statue in a great Plain near *Babylon*, call'd *Dura*, and order'd all his Miniſters, Officers and People to aſſiſt at the Dedication thereof, and upon hearing the ſound of the Trumpets and Muſical Inſtruments to bow down and Worſhip it, on pain of being caſt into a fiery Furnace, prepar'd for ſuch as ſhou'd refuſe to obey his Commands. *Sidrach*, *Miſach* and *Abdenago* being oblig'd by their Office to aſſiſt at this Ceremony, refus'd to bow down, or Worſhip the Statue: Which being told to *Nabuchodonoſor*, by the invidious *Chaldeans*; he ſent for them, and and ſpoke after this manner: *Is it true, O* Sidrach, Miſach *and* Abdenago, *that ye do not Worſhip my gods, nor adore the Golden Statue which I have ſet up? Now if ye are ready, at whatever Hour ye hear the Sound of the Cornet, Flute, Harp, Sackbut, Pſaltery, Dulcimer, and of all kinds of* Muſick, *to fall down and adore the Statue which I have made, Good and Well; but if ye do not, ye ſhall, in that* Minute, *be caſt into the fiery Furnace, and who is that God that ſhall deliver you out of my* Hands? To this proud and blaſphemous Diſcourſe, theſe three Noble and Generous *Iſraelites* made this Modeſt, but ſmart Anſwer: *It does not behove us to anſwer thee concerning this matter: For, lo, our God whom we Worſhip can deliver us from the fiery Furnace, and out of thine Hands, O King; but if he ſhou'd not, be it known unto thee, O King, that we will not Worſhip thy gods, nor adore the golden Statue which thou haſt ſet up.* This anſwer put *Nabuchodonoſor* into ſuch Fury, that he order'd the Furnace to be heated ſeven times more than uſual, and commanded ſome of the ſtrongeſt of his Men to bind *Sidrach*, *Miſach* and *Abdenago*, and to caſt them into the Furnace. This Wicked Command was no ſooner given than put in Execution: But, to the great Aſtoniſhment of *Nabuchodonoſor*, the Men who executed it, were in a Minute conſum'd by the Flames of the Furnace, and the three *Hebrew* Children walk'd in the midſt of it without the leaſt Hurt or Damage, even to their Clothes, praiſing and magnifying the GOD of *Iſrael*. *Nabuchodonoſor* ſeeing theſe Noble Heroes walking in the Furnace, and obſerving a fourth Perſon there (the Angel of the LORD who quench'd the flame in the Furnace) was amaz'd, and ſaid to his Courtiers. *Did not we caſt three Men bound into the Furnace, and lo, I ſee four* Men *looſe walking in the midſt of it, and have receiv'd no Damage, and the form of the fourth is like the Son of God?* And having ſo ſaid, he drew near the Furnace, and ſaid, with a loud Voice: *Sidrach*, *Miſach* and *Abdenago*, *ye Servants of the moſt high God come forth hither.* So *Sidrach*, *Miſach* and *Abdenago* came out of the fiery Furnace, and were promoted to great Honours and Poſts of Truſt by *Nabuchodonoſor*, who iſſu'd a Decree in their favour, and bleſſed the GOD of *Iſrael*; ac- Dan. 3.

knowledging and confeſſing that he was the GOD of Heaven, and Sovereign LORD of all things.

This was very well, had he continu'd in thoſe Sentiments to Worſhip and ſerve the GOD of Heaven; but ſuch was his Pride and Arrogance that he ſoon forgot them, and glory'd in the Grandeur and Power of *Babylon*, which he had adorn'd with Penſil Gardens, Pillars, Noble Edifices, Walls and Towers far exceeding all the Structures of his Predeceſſors, and prided ſo much in the Glory of the Works of his own Hands, ſaying: *Is not this great* Babylon *which I built for the Houſe of the Kingdom, by the might of my Power, for the Glory of my Majeſty*; that he look'd upon himſelf as if he had been a God, and wou'd have all the Earth to think ſo. But the GOD of Heaven ſoon humbled his Pride, and caſt him away from among Men, cauſing him to dwell among the Beaſts of the Field, until he had been ſenſible of his Condition, which came to paſs after this manner. As *Nabuchodonoſor* lay in his Bed, he dreamt he ſaw a great Tree in the midſt of the Earth of a vaſt heigth, reaching even to Heaven, cover'd with fine Leaves, and loaden with delicious Fruit, ſhading the Birds of the Air, and the Beaſts of the Field, and feeding all fleſh with its Fruit; that an holy One came down from Heaven, and ſaid: *Hew down the Tree, and cut off its Branches, ſhake off its Leaves and ſcatter its Fruit; but leave the Stump and its Roots in the Earth, and let it be bound with a band of Iron and Braſs in the tender Graſs of the Field, and let it be water'd with the Dew of Heaven, and its Portion be with the Beaſts in the Graſs of the Earth; let its Heart be changed from* Man's, *and let a Beaſt's Heart be given unto it, and let ſeven Times paſs over it.* The Magicians and Aſtrologers and *Chaldeans* not being able to interpret this Dream, *Daniel*, who was call'd *Baltaſſar* was ſent for and did interpret it to *Nabuchodonoſor* after this manner: *Thou art, O King, that great Tree: Thou haſt grown, and became ſtrong, thy Greatneſs hath reach'd unto Heaven, and thy Power unto the Bounds of the Earth. And whereas thou haſt ſeen an holy One coming down from Heaven, and ſaying: Hew the Tree down, and deſtroy it; but leave the Stump and the Roots of it in the Earth, and let it be bound with Iron and Braſs, and let it be water'd with the Dew of Heaven, and its Portion be with the Beaſts of the Field: This is the Interpretation of the Decree of the moſt High, which is come upon thee, O King: They ſhall caſt thee away from among* Men, *and thy dwelling ſhall be with Wild Beaſts; and thou ſhalt eat Graſs as an Ox, and ſhall be water'd with the Dew of Heaven; ſeven times alſo (ſeven Years) ſhall paſs over thee, till thou underſtand that the Moſt High ruleth in the Kingdom of* Men, *and giveth it to whom he will. And whereas the* Moſt High *hath commanded to leave the Stump and the Roots of the Tree, thy Kingdom ſhall remain unto thee, after that thou haſt known that there is a Celeſtial Power that ruleth all things. Wherefore, O King, let my Counſel be acceptable unto thee: Redeem thy Sins by Alms-Deeds, and thy Iniquities by ſhewing Mercy to the Poor. Perhaps the Moſt High will pardon thy Sins.*

Thus did *Daniel* Interpret *Nabuchodonoſor*'s Dream, and give him wholeſom Advice; but it ſeems he did not follow it: For in twelve Months after, as he ſat in his Palace, glorying in the Grandeur of *Babylon*, he probably fell into ſuch Fury and Madneſs, that tho' he had been bound with Iron and Braſs, yet cou'd not be kept ſtill: Certain it is, that he was caſt away from among Men, dwelt in Woods and Deſerts among wild Beaſts, fed on Graſs like an Ox, was water'd with the Dew of Heaven, till his Hair was grown like Eagle's Feathers, and his Nails like Bird's Claws, and continu'd thus

for

for ſeven Times, or Years; at the end of which his Reaſon came to him, was ſought for by his Counſellors and great Lords, brought back to his Palace, where he ſpent the remainder of his Life, glorifying the GOD of Heaven, and confeſſing his Power; and ſo ended his Days after a Reign of 43 Years, leaving a Son whoſe Name was *Evilmerodach* to ſucceed him.

This Prince, in the firſt Year of his Reign, as we read in the 4th Book of *Kings*, Chap. 25. took *Joachin*, alias *Jechonias* out of Priſon after thirty ſeven Years Confinement, and ſet him above all the Princes of his Court; cauſing him to eat at his own Table, and allowing him a Yearly Penſion during his Life. And here I ſhall put an End to the fifth Age of the World with reſpect to the Prophane Hiſtory, which I ſhou'd have done on the nineteenth Year of the Reign of *Nabuchodonoſor*, being the time in which the City of *Jeruſalem* and the Temple of *Solomon* were deſtroy'd, and the *Jews* carry'd Captives to *Babylon*. But foraſmuch as the GOD of *Iſrael* had wrought the aforeſaid great Miracles by the Hands of *Daniel*, *Ananias*, *Miſael* and *Azarias* in the Land of *Babylon*, and in the ſight of the *Babylonians* and of their great Monarch, for to manifeſt his Power, and to ſhew theſe vain Men the folly of their Idols and Superſtition; and that the remaining part of *Nabuchodonoſor*'s Reign was interwoven with the Lives of theſe holy Men and of their Pious Actions, I wou'd not break off the thread of the Diſcourſe until I had related what was moſt Material in both. I ſhall therefore now ſubjoin a Chronological Table of the Kings of *Juda* parellel'd with the *Aſſyrian* Kings and thoſe of the *Medes*, and deſire the Reader to obſerve, that the Captivity of *Babylon* was co-incident with the ſixth Year of the Reign of *Aſtyages* King of the *Medes*; as alſo that I do here inſert the Names and the Years of the Reigns of the ſaid Kings from the Death of *Sardanapalus*, rather than thoſe of the *Aſſyrian* or *Babylonian* Kings; becauſe the ancient Hiſtorians agree better in their Names and in the Years of their Reigns, than they do in thoſe of the *Aſſyrian* and *Babylonian* Kings.

A Chronological Table of the Kings of Iſrael *and* Juda *parallel'd with the Kings of* Aſſyria *and of the* Medes, *of the fifth Age of the World.*

Kings of *Iſrael* and *Juda*.	Years
Solomon reign'd after he had laid the Foundation of the Temple in *Jeruſalem*.	77
Kings of *Juda*.	
Roboam reign'd	17
Abias	3
Aza	41
Joſaphat	25
Joram	8
Ochozias	1
Athalia	6
Joas	40
Amazias	29
Ozias, alias *Azarias*	52
Joatham	16
Achaz	16

Kings of *Aſſyria*.	Years
Laoſthenes reign'd in *Ninive* after the Foundation of the Temple of *Solomon* was laid.	10
Perſiades reign'd	30
Ophrateus	21
Epheceres	52
Achraganes	42
Sardanapalus	15
Kings of the *Medes*.	
Arbaces reign'd	28
Mandanes	50
Soſarmes	30
Artecarmis	50
Cardiceas	22

Kings of *Juda*.	Years
Ezechias	29
Manasses	55
Amon	2
Josias	31
Joachas, alias *Sellum* reign'd only three Months	
Joakim	11
Joachin, alias *Jechonias* reign'd only three Months	
Sedecias, alias *Mathanias*	11
Total.	470. 6 Months.

Kings of the *Medes*.	Years
Arteus, alias *Dejoces*	53
Phraortes	22
Ciaxares	40
Astiages reign'd when the Captivity of *Babylon* happen'd, only	5
Total.	470

The Year of the WORLD. 5287.

A New HISTORY OF THE WORLD.

The Sixth AGE.

CONTAINING

The Time from the Captivity of *Babylon*, to the Birth of *Christ*.

BOOK IV.

CHAP. I.

Of Daniel, Zorobabel, Eſdras, Nehemias, *and the Reſt of the* Jews *unto the Time of the* Machabees.

IN the End of the laſt Chapter of the precedent Book, I gave a brief Account of the Miracles which GOD wrought by the Hands of the Prophet *Daniel*, and of his Companions, during the Reign of *Nabuchodonoſor*, except that which was wrought in favour of the chaſte *Suſanna*, which I did induſtriouſly reſerve for this Chapter, becauſe I wou'd follow the order of the ſacred Text; tho' this was the firſt Miracle which *Daniel* wrought in the Land of the *Babylonians* : I ſhall now proceed to relate the Reſt of his Life and Actions in the ſame order they are recorded in Holy Writ.

When *Balthaſar* the Son of *Evilmeradoch*, and Grandſon of *Nabuchodonoſor*, had reign'd ſeventeen Years in *Babylon*, the Scripture tells us, he made a great Feaſt for a thouſand of his Grandees; and in his Drink, order'd the ſacred Veſſels which his Grandfather had taken out of the Temple of *Solomon* to be brought to him, that he, and his great Lords, and his Wives and Concubines might drink out of them: And as they drank Wine and praiſed their Golden and Brazen gods, and gods made of Iron, and Stone, and Wood; there appear'd a Hand Writing upon the Wall over againſt the King, which terrify'd him ſo as to put him into a trembling Fit. Then *Balthaſar* ſent for the Magicians and Aſtrologers, and wiſe *Chaldeans* of *Babylon*, and promiſed that whoſoever cou'd read the Writing which the Hand left upon the Wall, and give the true Interpretation of it, ſhou'd be clothed in Purple, have a Gold Chain about his Neck, and be reputed the third Perſon in his Kingdom. But it ſeems, none of his Magicians, or Aſtrologers, or wiſe *Chaldeans* cou'd either read the Writing, or give the Interpretation: Whereupon the Queen, who was well acquainted with *Daniel*, told the King there was a certain Wiſe Man of the Sons of the Captivity, call'd *Daniel*, who wou'd certainly read the Writing, and Interpret it. So *Balthaſar* ſent for *Daniel*, and related the Matter unto him, adding withal the Reward he had promis'd to him that ſhou'd read the Writing, and give the Interpretation of it: To which *Daniel* made Anſwer after this manner: *Thy Gifts be unto thy ſelf, and give the Rewards of thine Houſe to another; but I will read the Writing unto thee, O King, and make known the Interpretation of it. O King the moſt High God gave unto thy Father* * Nabuchodonoſor *a Kingdom and Majeſty, and Glory, and Honour* —— *But, when his Heart was puffed up with pride, and his Spirit harden'd in the ſame, he was depoſed from the Throne of his Kingdom, and his Glory was taken away.* —— *Thou alſo, O* Balthaſar *his* * *Son, who didſt know all theſe things haſt not humbled thine Heart, but haſt raiſed thy ſelf againſt the Lord of Heaven, and haſt taken the ſacred Veſſels of his Houſe, and didſt drink Wine in them; thou, and thy Lords, thy Wives, and thy Concubines, and didſt praiſe thy Golden, and Silver, and Brazen gods, and gods made of Iron and Wood, and Stone, who do not ſee, nor hear, nor feel: Therefore the God of Heaven ſent the Hand which drew that Writing. Now this is the Writing, as it is ſet down;* MANE THECEL PHARES: *And this is the Interpretation of it.* MANE, *God hath numbred thy Kingdom, and finiſh'd it.* THECEL, *thou art weigh'd in a Ballance, and art found light.* PHARES, *thy Kingdom is divided, and given to the* Medes *and* Perſians.

Dan. 5.

* Grandfather.

* Grandſon.

When *Belthaſar* had heard out *Daniel*, and had ſeen with what freedom and candor he Interpreted the Writing; he cauſed him to be clothed with Purple, and to have a Golden Chain put about his Neck, as alſo to have it proclaim'd that *Daniel* ſhou'd be the third Man in his Kingdom. But unfortunate *Balthaſar* had not much time given him to reflect upon the Words of *Daniel*, for that very Night he was ſlain, and his Kingdom was transfer'd to the *Medes* and *Perſians*; *Darius* the *Mede* ſucceeding him, being then ſixty two Years old, as the Scripture ſaith.

When *Darius* was ſettled in *Babylon*, he appointed an hundred and twenty *Satrapæ*, or great Lords to rule the Kingdom; and ſet over theſe, three great Princes, whereof the Prophet *Daniel* was One, to whom they ſhou'd give an Account of their Adminiſtration from Time to Time. This gave Occaſion of raiſing a new Perſecution againſt *Daniel*: For theſe great Lords ſeeing him ſet over their Heads, conceiv'd ſo much Envy and Malice againſt him,

Dan. 6.

him, that they were resolv'd to destroy him; but finding nothing in his Conduct that they cou'd lay hold on, except his Piety and Devotion to the GOD of *Israel*, they persuaded *Darius* to make a Decree, that no Man shou'd put up any Prayer, or address a Petition to any God or Man for the space of thirty Days, but to the King alone, on pain of being cast into the Lyon's Den. *Daniel* notwithstanding this Decree, went into his Chamber, and open'd his Window towards *Jerusalem*, set him on his Knees, and after his accustomed manner, praised and glorify'd the GOD of Heaven three Times in the Day. The great Lords his Enemies, who lay in wait for him, rushed into his Chamber, and having caught him upon his Knees at his Prayers, went immediately to *Darius* the King, and accused him of transgressing his Decree, praying he shou'd be cast into the Lion's Den, pursuant to the said Decree. *Darius* who had a great respect for the Prophet *Daniel*, and esteem'd his Fidelity and Conduct above that of all his other great Lords and Princes, was sorely griev'd to lose him; and therefore labour'd all the Day to rescue him out of their Hands, but to no purpose: For the Lords spoke roundly, and told him, that the Decree was made to that purpose; and that it was not lawful to alter or change the Decree of the *Medes* and *Persians*. *Darius* hereupon fearing a General revolt, order'd *Daniel* to be cast into the Lions Den, giving him this Comfort, that his GOD whom he had always serv'd wou'd deliver him from the Lions; and having so said, he caus'd a Stone to be put on the Mouth of the Den, and Seal'd the same with his own Seal and with the Seal of his great Lords, lest any thing else might be attempted against *Daniel*, and so went home, and neither eat Meat nor slept that Night. Early in the Morning King *Darius* went to the Den, and cry'd out with a loud and lugubrious voice, saying: *Daniel, thou Servant of the living God, thinkest thou, was thy God, whom thou always servest, able to deliver thee from the Lions?* To which *Daniel* answer'd: *O King live for ever: My God hath sent his Angel, and hath shut the Lion's Mouths, and they have not hurted me, because I was just in his sight; and even in thy sight, O King, have I committed no Offence.* When *Darius* heard *Daniel*'s voice, he was transported with Joy, and caus'd him to be taken up out of the Den; and, at the same time, order'd his Accusers, together with their Wives and Children to be cast unto the Lyons, who were no sooner come to the Pavement of the Den, when the Lyons tore them all to pieces.

Then *Darius* publish'd a Decree, and order'd it to be observ'd over all his Kingdom, the Tenour whereof was; That all Men shou'd tremble before, and fear the GOD of *Daniel*; for that he was the Living and Eternal GOD, whose Kingdom shall never be destroy'd, and whose Power is for ever: That He is the Deliverer and the Saviour, working Signs and Wonders in Heaven, and on Earth, who deliver'd *Daniel* out of the Lyon's Den. I shall treat of this *Darius* more at large, when I come to give the Prophane History of his Time, and shew how he came to the Crown of *Babylon*.

There are many other Mysterious Visions and Miracles recorded in the Book of *Daniel*, that are not set down in the Order of Time in which they happen'd; as, 1. *Daniel*'s Vision of the four Winds which fought on the Sea, and the four Beasts which came out of the Sea, in the first Year of the Reign of *Balthassar*; which *Daniel* himself tells us, shou'd be four great Kings, who were to bear Rule on the Earth. 2. His Vision, in the third Year of the Reign of *Balthassar*, of the Ram, that was attack'd by the Buck-Goat and overthrown; which the Commentators of Dan. 7. Dan. 8.

the Scripture generally underſtand of *Darius Codomanus* and of *Alexander* the
Dan. 9. Great. 3. His Viſion of the Angel *Gabriel*, who declar'd unto him, that ſeventy Weeks ſhou'd be abridg'd; that after ſixty two Weeks CHRIST wou'd be ſlain, and that his People, who ſhou'd deny him, wou'd be no more his People, but ſhou'd be deſtroy'd together with their City and Sanctuary by a Captain that ſhou'd come with a great Army, This Viſion *Daniel* ſaw in the firſt Year of the Reign of *Darius*, and is underſtood by the Commentators, of ſeventy times ſeven Years, computing ſeven Years for every Week, which make in all 490 Years. That is, that theſe ſeventy Weeks ſhou'd be abridg'd, and that after 62 Weeks which make 434 Years, CHRIST ſhou'd be ſlain, and deny'd by the *Jews*, and their City and Sanctuary deſtroy'd: All which came to paſs, as all the World knows, in the Days of *Herod* and *Pontius Pilate*, and in the Days of *Titus Veſpaſian*.

As to the Miracles which GOD wrought by the Hands of *Daniel*, that are not recorded in the Order of Time, take this account. The firſt is that, concerning the Chaſte *Suſanna*. This was indeed, the firſt of *Daniel*'s Miracles; it being perform'd in *Babylon* in the Days of *Nabuchodonoſor*, when
Dan. 13. *Daniel* was but a Child, and for which, in all probability, he was call'd *Daniel*, that is, *the Judgment of God*; for he gave Judgment which none but one inſpir'd by GOD cou'd give, and was after this Manner.

There was a certain Man of the Captives brought by *Nabuchodonoſor* from *Jeruſalem* to *Babylon*, whoſe Name was *Joakin*: This Man took to Wife a Virtuous Beautiful Woman, whoſe Name was *Suſanna*, the Daughter of *Helcias*; who being himſelf a Godly Pious Man, took care to inſtruct his Daughter in the Fear of GOD, and in the Obſervance of the Law of *Moſes*. The Captive *Jews*, in thoſe Days, having a ſort of petty Common-wealth among themſelves in *Babylon*, choſe two of their Elders to judge and determine the differences that might ariſe among them, and puniſh Offenders according to the Law of *Moſes*. And foraſmuch as *Joakin* was Rich, theſe Elders us'd to frequent his Houſe; and having caſt their Eyes upon *Suſanna* they fell ſo deeply in love with her, that they reſolv'd either to enjoy, or deſtroy her. It happen'd then, on a certain Day, as ſhe went into her Orchard accompany'd with her Maids, that theſe two Elders were in a Corner of the Orchard, where they ſaw *Suſanna*, but were not ſeen by her. *Suſanna* finding the Day very hot, order'd the Maids to go back to her Houſe, and bring her ſweet Oils and Waſh-balls, that ſhe might bath in the Pond that was in the Orchard, not imagining that any Man was there to ſee Her. The two Elders, who had communicated their Paſſion to one another long before, ſeeing the Maids go out of the Orchard, and *Suſanna* alone, thought they had got a fit Opportunity of executing their Wicked Deſign; they therefore ran to *Suſanna*, and told her, that except ſhe conſented to lye with them, they wou'd accuſe her of Adultery with a Young Man, and ſwear they had caught her in the Fact. *Suſanna* hereupon groan'd, and lifted up her Eyes to Heaven, as the only Witneſs of her Innocence; but did not long deliberate what ſide ſhe ſhou'd chuſe: *I am ſtraightned on every ſide*, ſays ſhe, *if I do this, it is Death to me; and if I do it not, I ſhall not eſcape your Hands: But it is better for me to fall into your Hands without the Deed, than to ſin in the ſight of the Lord.* And having ſo ſaid, ſhe cry'd with a loud Voice, ſo as to be heard in the Houſe. The Elders cry out in like manner againſt her. The Servants in the Houſe hearing the Crys in the Orchard, ran in by the Wicket, and found *Suſanna* in the Hands of the Elders, who ſaid, they had taken her with a Young

Man

Man in the Fact. The Servants hearing the Elders ſpeak after this manner, bluſh'd for ſhame; becauſe there never was the like ſpoken of *Suſanna*. On the next Day all the People met at *Joakin*'s Houſe, and the Elders order'd *Suſanna* to be ſent for. *Suſanna* appear'd cover'd with a Veil, and attended by all her Friends and Relations with Tears in their Eyes: Then the wicked Elders caus'd her to be unveil'd (that ſo they might at leaſt ſatiate their Eyes with her Beauty, ſaith the ſacred Text) put their Hands on her Head (this being the Cuſtom with reſpect to the accus'd) and bore Witneſs againſt her in theſe Words: *As we walk'd alone in the Orchard, this Woman* (Suſanna) *came in with two* Maids, *and having ſhut the Doors of the Orchard, ſhe ſent away the* Maids; *and there came to her a Young* Man *that lay hid in the Orchard, and lay with her. Now as we ſtood in a Corner of the Orchard, and ſaw this Wickedneſs, we ran and caught them in the Fact; but were not able to hold the Young* Man *for he was ſtronger than us, and got away*: Her, *indeed, we held, and examin'd, but ſhe wou'd not tell us who the Young* Man *was. Of this we bear Witneſs.*

The People hearing the Words of theſe Wicked Men, believ'd them as being Judges and Elders, and condemn'd *Suſanna* to be ſton'd to Death. Then *Suſanna* cry'd with a loud Voice, and ſaid: *O Eternal God! Thou Searcher of Hearts, thou that ſeeſt all things before they are done; thou knoweſt that theſe have borne falſe Witneſs againſt me! Behold, I dye, tho' I did nothing of the Things which they have Maliciouſly invented againſt me.*

Thus was Innocent *Suſanna* oppreſs'd, having none to ſtand by her but the Eternal GOD to whom ſhe appeal'd. But as he is the Judge of the Diſtreſs'd, and the Protector of the Innocent, he did not abandon her in her Straits; becauſe ſhe choſe rather to die a Scandalous Death with Infamy to her Perſon, to her Reputation, and to her Parents, than to live, and ſin in his ſight: He therefore, as the People led her to the Place of Execution, ſtir'd up the holy Spirit of a Young Boy call'd *Daniel*, who cry'd with a loud Voice, and ſaid: *I am Innocent of the Blood of this Woman!* The People hearing this Voice turn'd to *Daniel*, and ask'd him, ſaying: *What are theſe Words which thou ſpeakeſt?* Then *Daniel* ſtood up in the midſt of the People, and ſaid: *Are ye ſo fooliſh, O Children of* Iſrael, *as not to diſcern, nor know that which is true, but condemn the Daughter of* Iſrael? *Return to Judgment, for theſe* Men *have borne falſe Witneſs againſt her.* The People hereupon return with haſte to the Place from whence they took *Suſanna*; and the Grave Old Men that were among them plac'd *Daniel* in the midſt of themſelves, ſaying: *Come and ſit in the midſt of us and teach us: For God hath given thee the Prerogative of Old Age. Daniel* being ſeated among the Grave Old Men, order'd the People to ſeperate the two Wicked Elders far from one another, and that he wou'd Judge them. Which done, *Daniel* ſpoke thus to one of them: *O thou Wicked Wretch of Evil Days, now the Sins which thou didſt commit are come to Light, giving unjuſt Judgment, oppreſſing the Innocent and acquitting the Nocent; whereas the Lord ſaith: Thou ſhalt not put to Death the Innocent and the Juſt. Tell me then, if thou haſt ſeen them together, under what Tree didſt thou ſee them? Under a* * Maſtick Tree, anſwer'd the Elder. *Thou haſt rightly lied againſt thine own Head,* reply'd *Daniel; for lo the Angel of God, having receiv'd a Command from him, ſhall cut thee in the middle.* And having ſo ſaid, he cauſed him to be taken away, and commanded the other to be brought before him, to whom he ſpoke after this manner: *Thou Seed of* Canaan, *and not of* Juda, *Beauty hath deceived thee, and Luſt hath ſubverted thine Heart. Thus did ye deal with the Daugh-*

* *Schinos* in the Greek, coming from the Verb *Schizo*, which ſignifies to cut aſunder. 'Tis to this *Daniel* alludes when he ſays, *The Angel of the Lord ſhall cut thee in the Middle.*

ters of Israel, *and they out of Fear listen'd to your Words; but the Daughter of* Juda *wou'd not bear your Wickedness. Tell me then under what Tree didst thou catch them together? Under an* *Elm *Tree*, answer'd the Elder. *Well hast thou also lied against thine own Head*, reply'd *Daniel*: *For the Angel of God waits with a Sword in his Hand to cut thee in two, and shall slay you both.*

† Prinos in the Greek which signifies a Saw or Sword made after that Form.

When the People saw how *Daniel* had convinc'd the Elders out of their own Mouths, of bearing false Witness against *Susanna*, they cryed out with a loud Voice, praising and glorifying GOD who had saved the Innocent Blood; and as the Law of *Moses* ordains, they took these wicked Elders, and inflicted the same punishment upon them, which they intended for *Susanna*; that is, stoned them to Death, to the great Joy of *Susanna*, of her Husband, her Father, and of all her Friends.

There are two things more very remarkable recorded in the Book of *Daniel*, which are not set down in the order of time in which they happen'd, *viz.* The History of *Bel*, and that of the *Dragon*; for in all probability they happen'd in the Reign of *Evilmeradoch*. That of *Bel* was after this Manner. There was in *Babylon* a certain Idol call'd *Bel*, which was in great Veneration with the *Babylonians* since the Death of *Belus*, for whom this Idol was Erected; his Son *Ninus* having set it up, decreed Divine Honours to be paid unto it: For the Food of which there were twelve Measures of fine Flower, and forty Weathers, and six Pitchers of Wine set before it every Night; and even the King came daily to the Temple to worship it. But *Daniel* worship'd only the GOD of Heaven, and wou'd not worship *Bel*. This coming to the King's Ears, he ask'd *Daniel* why he wou'd not worship his God *Bel*? *I do not*, answer'd *Daniel*, *worship Idols made with Hands, but the Living God, who created Heaven and Earth. What*, reply'd the King, *dost thou not think that* Bel *is a Living God? Seest thou not how much he eats and drinks every Day? Be not deceived, O King*, answer'd *Daniel* smiling, *for this Idol did never eat any thing, being inwardly Clay, and outwardly Brass.* The King hereupon sends for the Priests of *Bel*, and says unto them in an angry Tone: *Except ye tell me who it is that eats the Meat that is set before* Bel, *Ye shall all die*: *But if ye make out, that* Bell *eateth it*, Daniel *shall die, because he hath Blasphemed your God. Be it so*, saith *Daniel*. Now the Priests of *Bel* were seventy in Number, besides their Wives and Children; and they contriv'd a secret Passage under the Temple, by which they convey'd away every Night, the Meat that was set before *Bel*; and being very Confident that this cou'd not be discover'd, they said unto the King: *We will go out of the Temple, and put thou, O King, the Meat before* Bel, *and shut the Door, and Seal it with thy Ring; and if thou dost not find that* Bel *doth eat all, we are content to die; else let* Daniel *die who hath belied us.* This was too fair on Offer to be refus'd. So the King took the Meat and set it before *Bel*; but *Daniel* order'd his Servants to get Ashes, and to riddle them over all the Floor of the Temple. Which done, the King shut the Door, and sealed it.

The next Day the King went to the Temple, and *Daniel* attended him: and being come to the Door, the King asked him if the Seals were whole? *Yes, Sir*, answer'd *Daniel*. Then the King open'd the Door, and seeing the Table, on which the Meat was laid, bare, cryed out; *Great art thou, O* Bel, *and there is no deceit in thee! Hold, Sir*, saith *Daniel* (as the King was going into the Temple) *observe, what Tracks are these? I see*, says the King, *the Tracks of* Men, *and* Women, *and Children*: And being in a great Passion, he laid Hands on the Priests, and caus'd them to shew him

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the ſecret Paſſage by which they uſed to carry away the Meat that was ſet before *Bel*. So, having by this means diſcover'd the Cheat, he put them all to Death, and deliver'd the Idol of *Bel* into the Hands of *Daniel*, who broke it to pieces, and deſtroy'd its Temple.

The *Babylonians* had another God, whom they Ador'd, a monſtrous big Dragon. The King asked *Daniel* why he wou'd not Adore the Dragon? *For*, ſays he, *you cannot ſay, that he is not a Living God. I do not ſay*, anſwer'd *Daniel*, *that he doth not live; but I ſay he is no God: For God is Immortal; and if you, Sir, will give me leave, I will kill him without Sword or Stave. I do*, ſaith the King. Then *Daniel* took ſome Pitch and Fat and Hair and kneaded them together, and put the Pill into the Dragon's Mouth; and in a Minute after he burſted, and died. *Behold*, ſays *Daniel*, *the God whom ye Adore.*

The *Babylonians* ſeeing their Dragon dead, ſaid, in great fury to the King; *Lo thou art become Jew: Thou haſt deſtroyed* Bel, *killed the Dragon, and the Prieſts: Deliver unto us* Daniel, *elſe we will kill thee and all thy Family.* The King perceiving the Rage and Fury of the People, was forc'd, for his own ſafety, to deliver *Daniel* into their Hands. Then they took *Daniel* and caſt him into the Lions Den, where he remain'd ſix Days. In this Den there were two great Lions, to which two Carcaſſes (two Bieves) and two Sheep were given every Day, but there was no Food given them during the time that *Daniel* was in the Den, that they might the more eagerly devour him. At this time the Prophet *Habacuc* in *Judea* had provided a Dinner for his Reapers, and was carrying it to them into the Field: And as he went along, the Angel of the LORD ſpoke to him, and bid him carry that Dinner to *Daniel* that was in the *Lions* Den. *O Lord*, ſays *Habacuc*, *I never ſaw* Babylon, *neither do I know the Lion's Den*: The Angel hereupon takes *Habacuc* by the Hair of the Crown of his Head, carrys him in the Violence of his Spirit to *Babylon*, and ſets him down at the Lion's Den: And when *Habacuc* let down the Dinner to *Daniel*, the Angel took him up as before, and left him in the Place where he found him. On the ſeventh Day the King went to the Lions Den to bewail the loſs of *Daniel*; but as he look'd down into the Den, he ſaw, to his great Joy, *Daniel* ſound and ſafe ſitting between the Lions. Whereupon he cry'd with a loud Voice: *Great art Thou, O Lord God of* Daniel! And having ſo ſaid, he immediately drew *Daniel* out of the Den, and at the ſame time caus'd the Chief of his Accuſers to be caſt to the Lions, who in a Minute devour'd them all. Then ſaid the King: *Let all the Nations on the Face of the Earth fear the God of* Daniel: *For He is the Saviour that worketh Miracles and Wonders, and hath deliver'd* Daniel *out of the Lion's Den.*

Thus much concerning the Prophet *Daniel* and the Captive *Jews* in *Babylon*. We ſhall now proceed to give an Account of their Deliverance. But before we begin, it will be requiſite to examine two great Difficulties which have exerciſed the Wits and Pens of many learned Writers. The *Firſt* is concerning the Time in which the Captivity began, ſo as to make up ſeventy Years; as the Prophet *Jeremias* had expreſly foretold: *Thus ſaith the Lord; When ſeventy Years ſhall paſs over you in* Babylon, *I will viſit you*, Jer. 29. 10.

The *Second*, concerning the Time of their Deliverance. As to the firſt, ſome of the Ancient, and not a few of the Modern Eccleſiaſtical Hiſtorians, are of Opinion, that the ſeventy Years ſpoken of by the Prophet *Jeremias*, began when *Joachin*, alias *Jechonias* King of *Juda* was carried away Cap-

tive to *Babylon*, and ended the first Year of the Reign of *Cyrus* King of *Persia*. But this Opinion is deservedly exploded by others: For, 1. The Captivity of *Joachin* cou'd not properly be call'd the Captivity of the *Jews*, whereof *Jeremias* speaks, and affirms, that they shou'd Serve seventy Years; since the Generality of the *Jews* continu'd in *Jerusalem*, and over all *Judea* under King *Sedecias*, for the space of eleven Years after *Joachin* was carried to *Babylon*. 2. It cannot be made out by the Computation of either the Scripture, or of any Pagan, or Christian, or *Jewish* Historian that there efflux'd seventy Years from the time *Joachin* was carry'd away Captive, to the first Year of the Reign of *Cyrus* King of *Persia*, which is the time the Abettors of this Opinion maintain, that the seventy Years were compleated. For the Scripture saith, that *Nabuchodonosor* reign'd in all forty three Years, and that in the eighth Year of his Reign he carry'd away *Joachin* to *Babylon*; so that he reign'd after only thirty five Years: And the most that any Historian allows to the Reign of *Evilmeradoch* are two Years; to *Nerigliſſar*, four Years; to *Laborosoarchod*, nine Months; to *Balthaſſar*, seventeen Years; and to *Darius*, five Years; (some even allowing him but two Years Reign) who was immediately succeeded by *Cyrus*: All which put together make but sixty three Years, and nine Months.

4 Reg. 24. 25.

Touching the second Difficulty: Others, as well Ancient as Modern Historians, are of Opinion, that the seventy Years Captivity began when *Nabuchodonosor* took away *Sedecias* and all the *Jews*, destroy'd the Temple, and raz'd *Jerusalem* to the Ground, in the nineteenth Year of his Reign, and that the said seventy Years were fully compleated in the second Year of the Reign of *Darius Hiſtaſpes*, when the *Jews* had a full and compleat Deliverance from their Captivity, as we read in the first Book of *Esdræ*, Chap. 6. This Opinion in my Judgment is not only probable, but also very true: For, 1. The Captivity of the *Jews*, which being an universal Proposition that comprehends all the *Jews*, cou'd not be said to happen until all the *Jews* were carry'd away Captives, which happen'd in the nineteenth Year of the Reign of *Nabuchodonosor*, when *Jerusalem* and the Temple were destroy'd, and all the *Jews* to a very few of the dregs of the People were carry'd away Captives to *Babylon*, together with their King *Sedecias*; and even that Few in a short time after fled away into *Egypt* with the Prophet *Jeremias*; so that the Land of *Juda* had a Sabbath or Rest of seventy Years. 2. The seventy Years of the Prophet *Jeremias* were fully compleated and ended on the second Year of the Reign of *Darius Hiſtaſpes*, according to the Computation of the Reigns of the Kings of *Babylon* and *Persia*, since the nineteenth Year of the Reign of *Nabuchodonosor*, to the said second Year of the Reign of *Darius Hiſtaſpes*. For *Nabuchodonosor* having reign'd in all forty three Years as the Scripture saith, must have reign'd after the Captivity (which happen'd in the nineteenth Year of his Reign, as the same Scripture saith) 25 Years more: His Son *Evilmeradoch* reign'd only two Years when he was Murder'd by the Faction of *Nerigliſſar*, who usurp'd the Crown of *Babylon*, and reign'd four Years. His Son *Laborosoarchod* succeeded him, but reign'd only nine Months: For the *Babylonians* put him to Death, and set upon the Throne *Balthaſſar*, the Son of *Evilmeradoch*. This was the *Balthaſſar* that saw the Hand Writing upon the Wall, and was that same Night slain, after seventeen Years Reign: To him succeeded *Darius* the *Mede*, who reign'd five Years, and was dethron'd by *Cyrus* the *Persian*. *Cyrus* reign'd after the Conquest of *Babylon* seven Years, and was succeeded by his Son *Cambises*, who reign'd seven Years also, and six Months.

Months. To him ſucceeded the Magician *Smerdes*, who, after ſix Months Reign was kill'd by *Darius Hiſtaſpes* and other great *Perſian* Lords. Add to all theſe Reigns one Year and three Months of the Reign of *Darius Hiſtaſpes*, who immediately ſucceeded *Smerdes*, and you have full ſeventy Years, as appears by the following Account.

	Years.	
Nabuchodonoſor reign'd	25	
Evilmeradoch	2	
Nerigliſſar	4	
Laboroſoarchod		9 Months.
Balthaſſar	17	
Darius the *Mede*	5	
Cyrus	7	
Cambiſes	7.	6 Months.
Smerdes the *Magician*		6 Months.
Darius Hiſtaſpes	1.	3 Months.
Total.	70	

3. The Return of ſome of the *Jews* to *Jeruſalem* in the firſt Year of the Reign of *Cyrus* under the Conduct of *Zorobabel*, cou'd not properly be call'd a Deliverance of all the Captive *Jews*: For ſuch as went then to *Jeruſalem*, were in much worſe Circumſtances until the ſecond Year of the Reign of *Darius Hiſtaſpes*, than they were in their Captivity. They were hinder'd by the *Cutheans*, or *Samaritans* (with arm'd Force) to build the Temple. They were Perſecuted and Afflicted by them to ſuch a degree, that their Miſery was much greater than in *Babylon*, or in *Suſa*, or *Ecbathanis*, as may be ſeen in the 1ſt Chapter of the 2d Book of *Eſdras*: So that there was nothing that look'd like a Deliverance until the Reign of *Darius Hiſtaſpes*.

Having thus ſmooth'd the way, we ſhall reſume the thread of our Diſcourſe, and proceed to give an Account of the different ſteps by which the Deliverance of the *Jews* was effected, out of the ſacred Books of *Eſdras*. This divinely inſpir'd Writer tells us, that in the firſt Year of the Reign of *Cyrus* (he means the firſt Year of his Reign over the *Babylonians*) the GOD of Heaven did raiſe up his Spirit, ſo that he iſſu'd an Edict, and caus'd the ſame to be publiſh'd over all his Kingdom; giving leave, and even encouraging all ſuch *Jews* as wou'd to return to the Land of *Judea*, and rebuild the Temple of *Solomon* in *Jeruſalem*; and moreover deliver'd all the ſacred Veſſels, which *Nabuchodonoſor* had taken away out of the ſaid Temple, into the Hands of *Saſſabaſſar*, one of the leading Men of the *Jews*, in order to be laid up in that which was to be built in its room; declaring beſides, that the LORD GOD of Heaven had given him all the Kingdoms of the Earth; and had commanded him to build him a Temple in *Jeruſalem*, which was in the Land of *Judea*. Then *Zorobabel* the Son of *Salathiel*, the Son of *Jechonias*, alias *Joachin* King of *Juda*, and *Joſue* the High Prieſt, and *Nehemias*, and all ſuch as GOD put in their Hearts to return to their Native Country, to the number of 42360, beſides Servant Men, and Servant Maids, went from *Babylon* and *Suſa*, and from the neighbouring Towns round about them, and came to the Land of *Juda*, and poſſeſs'd the Reſpective Inheritances of their Fathers.

Esdras 3. In the seventh Month of the Arrival of these *Jews*, they all gather'd together in *Jerusalem*, and gave a free Gift of 61000 Drachms of Gold, 5000 Pound weight of Silver to be laid up in the Treasury towards the building of the Temple, and one hundred Priest's Garments. *Zorobabel* and *Joshue*, and the rest of the Priests being thus encourag'd, erected an Altar in *Jerusalem*, and offer'd Victims and Sacrifices to the GOD of Heaven; and then set about laying the Foundation of the Temple, the Priests standing in their Ornaments with Trumpets in their Hands, and the *Levites* with Cymbals, singing the Praises of the GOD of *Israel*; and having provided Workmen and Materials, they began to lay the Foundation in the 2d Month of the 2d Year of their Return into *Judea*. When the old Men, who had seen *Solomon*'s Temple, beheld the Foundation of this New Fabrick, they began to Cry and Weep, because it was far short of the Greatness and Magnificence of that of *Solomon*'s; and the young Men, who had not seen that of *Solomon*'s, on the contrary, began to shout for Joy and Gladness: But this Mirth did not last long; for the *Cutheans* or *Samaritans*, and other Enemies of *Juda* and *Benjamin*, hearing the Temple of *Jerusalem* was a rebuilding, came to *Zorobabel*, and to the rest of the Rulers of the *Jews*, and said unto them: *Let us build with you; for we seek your God as ye do; and we do Sacrifice unto him since the Days of* Asorhaddan *King of* Assur, *who brought us hither*: And when *Zorobabel* and the said Rulers told them, they had no reason to expect they shou'd build a House to their God in common with them, but that they alone wou'd build the House pursuant to the Commands of *Cyrus* the King; they took this Refusal so ill that they did all they cou'd to hinder them; and even hir'd wicked Men to stop the Work all the Days of *Cyrus*; who being taken up with his Expedition against the *Masagetes* or *Scythians*, as we shall see hereafter more at large, had neither leisure nor time to see the Grievances of the *Jews* redress'd. Besides these wicked Enemies sent an Accusation to *Cyrus* his Successor, whom the Scripture calls *Assuerus*, and the *Greeks*, *Cambises*, against the *Jews*; and another to *Artaxerxes*, who was *Smerdes* the Magician; if *Artaxerxes* and *Assuerus* were two different Men. I say, if *Assuerus* and *Artaxerxes* were two different Men: For in several Copies of the *Septuagint* we read thus in this place: *In the Reign of* Assuerus, *the same is* Artaxerxes. Which gives us to understand, that *Assuerus* and *Artaxerxes* were one and the same Man; nothing being more common, in those days, than Kings and Princes and Great Men's having many Names: But if they were different Men, *Artaxerxes* must have been *Smerdes* the Magician; for he did immediately succeed *Assuerus*, or *Cambises*, as we shall see hereafter; and was by *Trogus Pompeius* call'd *Oropastes*; by *Ctesias*, *Tanyoxares*; and, with a little alteration, by *Esdras*, *Artaxerxes*; which usually happens when Names are chang'd from one Language to another.

Esdras 4: But be that as it will, the Enemies of the *Jews* sent a second Accusation to *Artaxerxes*, the substance whereof was; that the *Jews* were going to build the City of *Jerusalem*; that the said City had been in time past very Rebellious and troublesome to the *Assyrian* Monarchy; and that the King might find the same recorded in the Annals of his Predecessors; that they thought it their duty to acquaint him with all these Things, and that if he did not put a stop to their Proceedings, he wou'd be in danger of losing all the Land that was on this side of the River (meaning, I suppose, the *Tigris* and the *Euphrates*.) *Artaxerxes* hereupon sends positive Orders to those that sent him this Accusation, to go immediately with armed Force, and

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to ſtop the *Jews* from proceeding in their Work. Theſe Orders they gladly obey, go to *Jeruſalem* with Horſe and Foot, and compel the *Jews* to give over; and even afflict and perſecute them moſt cruelly: So that the *Jews* were forc'd to deſiſt until the ſecond Year of the Reign of *Darius Hiſtaſpes*. When this Prince came to the Crown (how and by what means he got it, ſhall be related when we come to treat of the Prophane Hiſtory of this Age) the *Jews* perceiving the *Perſian* Monarchy to have fallen to another Family, reſum'd their Spirits, and began to go on in building the Temple. In thoſe Days the Governour's of the Provinces on this ſide of the *Euphrates*, whoſe Names were *Thathanai*, and *Starbuzanai* underſtanding that the *Jews* were building the Temple, came with their Counſellors to *Jeruſalem*, and ask'd them by whoſe advice, or by what Authority they took upon them to build this Temple? And being told the Names of the Chief Men who had undertaken the Work, and by whoſe Authority they did it; theſe Men, who it ſeems were not ſo malicious as the former Governours, were content to ſignify the ſame to *Darius*, and to pray him to conſult the Records of his Anceſtors, and ſee if ſuch Orders had been given by any of them. When this Account came to *Darius*, he order'd the Records to be ſearch'd, and there was found in a Volume in *Ecbatanis* written, that in the firſt Year of the Reign of *Cyrus*, he made a Decree, that there ſhou'd be an Houſe built in *Jeruſalem* for the GOD of Heaven, *&c.* Whereupon *Darius* ſent a Reſcript to the ſaid Governours *Thathanai*, *Starbuzanai*, and their Counſellors, charging them not to moleſt the *Jews* in their Work; but on the contrary to ſupply them with Money out of his Treaſury, and with all other Neceſſaries, even with Lambs and Kids, and Wine and Corn, and Salt, that the Prieſts in *Jeruſalem* might offer Sacrifices for him and his Children; and that none ſhou'd preſume to diſturb them on pain of Death, and confiſcation of Goods. When this joyful News came to *Jeruſalem*, *Zorobabel* and the Elders of the *Jews* took the Work in Hand, with Joy and gladneſs of Heart, the Prophets *Ageus* and *Zacharias* aſſiſting and incouraging them; ſo that on the ſixth Year of the Reign of *Darius*, the Temple, and all the Offices belonging to it, were Finiſh'd; and the Prieſts offer'd the uſual Sacrifices preſcrib'd by the Law of *Moſes*, all the People with joyful Hearts aſſiſting thereat, and praiſing the GOD of *Iſrael*.

Eſdras 5.

Eſdras 6.

But whilſt the *Jews* in *Jeruſalem* were thus living in Peace, and rejoycing at their happy Deliverance, their Brethren, who were left behind in *Babylon*, *Suſa*, *Ecbatanis*, and in other Towns and Cities over the *Perſian* Empire, were like to be all deſtroy'd by the Pride and Malice of one Man: The Hiſtory whereof is at large recorded in the ſacred Book of *Eſther*. And foraſmuch as I am perſuaded that the things contain'd therein came to paſs in the Reign of *Darius Hiſtaſpes*: Becauſe the Character given of the King then reigning, the Extent of his Empire over an hundred and twenty ſeven Provinces (whereof the *Indies* were ſome, and as *Herodotus* tells us, were ſubdu'd by *Darius Hiſtaſpes*,) from the *Indies* unto *Ethiopia*; the beginning of his Reign at *Suſa*, which, as *Plinius* affirms, was built by *Darius*; and many other Circumſtances cannot be reconciled with the Reign of any other of the preceding or ſubſequent *Perſian* Kings: I ſhall here inſert a brief Account of that deſperate intended Tragedy. But before I begin, it will be requiſite to mind the Reader, that the ſaid King is call'd, in the *Hebrew* Copies of the Book of *Eſther*, *Achaſveroſh*; in the *Septuagint*, *Artaxerxes*; and in the *Latin* Vulgat, *Aſſuerus*: Which ſhews, by the way, that his not being call'd *Darius* in the ſaid Book, is no Argument

Herodotus lib. 4.

Plinius lib. 6. cap. 27.

that he was not the Man; there being nothing more common, in thoſe days, than that Authors of different Nations and Tongues, ſhou'd call one and the ſame Man by different Names; and not only ſo, but even Authors of the ſame Nation and Tongue do frequently follow the like Method.

Eſther 1. The ſacred Book of *Eſther* tells us then, that *Aſſuerus* (*Darius Hiſtaſpes*) who reign'd from *India* unto *Ethiopia* over one hundred and twenty ſeven Provinces; ſat in the Throne of his Kingdom in *Suſa*, and made a great Feaſt, in the third Year of his Reign, for all his Princes, and Servants; the Power of *Perſia* and *Media*, the Nobles and Princes of the Provinces being before him; that he might ſhew the riches of his glorious Kingdom, and the Greatneſs and Pride of his Power; and continu'd the ſame for an hundred and fourſcore Days: And when this was over, he made another Feaſt, for ſeven Days, unto all the People that were in *Suſa*, both great and ſmall, in the Court of the Garden of his Palace; caus'd Tents to be pitch'd of white, green, and blue Sattin, faſtned with Cords of fine Linnen and Purple, to ſilver Rings and marble Pillars; and ſet in them Beds of Gold and Silver upon a Pavement chequer'd with red, blue, white and black Marble. At this Feaſt there was Wine in abundance, ſuitable to the King's Magnificence, and every Man drank in Golden Veſſels only as much as they wou'd; for there was none compell'd to Drink. The Queen, who by the Author of the Book of *Eſther* is call'd *Vaſti*; by *Herodotus*, *Atoſſa*, Daughter of *Cyrus*, made a Feaſt in like manner for all the Ladies in the King's Palace; and treated them with no leſs Magnificence.

Herodot. lib. 3.

On the ſeventh day, when the King was merry, and grew hot with exceſs of Wine, he commanded the ſeven Eunuchs who waited upon him to go for the Queen, and to bring her in with a Royal Crown upon her Head, that he might ſhew his Princes and Nobles her Beauty, which was exquiſite. The Eunuchs go, and ſignify the King's Pleaſure to Queen *Vaſti*; but ſhe deſpis'd the King, and refus'd to come.

When this was related to the King, he was in great Fury, and immediately ask'd the Wiſe Men his Counſellors, *What was fit to be done in a matter of ſo great Importance?* One of the Counſellors, whoſe Name was *Manucha*, anſwer'd in the Name of all the Reſt, and ſaid: *That the Queen's Conduct did not only affront the King's Dignity, but alſo cauſe a great deal of Prejudice to all the Nobles, Princes and People of the* Perſian *Empire: For*, continu'd he, *this matter will be ſpread Abroad over all the Kingdom, and will encourage all Wives to deſpiſe their Husbands. If you pleaſe then*, added he, *let an Edict be publiſh'd, and Recorded after the Law of the* Medes *and* Perſians, *which it is not lawful to tranſgreſs; That* Vaſti *come no more before the King; and that her Royal Dignity be given to another Woman that is better than her.* This Advice was pleaſing not only to the King, but alſo to his Nobles and Princes. Accordingly an Edict was publiſh'd over all the Empire to that purpoſe, and *Vaſti* remov'd from being any more Queen. Then the King's Miniſters ſpoke to him, and adviſed, *That Men ſhou'd be ſent out over all the Kingdom, and bring to* Suſa *the Faireſt, and moſt beautiful Virgins that cou'd be found, that he might chuſe among them whom he pleas'd to wear the Royal* Diadem *in the Room of* Vaſti.

Eſther 2.

In thoſe Days there was a certain *Jew* at *Suſa*, whoſe Name was *Mardocheus*, one of the Captives who were carry'd to *Babylon*, together with *Jechonias*. This Man had a Niece whoſe Name was *Edeſſa*, but by another Name was call'd *Eſther*. She was his Brother's Daughter, and, her Father and Mother being Dead, *Mardocheus* took her to himſelf, and adopted her

as

as his Daughter. It happen'd then, as the King's Servants went in queſt of fair Virgins for their Maſter, that *Eſther* was pitch'd upon, (being wonderful Fair and Beautiful) as one of thoſe who were to be preſented to the King. *Mardocheus* ſeeing his Niece likely to be preferr'd to great Honour, adviſ'd her to conceal her Birth and Parentage, and ſo went with her to the King's Palace, where ſhe was receiv'd by *Egeus* (the chief Man among the Eunuchs, who were to take Care of all the Virgins that ſhou'd be preſented to the King) and found favour in his ſight. When all the Virgins that were pitch'd upon came to *Suſa*, and were given into the Care of *Egeus*, it was order'd that theſe Virgins ſhou'd be allow'd all ſorts of Sweets, as Oil of Mirrhe, ſweet Baths, and Perfumes for twelve Months, in order to purify them; and then they were to go in to the King, every one in her Turn, and return next Day, ſo as not to go again to the King on pain of Death, unleſs they had been ſent for by him.

When it came to *Eſther*'s Turn to be preſented, ſhe came in to the King, adorn'd, not with Artificial but with ſuch Natural Beauty, that the King was immediately tranſported at the Comelineſs of her Perſon, and ſmitten with Love, ſo as forthwith to order a Nuptial Feaſt, and the Ceremony of Matrimony to be perform'd, put a Royal Crown on her Head, and made her Queen in the Room of *Vaſti*.

In ſome time after, two of the King's chief Eunuchs, upon ſome diſguſt, conſpir'd to Murder the King. *Mardocheus*, who always walk'd at the Gate of the King's Palace, to take Care of the Welfare of *Eſther*, coming to hear of this Conſpiracy, gave Intelligence thereof to *Eſther*, and ſhe, to the King. The Eunuchs were taken, and the Fact being prov'd againſt them, they were both hang'd on a Tree, and the matter recorded in the King's Annals, as it was diſcover'd by *Mardocheus* the *Jew*. In thoſe Days, there was a certain great Lord in the King's Court call'd *Aman*, whom the King promoted to great Honours, and rais'd above all the Nobles that were in his Palace; and even commanded all the People to bend the knee, and to adore him. This *Aman*, as he went out, and came in, had this reſpect paid him by all Men, except *Mardocheus*, who cou'd by no means be brought to bend the Knee or Worſhip him. *Aman* perceiving the Contempt put upon him by *Mardocheus*, and underſtanding that he was a *Jew*, counted it as nothing to lay Hands on him alone, but reſolv'd to deſtroy all the *Jews* that were in the *Perſian* Empire upon his account: He therefore goes to the King, and tells him, that *there was a Race of People diſpers'd over his Empire, uſing Laws and Cuſtoms different from the reſt of his People, and living in contempt of his Commands; that it was of dangerous Conſequence to ſuffer ſuch People to live; and that if he gave him leave to deſtroy them, he wou'd give in to his Exchequer ten Thouſand Talents.* The King hereupon takes his Ring off his Finger, gives it to *Aman*, bids him *do what he pleas'd with all the* Jews, *and keep his Money to himſelf.* *Aman* inſtructed with this Power, goes immediately, and caus'd an Edict to be publiſh'd, Seal'd with the King's Signet, and addreſs'd to all the Governours, Officers, and Magiſtrates over all the Empire, requiring them to be ready to kill and deſtroy all the *Jews*, Men, Women and Children on the thirteenth Day of the Month *Adar*. When *Mardocheus* heard of this cruel Edict, he rent his Clothes, put on Sackcloath, and began to cry aloud in the Streets, as did alſo the Reſt of the *Jews* that were in *Suſa* in ſuch manner, that the News thereof came to Queen *Eſther*. This good Woman being deeply concern'd for her Uncle, ſent immediately one of her

Eſther 3.

her Servants to know the Cauſe of his Grief. To whom *Mardocheus* related the whole matter, and even ſent to her a Copy of the bloody Edict, praying her to go and ſpeak to the King in his and his Countrymen's Favour. *Eſther* hereupon ſends the ſame Servant back to *Mardocheus* to let him know, that *ſhe durſt not go to the King, until he had ſent for her; ſince it was forbidden on Pain of Death to any Perſon whatſoever to approach the King, if not ſent for, or that the King ſhou'd ſtretch the Scepter that was in his hand to him or her as a ſign of Clemency: That in thirty Days the King had not ſent for her, and that it was not poſſible for her to do him any ſervice.* *Mardocheus* hereupon ſends this ſharp Anſwer to *Eſther*. *Think not*, ſays he, *that thou alone of all the* Jews *ſhall ſave thy Life, becauſe thou art in the King's Palace: For if thou be now ſilent, the* Jews *will eſcape another Way, and thou and thy Father's Houſe ſhall be deſtroy'd: And who knows but thou art therefore come to the Kingdom that thou ſhou'dſt be prepar'd for ſuch a Time as this?* *Eſther* having receiv'd this ſharp Reproof, ſent back the ſame Servant, and order'd him to deſire *Mardocheus* to gather together all the *Jews* that were in *Suſa*, to pray for her, and to faſt three Days and three Nights; and that ſhe and her Maids wou'd do the like, and then go in to the King, let the Conſequence be what it wou'd. All this being accordingly done, *Eſther* on the third Day put on her Royal Apparel, and went in to the
Eſther 5. King as he ſat in his Throne, who, ſo ſoon as he ſaw *Eſther*, was ſmitten with her Beauty, ſtretch'd out his Scepter, as a ſign of Pardon; and ask'd her what ſhe wanted, or what Requeſt had ſhe to make, aſſuring her it ſhou'd be granted, tho' it were the Moiety of his Empire? Whereupon *Eſther* pray'd him to do her the Honour to come to a Banquet ſhe had prepar'd, and to bring *Aman* with him. This was no ſooner ask'd than granted, and even *Aman* was order'd to make haſte to obey the Queen. So *Aſſuerus* the King having plentifully drunk of *Eſther*'s Wine, ask'd her, *What Requeſt or Petition ſhe had to make to him*, giving the ſame Aſſurance as before, *viz. That it ſhou'd be granted, tho' ſhe ſhou'd ask the half of his Kingdom.* Then, ſaid *Eſther*: *If I have found Favour in thy ſight, and that it pleaſeth thee to grant my Petition, may it pleaſe thee alſo to come to Morrow, together with* Aman *to the Banquet which I ſhall prepare for thee, and then will I make my humble Requeſt known to thy Majeſty.* *Aman* hearing the Queen inviting him only of all the great Lords of the Court to a ſecond Banquet, together with the King, went out of the Queen's Apartment, with a great deal of Joy: But as he paſs'd by the Gate of the Palace he ſaw *Mardocheus*, who did not ſo much as ſtand up to ſalute him, while all the Reſt of the King's Servants bent the Knee, and worſhip'd him: This contempt put upon him, depreſs'd his Spirits more than all the Favours the King and Queen had heap'd upon him, cou'd raiſe them: He therefore went Home very ſad, ſent for his Wife and Friends, and expos'd the Subject of his Diſcontent. *The King*, ſays he, *has heap'd Riches and Glory upon me, hath rais'd me above all the Princes and Nobles of his Court, nay the Queen hath choſen me among all the Courtiers to a Banquet, and even to Morrow I am invited by her to Dine with the King, yet all this availeth me nothing, ſo long as I ſee* Mardocheus *the* Jew *ſitting at the King's Gate. Be not concern'd* (ſays his Wife and his Friends) *let a Gallows be ſet up fifty Cubits high, and ſpeak to the King, that* Mardocheus *be hang'd thereon, and then ſhalt thou go merrily to the Queen's Banquet.* This advice was exceedingly pleaſing to *Aman*: Accordingly a Gallows of fifty Cubits high was erected, and *Aman* roſe early the next Day, and went to

the

King's Palace with a design to wreck his wicked Spleen upon poor *Mardocheus*. But the GOD of *Israel*, the Protector of the Innocent turn'd all his Malice upon his own Head; for that Night the King getting no Rest or Sleep, caus'd the Annals of his Predecessors and his own to be read before him, and when the Reader came to the Place where it was recorded, that *Mardocheus* the *Jew* had discover'd the Conspiracy of the two Eunuchs against his Majesty's Person, the King ask'd his Servants, *What Honour and Dignities had been conferr'd on* Mardocheus *for so great a Service?* The Servants answer'd: *None at all.* Then said the King: *Who is in the Court?* The Servants answer'd, *there was none come as yet but* Aman; (for he, it seems, came early in order to destroy *Mardocheus*.) *Call him in*, saith the King: *Aman* appear'd, and before he cou'd speak a Word, the King ask'd him, *What shou'd be done to the Man whom the King delighteth to Honour?* *Aman* imagining that himself was the Man whom the King design'd to honour, made this Answer: *Let the Royal Apparel be brought which the King useth to wear, and the Horse on which the King rideth, and the Crown Royal which is set upon his Head; and let all of these be deliver'd into the Hands of one of the King's most Noble Princes, that he may Array with the same the Man whom the King delighteth to Honour, and lead him on Horseback thro' the Streets of the Town, and Proclaim before him: Thus shall it be done to the Man whom the King delighteth to honour.* *Well*, says the King to *Aman*: *Make thou haste, and take the Apparel and the Horse, as thou hast said, and do even so to* Mardocheus *the* Jew *that sitteth at my Gate: Beware thou omit a Tittle of all that thou hast spoken.* So *Aman*, who came early to the King's Court with a Design to get *Mardocheus* hang'd upon a Gallows of 50 Cubits high, was forc'd to Array with his own Hands the same *Mardocheus*, to put the King's Royal Robes and Crown upon him, and to his unspeakable Mortification to hold his Bridle as he rid along the Streets of *Susa*, Proclaiming aloud: *Thus shall it be done to the Man whom the King delighteth to honour.* Esther 6.

When this Ceremony was over, *Aman* goes with an akeing Heart to Queen *Esther*'s Banquet along with the King, who, as soon as he warm'd in his Wine, desir'd *Esther* to tell him what Request or Petition she had to make unto him. *If I have found Favour in thy sight*, says *Esther*, *may it please your Majesty to grant me my Life, and the lives of my People: For we are sold, I and my People to be destroy'd, to be slain, and to perish.* *Who is he*, says the King in great surprize, *and where is the Man who durst presume in his Heart to do so?* *Here is the wicked* Man, reply'd *Esther*, Aman, *our great Enemy.* The King hearing these Words got up in great Fury, and walk'd out into the Palace Garden. *Aman* perceiving the King's Anger cast himself upon his Knees before the Queen, to see if she wou'd intercede for him, and even lean'd over upon her as she lay on her Couch; and whilst *Aman* was in this Posture, the King came in, and cry'd out: *What! The Villain wou'd even oppress the Queen in my presence, and in mine own House!* The King had scarce utter'd these Words when his Servants came and cover'd *Aman*'s Face. This being a preparative for the Execution of Criminals, among the *Persians*. Then One of the Eunuchs, whose Name was *Harbona*, told the King, that *Aman had prepar'd a Gallows fifty Cubits high to hang* Mardocheus *thereon.* *Take* Aman *then*, says the King, *and hang him there immediately.* Accordingly *Aman* was hang'd upon the same Gallows which he had prepar'd for *Mardocheus*, and all his Estate and Honours were conferr'd upon him; and even the wicked Edict, which *Aman* Esther 7.

caus'd to be publiſh'd againſt the *Jews*, was at *Eſther*'s Requeſt, revers'd; and full Liberty given to the *Jews* over all the Kingdom to revenge themſelves of their Enemies.

Thus did divine Providence reſcue the *Jews* from the Malice of that wicked Man, by the Piety of *Mardocheus*, and of the good Queen *Eſther*, and caus'd his Evil Deſigns to fall upon his own Head. Then *Mardocheus* and the reſt of his Brethren order'd a ſolemn Feaſt to be kept every Year in Remembrance of ſo great a Deliverance, calling it the Feaſt of *Purim* or Lots, becauſe *Aman* had caſt the Lot in order to determin their Fate to utter Ruin and Deſtruction. Thus much concerning the Hiſtory of *Eſther*. Let us now return to the *Jews* in *Jeruſalem*.

The Temple of *Jeruſalem* being finiſh'd as aforeſaid, and all the Veſſels and Ornaments, and other Materials requiſite for the ſolemn Service and Worſhip of the GOD of Heaven; the *Jews* began to build Houſes and form Streets, and continu'd ſo to do unto the ſeventh Year of the Reign of *Artaxerxes*; when *Eſdras* came from *Babylon* to *Jeruſalem* accompany'd by many of the Prieſts and People that remain'd in the *Perſian* Empire, and inſtructed with the King's Edict requiring all his Governours and Officers to furniſh him the ſaid *Eſdras* with Gold and Silver, and with all other Neceſſaries requiſite for GOD's Service in the Temple at *Jeruſalem*; as alſo veſting a Power in him to appoint Judges and Preſidents over all the People, that underſtood the Law of GOD, that they might judge them, and inſtruct thoſe that were Ignorant of the ſame. This was a very ſeaſonable ſupply to the Prieſts and the People that were in *Judea* and *Jeruſalem*, being before but in a low Condition, and not able to build the Walls of *Jeruſalem*. *Eſdras* then rais'd up their Spirits, having brought with him vaſt Quantities of Gold, Silver and Braſs. So that the Face of Affairs began to change in *Jeruſalem* for the better; and the Worſhip of GOD to be perform'd with Splendor and Glory. But *Eſdras* was not long there,

Eſdras 9. when he felt a ſenſible Mortification. He perceiv'd that many of the People, and not a few of the Prieſts had taken ſtrange Women to their Wives, and mix'd their Blood with theſe Idolaters, contrary to the Law of *Moſes*. This was ſo great a Heart-breaking to the holy Man, that he rent his Clothes, pluckt off the Hair of his Head and of his Beard, ſat down and Mourn'd, and continu'd thus to the Time of the Evening Sacrifice. Then he roſe up, and fell on his Knees, and ſpread out his Hands unto GOD, praying and earneſtly begging him to forgive the Prieſts and the People this great Sin. Which done, the Elders of *Jeruſalem* gather'd together unto him, and mix'd their Tears with his, confeſſing they had been Guilty of a moſt Enormous Sin, in taking to themſelves ſtrange Wives. And ſo made a Covenant with the GOD of Heaven, Swearing and Proteſting they wou'd put away theſe

Eſdras 10. ſtrange Wives and the Children they had by them. Then *Eſdras* and the Prieſts and the Elders caus'd Proclamations to be iſſu'd out and ſent over all *Judea*, requiring the People to repair unto *Jeruſalem* within three Days, on pain of Confiſcation of Goods, and of being caſt out of the Aſſembly of the Children of *Iſrael*. So all the People came to *Jeruſalem*, and ſtood in the Streets. Then *Eſdras* made them a very feeling Speech, laying before them the Enormity of their ſins in that many of them had (contrary to the Law of *Moſes*) taken ſtrange Wives, and mix'd the HOLY SEED with Idolaters, exhorting them to put away thoſe Wives and the Children begotten on them. Whereupon all the People and the Prieſts, that had been guilty of this Crime, lifted up their Voice, and wept, and confeſs'd

teſs'd their ſins; and withal declar'd, they wou'd put away all their ſtrange Wives and the Children they had by them, only deſir'd a little Time; for it was not the Work of one Day. This being readily granted, they turn'd away their Heatheniſh Wives and Children, and caus'd Sacrifices to be offer'd in the Temple for the expiation of their Sins. So the holy Prieſt *Eſdras* continu'd to Rule the *Jews* in *Jeruſalem* in Religious matters unto the twentieth Year of the Reign of *Artaxerxes*, purging them of all their Idolatrous Cuſtoms, and inſtructing them in the Law of *Moſes*, which he read and expounded to them.

In the twentieth Year of the Reign of *Artaxerxes*, certain *Jews* came from *Jeruſalem* to *Suſa*, where they met *Nehemias* one of their Countrymen, who had been in thoſe Days Cup-Bearer to *Artaxerxes*. *Nehemias* being a very Godly Man, and a Great Lover of his Nation enquir'd of them how matters ſtood with the *Jews* in *Jeruſalem*? And having underſtood that they were in great Contempt and Miſery; the Walls of *Jeruſalem* being broken down, and it's Gates burnt; he obtain'd leave of the King to go to *Jeruſalem* to viſit his Brethren, on Condition he wou'd return at a ſet Time. Being come thither, and ſeeing the deſpicable Condition the City was in; he rode about the Town and obſerv'd the Ruins of the Walls and Gates. Then he ſpoke to the Rulers of the City, and gave them to underſtand that GOD was with him, and that it was the good Pleaſure of the King *Artaxerxes*, that the Walls of *Jeruſalem* ſhou'd be built; he therefore exhorted them to be aſſiſting to him in ſo good a Work. The Rulers and People ſeeing the Piety of *Nehemias*, and perceiving by his Words and Actions that the Hand of GOD was with him, they immediately roſe up, divided the Work among the Inhabitants of the City, aſſigning ſo many Cubits to the Inhabitants of each Quarter thereof; ſo that in fifty two Days the Walls, and all the Gates with their Barrs and Bolts were finiſh'd and compleated, notwithſtanding all the Oppoſition that *Sanaballat* and *Tobias* the Governours of *Samaria* had given them, by whoſe Malice and Hatred the *Jews* were forc'd to hold the Sword in one Hand and the Trowel in the other to defend themſelves againſt the armed Men whom theſe wicked *Samaritans* ſent from Time to Time to obſtruct the Work.

2 Eſdras 1.

2 Eſdras 2.

2 Eſdras 6.

Nehemias having thus happily reſtor'd *Jeruſalem*, in ſome manner, to its ancient Splendor, his next care was to perform the Dedication of the Temple, and to ſee the Worſhip of GOD duly perform'd according to the Law of *Moſes*. 'Tis very probable, it was about this time the ſacred Fire was found, which the Prophet *Jeremias* had order'd the Prieſts to hide in a certain Valley where there was a deep dry Pit: For as we read in the 2d Book of the *Machabees*, Chap. 1. *Nehemias*, whom the King of *Perſia* had appointed Governour of *Jeruſalem*, order'd the Grand-Children of the Prieſts, who had hid the ſacred Fire in the ſaid Valley, to ſeek for it; and having found the Valley and the Pit, they found no Fire, but ſtagnated Water, which *Nehemias* order'd them to draw, and to ſprinkle the Sacrifice therewith: And when the Sun caſt its Rays upon the Water it blaz'd up and conſum'd the Sacrifice. 'Tis alſo probable that the Tabernacle and the Ark of the Covenant were found about the ſame time: For in the 2d Chapter of the ſame Book, it is ſaid that the Prophet *Jeremias* took the Tabernacle and the Ark along with him (when *Jeruſalem* was deſtroy'd) and hid them on the Mountain call'd *Nebo* in a place which no Man was to know, until GOD ſhou'd gather his People together, and be merciful to them; and that then GOD wou'd manifeſt the Place.

About this time the *Hebrew* Tongue began to be a dead Language: For when the old Men who came back from the Captivity were dead, their Children and Grand Children, who had been Born in *Babylon* and in other Cities and Towns of the *Persians* and *Babylonians*, having learn'd the Language and Letters of the *Chaldeans* from the Inhabitants of those Towns, and the *Hebrew* from their Parents, made a new Language of a mixture of Both, which has been ever-since call'd the *Syriack* Language, and which the *Jews* always spoke from this time as their Mother Tongue, until their dispersion in the Days of *Titus Vespasian*; The *Hebrew* Tongue being confin'd ever-since to their Books, and read and understood only by their Scholars, as Latin is among us at present: And even the very Letters or Characters of the Ancient *Hebrew* were then changed: For *Esdras* the great and learned Scribe in the Law, having digested the Books of *Moses* and of the Prophets, and reduc'd them to the Form we now have them in, made use of the *Chaldaic* Letters or Characters, rejecting the old *Hebrew* ones, partly because the *Chaldaic* Letters were rounder and plainer, and partly in hatred to the *Samaritans* their declar'd Enemies, who always retain'd the Ancient *Hebrew* Characters.

The *Jewish* Common-Wealth being thus happily settl'd and Establish'd in *Jerusalem* and over all *Judea* by the Piety of *Esdras* and *Nehemias*, began to flourish, and gather Strength, under the Protection of *Artaxerxes Longimanus*, the good King of *Persia*, and even continu'd so to do unto the days of *Alexander* the Great, with little or no Diminution of their Happiness, bating one Accident which was like to bring them again into Servitude, and which came to pass in the Reign of *Artaxerxes Mnemon*, after this manner, as *Josephus* informs us, *Lib.* 11. *Antiquit. Judaic. Cap.* 7. *Artaxerxes* had a great Captain that commanded his Army, whose Name was *Bagoses*: This Man having contracted a Friendship with one *Jesus*, Brother to *John* the then High Priest of the *Jews* in *Jerusalem*; promis'd the said *Jesus* to make him High Priest instead of his Brother. *Jesus* being hereupon puff'd up with Pride, gave ill Language to his Brother the High Priest in the very Temple: Then *John* who was of a temper not to bear such usage, struck his Brother *Jesus*, and slew him in that sacred Place. This horrid Fact, which the very Barbarians wou'd not be guilty of in their heathenish Temples, being noised abroad, and coming to the Ears of *Bagoses*, put him in such Fury, that he came with some Troops to the Doors of the Temple, and forc'd them, crying out aloud to those that shut them against him, as being impure; *What, ye wicked Wretches, do ye think me to be more impure than the Carcass of the Man, whom ye have sacrilegiously Murder'd in your Temple?* And having so said, he enter'd the Temple, laid Violent Hands on such as he met with, and impos'd a Tribute for seven Years upon the *Jews*, as a Penalty for this Barbarous Act.

There is but one thing more worth our Notice recorded of the *Jewish* Common-Wealth, until the days of *Alexander* the Great, which prov'd very fatal to them.

The *Jewish* Nation having enjoy'd Peace and Plenty for a considerable time, began to fall from the Piety of their Ancestors, and to mix their Blood with Strangers. *Darius Codomanus*, the same whom *Alexander* the Great had in a few Years after Conquer'd, plac'd a Governour in *Samaria*, whose Name was *Sanaballat* a *Cuthean* by descent. At this time *Jaddus* the High Priest had a Brother call'd *Manasses*, whom he had made his Collegue, and brought into the Ministry of the

the Office of High Prieſt. This *Manaſſes* (contrary to the Law of *Moſes*) Marry'd the Daughter of *Sanaballat*, and even continu'd to exerciſe the Office of High Prieſt in *Jeruſalem*. The Rulers and Elders of the *Jews* ſeeing this manifeſt Violation of their ſacred Laws, and having found, by woful Experience, that all their former Calamities had proceeded from the like Sins, were reſolv'd not to bear it; wherefore they come to the High Prieſt *Jaddus*, and to his Brother *Manaſſes*, and tell him roundly that he muſt either diſmiſs his Gentil Wife, or loſe his Office of High Prieſt; and upon his refuſal, *Jaddus* the High Prieſt and the Elders caſt him out of the Temple. *Manaſſes* hereupon repairs to *Sanaballat*, and tells him how he had been caſt out of the Temple upon account of his Daughter. *Well*, ſays *Sanaballat*, *I will build you a Temple on Mount* Garizim *in* Samaria, *which ſhall be like the Temple of* Jeruſalem; *and ſettle a yearly Revenue upon you and the Prieſts that ſerve under you, equal to that of* Jeruſalem. *Manaſſes* buoy'd up with theſe hopes, kept his Wife, and continu'd with his Father-in-law at *Samaria*, whither many of the *Jewiſh* Prieſts and People, who had taken ſtrange Women to their Wives, repair'd to him, and were provided for by *Sanaballat* with Houſes and Lands.

In a few days after *Sanaballat*, having underſtood that *Alexander* the Great had defeated *Darius* his Army near the River *Granicus*, revolted from *Darius*, and went with a Body of Men to *Alexander*, as he ſat down before *Tyre*; and having ſubmitted himſelf and *Samaria* to him, obtain'd leave to build a Temple on Mount *Garizim* as aforeſaid, placing his Son-in-law *Manaſſes* as High Prieſt therein, and ſuch other Prieſts as had follow'd his Example, and had repair'd to him on account of their Gentil Wives. And hence ſprung that implacable hatred of the *Jews* to the *Samaritans*, and of the *Samaritans* to the *Jews*: The *Samaritans* aſſerting that it was in this Temple on Mount *Garizim*, Men ought to worſhip GOD; and the *Jews* on the contrary maintaining that *Jeruſalem* was the place where GOD ſhou'd be worſhip'd: Which gave occaſion to the *Samaritan* Woman to ſay unto our Saviour Jesus Christ; *Sir, I perceive that thou art a Prophet: Our Fathers worſhipped in this* Mountain, *and ye ſay that in* Jeruſalem *is the place where* Men *ought to Worſhip*, John 4. 20. To proceed.

When *Alexander* had taken *Tyre* and *Gaza* he turn'd his Arms againſt *Judea*, with a Deſign to deſtroy *Jeruſalem* and the Temple; becauſe the Rulers of the *Jews* and the High-Prieſt *Jaddus* had refus'd to ſubmit to him, or ſend him Succour, alledging they had ſworn Fealty to *Darius*, which they cou'd not in Conſcience violate: But when he drew near the City at the Head of his Army, the High-Prieſt *Jaddus* in his *Pontificalibus*, attended with a great Proceſſion of Prieſts clad all in White, came out to meet him; and when they came near, *Alexander* lept down off his Horſe, and ador'd the Name of GOD (*Jehovah*) that was written on the Golden Plate which was on the High-Prieſt's Forehead, affirming that a Man clothed like the High Prieſt appear'd to him in a Dream in *Macedonia*, and propheſied to him, that he ſhou'd Conquer the *Perſians*. So having embrac'd the High Prieſt, he went in with him to *Jeruſalem*, and caus'd a Sacrifice to be offer'd in the Temple for him, according to the Law of *Moſes*; and when he had receiv'd the Submiſſion of the Rulers and People, he remitted unto them the ſeventh Years Tribute, becauſe the *Jews* do not in that Year till the Land, being the Sabbathical Year, and then departed; leaving the High Prieſt and the Temple Preſents and Gifts as marks of his Favour. All which are at large recorded by *Joſephus*, *Lib.* 11. *Antiquit. Cap.* 8. whom we

ſhall follow in his Relation of the Affairs of the *Jews*, until we come to the time the *Macabees* flouriſh'd.

Alexander the Great having thus left the *Jews* undiſturb'd in the exerciſe of their Religion and civil Rights, paſs'd thro' *Samaria*, and went on in queſt of *Darius*; and having Overthrown him in two pitch'd Battles, and poſſeſs'd himſelf of the *Perſian* Empire, and of many other Kingdoms, as ſhall hereafter be more at large related; came back to *Babylon*, and Died, leaving this great and vaſt Empire to the chief Captains and Commanders of his Army. So *Antigonus* took poſſeſſion of the upper *Aſia*; *Seleucus*, of *Babylon*, and of the Neighbouring Nations; *Lyſimachus*, of the Countries bordering upon the *Heleſpont*; *Caſſander*, of *Macedonia*; and *Ptolomy*, the Son of *Lagus*, of *Egypt*. This laſt did very much afflict the *Jews*: For, having ravag'd a great part of *Syria*, he came into *Jeruſalem*, on the Sabbath Day, under pretence of offering Sacrifice; but in ſtead of that, he took Poſſeſſion of the City, put a great many to the Sword, plunder'd the Temple, and took away Captives many thouſands of the *Jews*, without the leaſt oppoſition; the *Jews*, in thoſe Days, not thinking it lawful to reſiſt on the Sabbath, tho' it were for their Lives. This Diſaſter brought the *Jews* low for a time, but *Ptolomy Philadelphus*, Son to *Ptolomy Lagus*, made them Amends for the ſame. This King having collected all the Books he cou'd hear of, erected a famous Library in *Alexandria* by the Advice of two Men noted, in thoſe Days, for their Learning, call'd *Demetrius* and *Ariſteus*; and underſtanding the *Jews* had Books in *Jeruſalem* containing their ſacred Laws, and religious Rites in the *Hebrew* Tongue, he ſent a ſplendid Embaſſy to *Eleazer* the then High Prieſt in *Jeruſalem*, praying him to *ſend him ſome Doctors Learned in the* Hebrew *and* Greek *Tongues, with Copies of their* Hebrew *Books, that they might Tranſlate them into* Greek, *and lay them up in his Library*; and at the ſame time freed all the *Jews* that were in *Egypt* from their Captivity; diſmiſſing with Preſents and Gifts ſuch of them as were taken by his Father, and paying the Ranſom of thoſe that were Sold to any of his Subjects. This Embaſſy and Requeſt were very agreeable to *Eleazar*, and to all the *Jews*: He therefore choſe ſix out of each Tribe of the twelve Tribes of *Iſrael*, the beſt Read in the *Hebrew* and *Greek* Tongues, (which laſt was then the prevailing Language over all the *Grecian* Empire, every Man both *Jews* and *Gentiles* endeavouring to be Maſter of it ſince *Alexander* the Great had eſtabliſh'd his Empire in *Aſia* and *Egypt*) and ſent them to *Alexandria* in *Egypt* to King *Ptolomy*; who having Tranſlated the ſacred Books into the *Greek* Tongue, preſented them to him, and return'd to *Jeruſalem* loaden with Preſents and Gifts and Promiſes of Favour and Eſteem, not only for themſelves, but alſo for all the *Jewiſh* Nation.

Joſephus lib. 12. cap. 2.

Now this Tranſlation is what was ever ſince call'd the *Septuagint*, becauſe it was made by ſeventy two of the *Jewiſh* Doctors: And being left in the Hands of the *Gentiles* in the *Greek* Tongue which they very well underſtood in thoſe Days, gave them an Opportunity of being acquainted with the Hiſtory of the Creation, the Deluge, the Law of *Moſes*, the Prophets and Propheſies concerning a future MESSIAS; which did in a great Meaſure help to ſmooth the Way for their Converſion to Chriſtianity in the Time of the Apoſtles; the Providence of GOD ordering it ſo for the Salvation of theſe Infidels, whilſt the *Jews* perſiſted in their Obſtinacy and Hardneſs of Heart. To proceed.

Joſephus lib. 12. Antiquit. cap. 1.

The *Jews* being thus highly favour'd by *Ptolomy* the Good King of *Egypt*, liv'd in Peace and Plenty during his Reign; but he was no ſooner dead,

dead, when they felt a new Storm that was like to overwhelm them. *Antiochus* ſurnamed the *Great* being then King of *Aſia*, call'd by the Author of the 1ſt Book of the *Machabees*, *Radix Peccatrix, a ſinful Root*, becauſe his Son Marry'd his own Mother-in-Law, and begot upon her that cruel Perſecutor of the *Jews Antiochus Epiphanes*; made War upon *Ptolomy Philopator* King of *Egypt*, and Succeſſor to *Ptolomy Philadelphus*; and the *Jews* being in the Way between thoſe two Kings, were ſo toſs'd on both ſides, that whether of the two got the better, they were always ſorely afflicted: At laſt *Antiochus* after many Battles, and much Effuſion of Blood, made Peace with *Ptolomy* ſurnam'd *Epiphanes*, Son to *Ptolomy Philopator*, and poſſeſs'd himſelf of all *Judea*, annexing it to his Kingdom, as a Province thereof. So the *Jews* were again brought into another Bondage, no leſs grievous than that of *Egypt*, as we ſhall ſee by and by in the Hiſtory of the *Machabees*.

As to the Rulers or Governors of the *Jewiſh* Common-Wealth ſince their Return from the Captivity unto this time, there is very little ſpoken of them in Hiſtory, bating their Names and the Years of their Reigns, which *Euſebius*, *Syncellus*, and others have tranſmitted to Poſterity. Only what the Books of *Eſdras* record of *Eſdras* himſelf and *Nehemias*: But neither of theſe took the chief Management of Affairs upon them; tho' the *Perſian* Kings had given them full Power to that purpoſe: For *Eſdras* being a Prieſt, and learned in the Law, was content to regulate Religious Matters, and to inſtruct the People in the Law of GOD, without medling in temporal Affairs; and *Nehemias*, when he had ſeen the Walls of *Jeruſalem* built, and his people well ſettled, return'd to his Maſters the *Perſian* Kings, with whom he ended his Days.

The Names and the Years of the Reigns of their Rulers or Governours, from the Captivity, unto the Days of the Machabees *are as followeth.*

	Years.
Zorobabel rul'd	32
Reſa	46
John	40
Judas	14
Joſeph	7
Semei	11
Mathatias	12
Maat	9
Nagge	10
Helli	8
Nahum	7
Amos	14
Mathatias	10
Joſeph	60
Joannes Hircanus, 1ſt.	17

CHAP. II.

Of the Perſecutions of the Jews *under* Seleucus *and* Antiochus Epiphanes. *The Wars of the* Machabees. *The Various Fortune of the* Jews *under different Kings, unto the Days of* Herodes Aſchalonites, *in whoſe Reign the Saviour of the World, our Lord* Jeſus Chriſt *was born in* Bethlehem.

FORASMUCH as the two Books of the *Machabees* furniſh us with the principal part of the Matter, which is to be related in this Chapter, it will be requiſite to advertiſe the *Reader* that theſe two Books treat of one and the ſame Subject, only with this Difference, that the Firſt of them treats not only of the Wars of *Judas Machabeus*, but alſo of his Brethren *Simon* and *Jonathas*; whereas the 2d Book relates only the Wars of *Judas Machabeus*, but begins much higher, and gives an Account more at large of the Cauſe of the War, and the Perſecution which the *Jews* ſuffer'd before they had recourſe to Arms.

2 Machab. 3. This Second Book tells us then, that in the Days of *Seleucus*, Son to *Antiochus* the great, King of *Aſia*, *Onias* the High Prieſt, being a very good and religious Man, kept ſuch good Rule and Order in *Jeruſalem*, and caus'd the Worſhip of GOD to be ſo well perform'd, and the Solemnity of the publick Sacrifices to be kept with ſo much Splendor and Glory, that Kings and Princes, had the Temple in ſingular Veneration; nay, that even *Seleucus* himſelf did ſo far honour it as to give of his own Revenue towards the Expence of the ſaid Sacrifices. But the Devil, who is always buſy in obſtructing good Works, rais'd *Onias* a *Satan* or Adverſary that did him and the Temple a world of Miſchief. In thoſe days, there was a certain Man call'd *Simon*, of the Tribe of *Benjamin*, Governour of the Temple. This Man began to excite ſome troubles in the City, and, being oppos'd by the High Prieſt *Onias*, whom he cou'd by no means perſuade to countenance his Extravagance, went to *Apolonius*, who was, at this time, Governour of *Cæloſyria* and *Phenicia*, and told him, *There was a vaſt Treaſure in* Jeruſalem, *which might eaſily be put into the King's Hands. Apolonius* relates the ſame to *Seleucus* the King; and *Seleucus* orders *Heliodorus* one of his Captains, to go and bring him the ſaid Treaſure. Accordingly *Heliodorus* went to *Jeruſalem*, and was civilly receiv'd by *Onias* the High Prieſt, who knew nothing of his Deſign, much leſs ſuſpected it. *Heliodorus* having declar'd to *Onias* his Meſſage, and how he had orders from the King to ſeize the

the Treasure that was in the Temple; receiv'd for Answer; *that indeed there was some Money laid up for the Relief of Widows and Orphans, but that it was not so considerable as he was inform'd. Heliodorus* however said *the King shou'd be obey'd*: And in order thereunto he March'd with his Troops towards the Temple. This being nois'd over all *Jerusalem*, the Priests and the People ran about the Streets with Tears in their Eyes, clapping their Hands, and puting up their Ardent Prayers, begging GOD to protect his holy Temple. The GOD of Heaven, who is the Protector of Widows and Orphans, did upon this Occasion manifestly shew his Power: For when *Heliodorus* with his Guards had surrounded the Treasury, there appear'd an Horseman in golden Armour and exceeding rich Trappings, whose Horse reared, and struck *Heliodorus* with great Violence; then two young Men of wonderful Beauty and rich Apparel, with Scourges in their Hands, laid so many blows upon him, that he fell to the Ground, and was carry'd away without Sense or feeling. Some of *Heliodorus* his Friends seeing this Judgment so visibly come upon him from Heaven, (for no Man but himself saw the cause of his Fall) went to *Onias* the High Priest, and pray'd him to Pray for *Heliodorus*, and to offer a Sacrifice for him. The good Man *Onias* fearing *Seleucus* the King wou'd revenge the Death of his Minister upon the *Jews*, if he shou'd happen to Die, immediately pray'd, and offer'd a Victim for his Health: Which done, he recover'd his Speech, and the two young Men who had before scourg'd him, appear'd unto him, and bid him *give Thanks to* Onias, *for that God for his sake had granted him his Life*, and charg'd him to *go and declare the wonderful Works of God*; and having so said, they vanish'd. Then *Heliodorus* return'd with his Army and related unto the King all that had happen'd unto him, and upon the Question put by the King: *Who was the fittest Man to be sent to* Jerusalem *to take away that Treasure? Heliodorus* answer'd; *If thou hast ever a Rebel or Traitor send him thither, and you shall be sure to receive him well scourg'd.*

Thus was the Temple at this time protected by the piety of the good High Priest *Onias*; but this happiness lasted not long: For, soon after *Seleucus* died, and his Son *Antiochus*, surnamed *Epiphanes*, that is Illustrious, or Famous; Famous indeed for wickedness, coming to the Crown did persecute the *Jews* in such manner, as no Tyrant since the days of *Pharao* in *Egypt*, did the like. But, forasmuch as the GOD of their Fathers, wou'd not suffer them to fall into such Misery, as they did at this time, had they continu'd in their Duty, and observ'd his Holy Laws; it will be requisite to relate how it came to pass that He had abandon'd them now. *Onias* had a Brother whose Name was *Jason*. This Man aspiring to the Dignity of High Priest, contrary to Law and Reason, (his Brother *Onias* the High Priest being as yet alive) address'd himself to King *Antiochus*, and promis'd to give him three hundred and ninety Talents in Silver, on Condition he wou'd grant him Power to erect an Academy in *Jerusalem*, for to train-up the Youth in the Exercises and Customs of the *Greeks*; and make him High Priest. *Antiochus* readily agreed to this offer, and gave *Jason* ample Power and Authority to this purpose; Appointing him chief Governour of *Jerusalem*, and High Priest. So *Jason* immediately set up this wicked Academy near the Tower, which was formerly call'd the City of *David*, and initiated the Youth in all the Exercises and Customs of the *Greeks*, and even in all the abominable Lasciviousness of the Stews; and not only so, but even many of the Priests of the Temple neglecting GOD's Service, took plea- 2 Machab. 4.

ſure in aſſiſting at theſe Exerciſes, and coveted to learn the ſame. How the holy Man *Onias*, and the reſt of the godly People took theſe Abominations to Heart, is eaſier to be imagin'd than expreſs'd: But this was but *Initium dolorum, the beginning of their Sorrows.* In three Years after, *Jaſon* ſent one *Menelaus*, Brother to the wicked Man *Simon* above-mention'd, to *Antiochus* with a Sum of Money, and recommended him ſo much to the King's Favour, that the King conferr'd the Dignity of High Prieſt upon the ſaid *Menelaus*, and banith'd *Jaſon*, impoſing a Fine or Mulct of three hundred Talents of Silver upon him. All this while poor *Onias* ſhuning the fury of his Brother *Jaſon*, kept himſelf conceal'd at *Antioch*; and having certain Intelligence that *Menelaus* had ſtolen ſome of the golden Veſſels out of the Temple, and ſold part of them at *Tyre*, and gave others to one *Andronicus*, a Favourite of the King, his zeal prompted him to reproach *Menelaus* for this great Sacrilege. Whereupon *Menelaus* intreated the ſaid *Andronicus* to kill *Onias*. *Andronicus* hereupon goes to *Onias*, who had then taken Sanctuary near the Temple of *Daphnes*, and perſwades him to come forth, giving him his Oath that *he wou'd do him no harm*; but as ſoon as he came out, he ſlew him notwithſtanding. When the noiſe of the Murder of *Onias* was ſpread abroad, and came to the King's Ears, he cauſed this wicked *Andronicus* to be led in Chains about the City, and put to Death at the ſame place where he laid ſacrilegious Hands on the High Prieſt *Onias*.

Matters ſtanding thus with the *Jews*, *Antiochus* prepar'd to go into *Egypt*, and whilſt he was there, there appear'd in the Air over *Jeruſalem*, for
2 Machab. 5. the ſpace of forty Days, Horſemen drawn up in Troops and Squadrons, with golden Armour, Shields, Helmets and Bucklers; fighting and attacking one another with Spears, Lances and Swords. This Prodigy putting the *Jews* in great Conſternation, caus'd them all to have recourſe to Prayers and Supplications; beſeeching the GOD of *Iſrael* to avert the *Omen*. But this was only a Preſage of what was ſoon to happen in their City. For *Antiochus* having Intelligence in *Egypt*, of a Sedition and Tumult rais'd in *Jeruſalem*, (which was occaſion'd by *Jaſon* the wicked Brother of the good late High Prieſt *Onias*, who came to poſſeſs himſelf of *Jeruſalem*, upon a falſe Rumour of the Death of *Antiochus*) and concluding hereupon, that the *Jews* deſign'd to revolt from him, came back with his Army, enter'd *Jeruſalem*, and order'd his Soldiers to kill Man, Woman and Child, without any diſtinction of Age or Sex; which bloody Orders being put in Execution for three Days, there were ſlain in the Town 80000, and 40000 taken and Sold as Slaves. And, not content with this great Slaughter, he enter'd the Temple, accompany'd by the wicked pretended High Prieſt, *Menelaus*, took away the Treaſure and the ſacred Veſſels, to the value of 1800 Talents; and even ſent one *Apolonius*, when he had departed, with an Army of 22000 Men, to kill and deſtroy ſuch of the *Jews* of *Jeruſalem*
2 Machab. 6. as had eſcap'd his Hands. Nor was his Rage, by all theſe Cruelties, as yet over: For he, ſoon after, ſent a certain Man from *Antioch* with ſtrict Orders to compel the *Jews* every where on pain of Death, to obſerve all the Laws and Cuſtoms of the *Gentiles*, and to Aboliſh all the Rites and Ceremonies of the *Jewiſh* Law. So that whoſoever wou'd attempt to Circumciſe their Children, or refuſe to eat Swine's Fleſh, were immediately hurried to Execution. Of theſe horrid Cruelties our ſacred Author gives the following Inſtances. Two Women were accus'd of Circumciſing their Children: The King's Officers took theſe Women, and hung the ſaid Children to their Necks, led them about the Streets of *Jeruſalem* in this poſture,

posture, and cast them down the Walls of the City, together with their Children. Some *Jews* got together in a Vault, on the Sabbath Day, to celebrate that Feast; this being brought to *Philip*, one of the King's Officers, he caus'd them to be burnt alive. A certain venerable old Gentleman, whose Name was *Eleazar*, being requir'd to eat Swine's Flesh, refus'd to obey the King's Orders to the prejudice of the Law of GOD: And as he was led to the place of Execution, some of the Officers and Soldiers out of respect to, and esteem for the Man, offer'd to lay before him when he came thither, other Meat instead of Swine's Flesh, that so he might seem to comply with the King's Orders, and save his Life. But *Eleazar* return'd them an Answer worthy of himself, and of his hoar Hairs: *It doth not become my Age*, says he, *to dissemble, whereby many young Men may think that* Eleazar, *now at the Age of ninety Years, shou'd go over to the Religion of the* Gentiles, *and be deceiv'd by my Dissimulation, who have but a few Days of an evil Life to live; and by this means brand my old Age with Execration and Infamy: For though I might escape punishment in this Life, yet shou'd I neither dead nor alive escape the Hands of the Omnipotent God. Wherefore I will appear worthy of my old Age by dying couragiously, and leave an example of Fortitude to the young* Men, *that they may imitate it, when they see me die gloriously for our holy and religious Laws.* And having so said, he freely submitted to die, being beaten with Staves until he expir'd.

Another Instance of the Cruelty and Barbarity of the Wicked *Antiochus* is recorded by the sacred Writer, which appears to be the more execrable in that it was perpetrated in his own Presence, and by his special Commands. There were seven Brethren, and their Mother, taken and brought before him; and wou'd be compell'd with whipping and scourging to eat Swine's Flesh. The First of these spoke thus to *Antiochus*: *What seekest thou? And what wou'dst thou know of us? We are ready to die rather than Transgress the Laws of our Country and the Laws of God.* *Antiochus* being in great Fury hereat, order'd Cauldrons and Frying-Pans to be heated, and commanded him that had thus spoken to have his Tongue cut out, the Skin of his Head flea'd, his Fingers and Toes cut off; and his Body to be fry'd in the said Pans and Cauldrons in the presence of his other Brethren and Mother. This being immediately put in Execution, the Mother and the Rest of his Brethren, seeing the Flesh of this poor Youth frying and smoaking, mutually exhorted one another to die couragiously. Then the second was brought forth, and when they had flea'd off the Skin of his Head, they ask'd him, *if he wou'd eat before he was tortur'd in all the Members of his Body? I will not*, saith he. So being tortur'd as the first, he spoke to the King after this manner: *Thou the most wicked of Men dost destroy us in this Life; but the King of the World, for whose Laws we die, will raise us up at the Resurrection of Eternal Life.* This Youth being dead, the third was produc'd, and requir'd to put out his Tongue, who not only obey'd, but even stretch'd out his Hands, and said: *These I receiv'd from Heaven; but now do despise them for the Laws of God.* And being tortur'd as the other two, the fourth was brought upon the Stage, who spoke thus to *Antiochus*. *It is better for those that are put to death by Men, to hope that God will raise them, than to live in Transgression: But as to thee, thou shalt have no Resurrection to Life.* And being tortur'd after the same manner as the Rest, gave up the Ghost. The fifth was produc'd, who looking upon *Antiochus* spoke to him as followeth: *Thou hast Power among Men, and tho' thou art Mortal, thou dost what thou wilt; yet think*

not that God hath abandon'd our Nation: But wait a while, and thou ſhalt ſee his great Power, how he will torment thee and thy Seed. And having ſo ſaid, he ſuffer'd the ſame torment as his Brethren, and gave up his Soul into the Hands of his Maker.

Then came the ſixth upon the Stage, who in the midſt of his torments ſpoke thus to the King: *Deceive not thy ſelf ſo fooliſhly; for we ſuffer theſe things becauſe we have ſinned againſt our God: But think not that thou ſhalt eſcape unpuniſhed, who thus fighteſt againſt God;* and ſo expir'd. *Antiochus* ſeeing himſelf thus deſpis'd, and as it were Mocked, call'd for the laſt, and promis'd him with an Oath to promote him to great Honours and Riches, provided he wou'd forſake the Laws of his Country, and even ſpoke to his Mother (who was all this while a doleful Spectatrix of the butchering of her Children) deſiring her to admoniſh him to accept of his Favours. The pious Mother, who took nothing more to Heart, than to encourage her Children to die ſtrenuouſly for the Law of the GOD of *Iſrael*, promis'd the King with more than manly Courage, that ſhe wou'd ſpeak to her Son; but ſhe meant only to admoniſh him to follow the Steps of his Brethren; and therefore ſpoke to him, in her own Tongue, after this manner: *I beſeech thee, my Son, look up to Heaven, and behold the Earth; and conſider that God made all the Things that are in them, of nothing: Fear not this Butcher, but ſhew thy ſelf worthy of ſuch Brethren, that I may receive thee in Mercy with thy Brethren.* The Mother wou'd have ſaid more, but the Generous Youth interrupted her ſaying: *Whom do ye wait for? I will not obey the King's Commands, but will obey the Commands of the Law which* Moſes *gave unto us. Altho' our God be a little angry with us, and chaſtiſe us for our Amendment, yet will he be reconciled with his Servants: But thou, the moſt wicked, and moſt flagitious of all* Men, *being puffed up with vain hopes, and inflam'd againſt the Servants of God, think not that thou ſhalt eſcape the Judgment of the all-ſeeing Eye of the Omnipotent God.* Theſe Words and a great many more to this purpoſe utter'd by this Generous Youth, ſo fir'd the Wrath of *Antiochus*, that he order'd him to be tortur'd with much-more exquiſite Torments than his Brethren until he had expir'd. *Laſtly*, The Mother, having ſent ſo many Pledges of her Zeal for the Law of GOD to Heaven before her, immediately follow'd them, being tortur'd like her Children 'till ſhe gave up the Ghoſt.

Thus did the wicked King *Antiochus* perſecute the *Jews*; and not content therewith, he caus'd Mount *Sion*, that was formerly call'd the City of *David* to be Fortify'd, and put a ſtrong Garriſon therein; erected an abominable Idol in the Temple of *Jeruſalem*, and another in the Temple on Mount *Garizim* in *Samaria*, dedicating the Temple of *Jeruſalem* to *Jupiter Olympus*, and that of Mount *Garizim* to *Jupiter Hoſpitalis*; and compelling the few that remain'd of the *Jews* to Sacrifice unto thoſe, and to other Idols, which he had order'd to be ſet up over all the Land of *Judea*.

In thoſe days there was a certain Holy Prieſt whoſe Name was *Mathatias* of the Line of *Joarib*, the Firſt of the twenty-four Courſes into which King *David* had divided the Deſcendants of the Sons of *Aaron*, as we read in the 1ſt Book of *Chronicles*, Chap. 24. who had five Sons, *John*, *Simon*, *Judas*, *Eleazar* and *Jonathan*, commonly call'd *Aſſamoneans* and *Machabees*. *Aſſamoneans*, from *Simon* their Great Grandfather, or, as ſome Hiſtorians will have it, from the *Hebrew* Word *Haſmanin*, which ſignifies a Prince or chief Ruler in ſacred Things; *Machabees*, from *Judas* the moſt Valiant and ſtouteſt Captain of the Brethren, who carry'd in his Standard

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these Words of the Law written in golden Letters : *Mi Camoca Be Eloim Jehova ? Who is like thee among the Gods, O Jehova?* Exod. 15. 11. The first Letter of each of which Words being put together, with Points added for Vowels, make up the Word *Machambei*, and the Letter M, sounding harsh, being left out, *Machabei*. This *Mathathias* and his Sons seeing the Desolation of their Country, and the horrid prophanation of the Temple and of the Worship of GOD; and being in no Condition to help it, fled away from *Jerusalem*, and came to a little City in *Judea* call'd *Modin* : But was not long there, when an Officer of the wicked King *Antiochus* wou'd compel him and his Children, and all the *Jews* that were in the City to offer Idolatrous Sacrifices upon the Altar, which this Minister of Satan had erected. *Mathathias* was so far from obeying, or yielding to such Impiety, that he slew with his own Hands a mean spirited *Jew*, who at that instant came to offer Sacrifice to the Idol that was set upon the Altar, and even the Officer that compell'd the said *Jew* to do the same; destroy'd the Altar, and threw down the Idol : And having so done, he cry'd with a loud Voice, saying: *Let every Man, who has a Zeal for the Law of God, and his holy Covenant follow me*; and then retir'd to the Mountains with his Children, leaving all his Goods in the City.

When the Rest of the *Jews*, who had any Zeal for the Law of GOD, had understood that the *Machabees* had fled unto the Mountains, they came with their Wives and Children and Cattle and join'd them; but (which contributed very much to their safety) More especially the *Assideans*, so called from their Great Piety in Religious Matters, and Courage in War, came in great Numbers to *Mathathias* and his Sons; so that in a short Time they were in a Condition to make a tolerable Defence.

The Officers and Soldiers of *Antiochus* who were in *Jerusalem* having Intelligence that *Mathathias* and many of the *Jews* had fled to the Mountains and Forests, went in pursuit of them; and being inform'd that the *Jews* wou'd not Fight or resist on the Sabbath Day, they set upon a Party of them, and kill'd of Men, Women and Children a thousand Souls; these poor People making no manner of Resistance, nor even shutting the Caves or lurking Holes into which they had crept, because it was the *Sabbath*. When the News of this Disaster came to *Mathathias*, he was sorely grieved; and concluding with himself, that unless they resisted on the Sabbath Day, they shou'd soon be destroy'd; for that these cowardly *Gentiles* wou'd be sure to attack them only on the Sabbath : He therefore call'd together a Council, in which it was Decreed, *That to resist and Fight in case they were attack'd on the Sabbath, was no breach of God's Laws*; because the Law of Nature, which is prior to all other Laws, allows Self-defence at all times, any other positive Law to the contrary Notwithstanding. And having Marshall'd his little Army, he March'd down into the Plains, kill'd and destroy'd all that oppos'd him, retook many Cities and Towns out of the Hands of these wicked Men; caus'd the Children to be Circumcis'd, and the Service and Worship of GOD to be perform'd in all the Places which he had reduc'd; and being near his End, he call'd for his Children and the Elders of the People, and made a very pathetick Speech, exhorting them zealously to Assert and Maintain the Law of GOD, and to be ready to lay down their Lives, and shed their Blood for the Covenant of their Fathers; to call to mind the Faith and Piety of *Abraham*, *Isaac* and *Jacob*, and their other Ancestors, whose Patience and Constancy had been Crown'd with Glory and Honour. And having over-again recommended a strict obser-

1 Michab. 2.

vance of the Laws of GOD, he desir'd them to accept of his Son *Simon* as a Man of Counsel and Understanding in the Management of their civil Affairs, and of *Judas* as a Stout and Valiant Soldier to Command their Army. Which done, he died, and was laid up with his Fathers, and buried in the City *Modin*, being much lamented by all his People.

When the Days of the Mourning of *Mathathias* were over, his Son *Judas*, who was call'd *Machabeus*, arose and Muster'd his Army, set out from *Modin*, defeated all his Enemies on every side, and carry'd terror to every place unto which he came. *Apolonius* the Governour of *Samaria* under *Antiochus* hearing, that *Judas Machabeus* had succeeded his Father, and had reduc'd the greatest part of *Judea*, except *Jerusalem*, he gather'd a great Army, and came into the Land of *Juda* : *Judas Machabeus* having Intelligence of his Coming, went with his small Army to meet him, defeated his Troops, slew himself, got much Plunder, and among other valuable Things, the Sword of *Apolonius*, of which he made use in Battle, all the Days of his Life. *Judas Machabeus* had scarce time to look about him, when he understood that *Seron* the General of the Forces of *Syria* was coming against him with a much greater Army than that of *Apolonius*. Whereupon he went to meet him as far as *Bethoron*, a City on the Confines of *Judea* : But when his Men, who were but an handful in comparison of their Enemies, saw that vast Number, they were terrify'd, and dismay'd : *How shall we*, say they, *Fight with so great a Multitude, and so well Arm'd, being fatigu'd with Marching and Fasting?* Then *Judas* said unto them : *It is easy unto God to overcome with a few, as well as with many : For Victory in Battle does not consist in the number of Men; but Strength cometh from Heaven. These come against us with a proud and obstinate Multitude, to destroy Us, our Wives, and our Children, to Plunder, and carry away our Spoils; But we will fight for our Lives, and for our Laws, and the Lord will crush them before our Faces; be ye not therefore afraid of them* : And having so said, he gave the Signal, and fell upon them, defeated *Seron* and all his Troops, and compell'd even such as made their escape by flight, to go into the Land of the *Philistines*.

1 Michab. 3.

When *Antiochus* had an account of the Defeat of both his Armies, he was in great Fury; and being sorely griev'd to see the *Machabees* prosper, he rais'd all the Power of his Kingdom, open'd his Treasury, and gave his Troops a Year's Pay, charging them to be ready at a Call. And having resolv'd to destroy Root and Branch the *Machabees* and all the *Jews*, he took part of his Army, and went in Person with them to *Persia*, in order to seize upon a great Treasure which he understood was laid up by *Alexander* the Great, in a City call'd *Elemais*, to enable himself the better to extirpate the *Jews*; leaving one of his great Counsellors by Name *Lysias*, to govern his Kingdom in his Absence, and to take care of his Young Son *Antiochus*, charging him withal to send the Rest of his Army against the *Machabees*, and to exterminate them from off the Face of the Earth. *Lysias* hereupon sends forty Thousand Foot, and seven Thousand Horse, under the Command of three great Captains call'd *Ptolomy*, *Nicanor*, and *Gorgias*, towards *Judea*, with strict Orders to exterminate the *Jews*. When this Army came as far as *Emaus*, the Remains of the Army of *Seron* join'd them; and the *Syrian* Merchants and Dealers were so confident of the Destruction of the *Jews*, that they came to the said Captains, and agreed with them about the Price of the *Jews* they shou'd make Captives, bidding so much a Man for them. When *Judas Machabeus* had Intelligence

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of the March of this Army, and of the Evils they intended against him and his People, he gathered together his little Army, and the Elders of the People, and exhorted them to Fight for their Lives and their Laws; and then went to *Maſpha* in order to Faſt and Pray, *Jeruſalem* being in thoſe Days a perfect Deſert, without Prieſt or Altar, or the ſound of Harp or Cymbal, only that in the Tower on Mount *Sion* there was a Garriſon of *Gentiles*, but the City quite uninhabited: And being all met at *Maſpha*, which was a place of Prayer, they put on Sackcloth and Aſhes, and pour'd out their Hearts unto the GOD of *Iſrael*, crying with a loud Voice, and laying before him the Deſolation of their City, the Deſtruction of his Altars and holy Things, and earneſtly begging his Divine Aſſiſtance in theſe great Straights. Then *Judas* Marſhall'd his Troops, which amounted only to three thouſand Men; for he had commanded all the Cowardly and Fainthearted, and all ſuch as had been newly Marry'd to return to their Houſes; and *Gideon* like, ſet out by Night from his Camp, and by break of Day was in ſight of that of the Enemy. That very Night *Gorgias*, one of the Generals of *Antiochus* his Army, took 5000 choice Men, and 1000 Horſe and went towards *Judas* his Camp, with a deſign to ſurpriſe him; But *Judas* being gone as aforeſaid, *Gorgias* concluded he had fled to the Mountains, and therefore purſued him, going a great way from the reſt of his own Army. *Judas Machabeus* perceiving that the beſt Men had left the Enemies Camp, exhorted his Soldiers, putting them in mind of the Wonders done by their Fathers upon ſuch Occaſions, and bidding them cry unto Heaven for Help; and then ſet upon the Enemy with ſo much Vigour that with his three thouſand Men he defeated the Army, and put them to the Rout, forcing them to fly to *Gezeron*, to *Azotum* and *Jamnia*, Towns in the Land of the *Philiſtines*. All the Enemy being thus routed, except the ſix thouſand under the Command of *Gorgias*, *Judas Machabeus* and his Men return'd from the purſuit, and came back to the Enemies Camp, where there was a prodigious quantity of Gold, Silver, Clothes, Arms, Armour and Proviſions. But *Judas* being apprehenſive that *Gorgias* might as yet fall upon him, and his fatigu'd Men, and make them loſe the fruit of their Victory; he therefore commanded his Men to be under their Arms and not meddle with the Plunder, until he had ſeen whether *Gorgias* wou'd ſet upon them or no; only he order'd ſome to put the Enemie's Camp on Fire in ſeveral Places, which had this good effect, that when *Gorgias* came down from the Mountains, and ſaw the ſmoak and Fire in the Camp, he concluded that all was loſt, and ſo fled away with as much precipitation as the reſt of his Army, leaving *Judas* and his Men all the leiſure they cou'd wiſh for, to Plunder his Camp and carry away the Spoil. 1 Machab. 4.

When *Lyſias* had heard of the Defeat of his Army, he was aſtoniſh'd, his Heart failing him for Grief; becauſe it did not happen as he wiſh'd, and as King *Antiochus* had commanded: But being reſolv'd to revenge this Affront, he gather'd an Army of 60000 Foot and 5000 Horſe, and ſent them the next Year into *Judea*. With theſe Forces he queſtion'd not to deſtroy the *Machabees*, and reduce all the *Jews* to their former Bondage; if not quite exterminate them: But the GOD of *Iſrael* turn'd all his Malice upon his own Head: For *Judas Machabeus* with only 10000 Men fought them, and gave them ſuch an overthrow, that in ſome Years after the *Jews* had nothing to fear from the Malice of *Antiochus*, or of any of his Generals.

Judas Machabeus having thus happily quell'd this *Monſter*, bethought himſelf of repairing *Jeruſalem*, which was, at this Time, overgrown with Weeds and Shrubs like a Wilderneſs. So having March'd thither with his Brethren and the Elders of the People, he order'd his Men to attack the Garriſon that was in the Tower, to keep them in Play, while he and the Elders, and the People were purging the City of all the Filth and Abominations of the *Gentiles*. And having repair'd the Breaches of the Walls, rebuilt the Gates, pull'd down and deſtroy'd the Idols and the Altars of the *Gentiles*, cleans'd and repair'd the Temple, they ſet up the Altars of the Living GOD, caus'd the uſual Sacrifices to be offer'd, inſtituted a ſolemn Dedication of the Temple to be kept for eight Days, and decreed that the ſame ſhou'd be obſerv'd Yearly for ever; which Dedication we find obſerv'd in our SAVIOUR's Days: For he came to that Feaſt, as we read, *John*, Chap. 10. Verſ. 22, 23.

1 Machab. 5. When the *Gentiles*, who dwelt round about *Judea*, underſtood, that *Judas Machabeus* had repair'd the Walls of *Jeruſalem*, and the Temple, they all roſe in Arms with a Deſign to deſtroy the Sons of *Jacob*: But *Judas Machabeus* made them ſoon underſtand to their Coſt, that the GOD of *Jacob* fought for Him. He firſt ſet upon the *Idumeans*, the Sons of *Eſau*, and humbled them; and then March'd againſt the *Ammonites*, whom he defeated in many Battles, took their Cities, and ſet them on Fire. After this he went to *Galaad* (having had Intelligence of the Danger his Brethren the *Jews* that dwelt in the Confines thereof were in) and beſieg'd many Towns, took *Boſor*, ſlew all the Males in it, and put the City on Fire: Did the like to *Maſpha*, to *Caſbon*, and *Mageth*, Cities pertaining to the *Galaadites*: Overthrew *Timothy* their General, killing 8000 of his Men in the Field of Battle; and in a ſecond Engagement defeated, and purſu'd him into a City call'd *Carnaim*, took the ſame, and burnt the Temple and Idols thereof: Mov'd his Army to a City call'd *Ephron*, beſieg'd and took it, demoliſh'd the Fortifications, put all the Males to the Sword, and then return'd in Peace to *Jeruſalem* without the loſs of a Man.

Mean while *Judas Machabeus* was thus taken up in ſubduing the Enemies of his People, *Joſephus* and *Azarias*, whom *Judas Machabeus* had left in *Jeruſalem* with part of the Army to Guard the City; hearing of the great Feats perform'd by their Brethren under the Command of *Judas Machabeus* and his Brother *Simon*, ſaid one to another: *Let us go fight againſt the* Gentiles *that are round about us, and get ourſelves a Name.* So they March'd with the Army that was under their Command towards *Jamnia*, notwithſtanding that *Judas Machabeus* had charg'd them not to ſtir from *Jeruſalem*, nor fight except they were attack'd till he had return'd. *Gorgias* the Governour of *Jamnia* having Intelligence that a Body of the *Jews* was coming towards his City, went out to meet them with all his Forces, and put them to flight killing two Thouſand on the Field of Battle: *For they were not,* as the ſacred Text obſerves, *of the Race of the* Men *by whom Salvation came unto* Iſrael: *Ipſi autem non erant de ſemine Virorum illorum per quos ſalus facta eſt in* Iſrael. *Judas Machabeus* at his Return to *Jeru-*
2 Machab. 12. *ſalem*, having heard of this Diſaſter, and being reſolv'd to be reveng'd of *Gorgias*, March'd his Army againſt him; and upon the Firſt Onſet, ſome of *Judas* his Men fell, which did very much ſurpriſe him, being generally us'd to gain Victories without the loſs of a Man: But having call'd upon the GOD of *Iſrael*, he ſoon put *Gorgias* and his Army to flight; and when he had reſted ſeven Days at a Place call'd *Dollam*, and celebrated the

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Sabbath, after the usual manner; he went on the eighth Day to the Field of Battle in order to bury the dead that were slain: But, to his great Astonishment, he found under the Clothes of the slain some of the *Donaries* or Presents offer'd to the Idols that were in *Jamnia*, and which the Law of *Moses* forbids the *Jews* to touch. By this discovery he saw very well what was the cause of their Fall, and glorify'd GOD, who had brought that hidden thing to light: However considering, that probably they had in a great Measure, expiated the guilt of this Sin by their Blood, he made a Collection in the Army, and sent 12000 Drachmas of Silver to *Jerusalem*, to have Sacrifices and Prayers offer'd up to GOD for the Souls of those that had been slain in the Battle; and then return'd to *Jerusalem* Crown'd with Victory and loaden with the Spoils of his Enemy: Where we will leave him for a while to give an account of the Death of the Wicked *Antiochus*.

This Monster of Nature having, as we observ'd before, March'd with part of his Army into *Persia* in order to seize upon the Treasure that was laid up at *Elymais*: And being repuls'd with Shame and Dishonour, receiv'd as he came back the fatal News of the Defeat of all his Armies in several Battles by *Judas Machabeus* and his Handful of Men: This put *Antiochus* into such Consternation and Perplexity of Mind, that he lay down on his Bed overwhelm'd with Grief and Sorrow, sent for his Friends and great Captains, and made them the following Speech: *Sleep*, says he, *hath departed from mine Eyes, and my Heart hath fail'd me for meer Grief and Anxiety: And I said in my* Mind; *How great Tribulations am I come to? And what Waves of Sorrow do now overwhelm me, who us'd to be Cheerful and take Delight in the Greatness of my Power! But now the Thoughts of the Evils which I had done in* Jerusalem, *and all the Spoils of Gold and Silver which I took away from thence, as also the Misery and Slavery to which I reduc'd the Inhabitants of* Judea *without Cause are come to my* Mind: *And now I know that therefore these Evils are come upon me; and I Perish in a strange Land.* Then he call'd for One of his Captains whose Name was *Philip*, and put into his Hands his Crown and Scepter, and Ring, charging him to preserve them for his Son *Antiochus*, and see that he shou'd Reign after Him. The Author of the 2d Book of *Machabees*, Chap. 9. adds to this Account, that *Antiochus* was, for many Days before he dy'd, tortur'd with intolerable Pains and Gripes in his Bowels, and stunk so horridly that neither he himself, nor no Body else cou'd well bear the noisom stench that came from his Body; that he was so fill'd with Lice and Vermin, which devour'd his Flesh, that none cou'd endure to come near him; that infine he acknowledg'd, these Judgments came upon him from Heaven for his Pride and Cruelty, and that he pray'd unto GOD for Mercy as he breathed out his last, but did not obtain it: *Orabat autem hic sceleſtus Dominum a quo non eſt miſericordiam conſecutus.*

Lysias the Governour, whom this Wicked Man had left at *Antioch* to rule in his stead, and to take Care of his Son, having Intelligence of his Death, immediately proclaim'd his Son *Antiochus* King, calling him *Antiochus Eupator*, that is, *good Father*; a most false Character, his Father being the worst of Men. Whilst these Things were a doing at *Antioch*, *Judas Machabeus* perceiving the great Damage the Garrison that was in the Tower on Mount *Sion* did to the City and to the Inhabitants, was resolv'd to lay siege to it; and in order hereunto prepar'd Engins and battering Rams: But before he cou'd effect his Purpose, some of the Garrison got out, and join'd them-

themſelves to certain wicked *Jews*, who went with them to *Antioch*, and accus'd *Judas Machabeus* and his Brethren to the Young King *Antiochus*; ſetting forth, that they and thoſe of their Party had ſerv'd his Father, and had follow'd his Inſtitution, obſerving the Rites and Cuſtoms of the *Greeks*; for which reaſon many of them had loſt their Lives, and all were depriv'd of their Lands and Inheritances by *Judas Machabeus* and his Brethren; That the ſaid *Judas* and his Brethren had beſieg'd the King's Garriſon in the Tower of *Jeruſalem*, fortify'd the City *Bethſura*, put a ſtrong Garriſon into it, and that unleſs they were prevented, they wou'd ſoon do a great deal more Miſchief.

This Diſcourſe fired the Conſtitution of the Young King *Antiochus* to that Degree, that he order'd not only his own Troops to be in a readineſs but alſo hired as many Foreigners as made in all an Army of 100000 Foot, 20000 Horſe, and 32 Elephants, *docti ad prælium*, taught to fight. With this mighty Power *Antiochus* in Perſon invaded *Judea*, and ſate down before *Bethſura*, rais'd Moles and Wooden Towers in order to attack the Place; and was anſwer'd by the Garriſon with the like, who even ſally'd out and burnt his Wooden Towers. *Judas Machabeus* being at this time imploy'd in the Siege of the Tower in *Jeruſalem*, and hearing that *Antiochus* with all his Forces had laid Siege to *Bethſura*, he rais'd the Siege of the Tower, and March'd with his little Army towards *Antiochus*, who having Intelligence of his March came to meet him with all his Troops, and encamp'd at a Village call'd *Bethzacharam*. Here *Judas Machabeus* and his Handful of Men perform'd Wonders. At the firſt Onſet they ſlew 600 of *Antiochus* his Men: But the Elephants with which they were not acquainted, created them a great deal of Trouble: Theſe had great Wooden Towers on their Backs, carrying two and thirty Men in each Tower, who from on high darted their Spears and Lances and ſhot their Arrows at the *Jews*.

When theſe Elephants mov'd in the Front of the Army, *Eleazar* a certain Valiant Young *Machabee*, perceiving one of them to be cover'd with extraordinary rich Trappings, and concluding it muſt be the Elephant that carry'd the King, he ruſh'd in among the Enemy, killing them on every ſide, got under the Elephant's Belly, and thruſt his Sword up into its Body; ſo that the Elephant fell down dead upon him and ſmother'd him. This Heroick Action put a ſtop to the Enemies Career, and gave *Judas Machabeus* and his Men time to retreat, who finding himſelf unequal to ſo great a Multitude, retired in good order to *Jeruſalem*. Then the Garriſon of *Bethſura* ſurrender'd to *Antiochus*; for they wanted Proviſion, it being the Sabbatical Year, as they call'd it, in which it was not lawful for the *Jews* to Plow or Sow.

Antiochus having ſo far gain'd his Point (the GOD of *Iſrael*, no doubt, permitting the ſame for the Wickedneſs of many of the *Jews*) march'd with all his Power, and beſieg'd *Jeruſalem*; which at this Time was ill provided of Stores and Proviſion, by reaſon they had gather'd no Harveſt that Year, it being as aforeſaid, the Sabbatical Year, or Year of Reſt. However *Judas Machabeus* and his Brethren made a good Defence, and repuls'd the Enemy until the Providence of GOD brought matters about ſo as that *Antiochus* rais'd the Siege, and made Peace with them; which came to paſs after this Manner.

About this time, *Philip*, whom *Antiochus Epiphanes*, when he was in his Death Bed, had appointed to Command his Army, and preſerve his Crown and Scepter for his Son, was come with the ſaid Army from *Perſia*,

and

and drew nigh unto the Confines of *Syria*: *Lysias*, whom the said *Antiochus* had appointed Governour of his Country, and Tutor to his Son, when he undertook his Expedition into *Persia*; and who was, at this time with the said Son at the Siege of *Jerusalem*, having Intelligence of the Return of *Philip* and of the Army under his Command; and being apprehensive *Philip* might either Rebel against the Young King, or, at least, turn himself out of his Administration; came to the King and advis'd him to raise the Siege. *Sir*, said he, *we are mouldering away every Day for want of Provision; the Place we besiege is strong and well defended: We have need to look to our Affairs at Home, which are in a tottering Condition: Let us then offer Peace to these Men, and suffer them to observe their own Rites and Customs: For it is for their Laws and Customs they are so Prodigal of their Lives and Blood, and so obstinately resist.*

This Speech perswaded the Young King and his Officers to offer the *Machabees* Peace and the free Exercise of their Religion, Rites and Customs: And however *Antiochus* did not perform the Terms thereof, tho' he had Sworn to it, having on the very Day he enter'd into *Jerusalem*, order'd the Walls that kept the Garrison in the Tower within Bounds, to be thrown down, and saw the same put in Execution; yet he went away to *Antioch* with all his Forces, leaving the *Machabees* in Possession of all *Judea*; except the Tower in *Jerusalem* on Mount *Sion*, in which he left a Garrison: And being come to *Antioch* he found the same possess'd by *Philip* and his Army; but *Antiochus*, in a short time, reduc'd the City to his Obedience.

About this time *Demetrius* surnamed *Soter*, the Son of *Seleucus Philopater*, Brother to *Antiochus Epiphanes*, who had been left as Hostage with the *Romans*, for the good Behaviour of his Uncle *Antiochus*, having understood that he was dead, got an Opportunity of stealing away, and coming first to *Tripoly*, and afterwards to *Antioch*, the *Syrians* being weary of the Tyranny of *Antiochus* and *Lysias*, Proclaim'd him King, and put these Tyrants to Death. In those Days there was a wicked Priest in *Jerusalem* whose Name was *Alcimus*. This Man aspiring to the High Priesthood, and being refus'd that Honour, went to *Demetrius* with many other wicked *Jews*, and accus'd the *Machabees*, saying, that *Judas Machabeus* had destroy'd all his Friends, and banish'd them out of their Country; and for Proof thereof pray'd him to send a trusty Servant to *Judea*, to see, and bring him an Account of the Ruin and Desolation, which the said *Judas* had brought upon the Land, and upon the King's Friends. 1 Machab. 7.

Demetrius hereupon order'd *Bacchides* one of his trusty Friends, whom he had Constituted Governour of all the Land beyond the great River *Euphrates*, to go with a strong Hand into *Judea*, and bring him a just account of what *Alcimus* had related; and having made the said *Alcimus* High Priest of the Temple, sent him back with *Bacchides* to *Jerusalem*. *Bacchides* goes with a powerful Army, and when he had enter'd into *Judea*, he sent Messengers to *Judas Machabeus* and to his Brethren with peaceful Words, but full of Deceit: *Judas Machabeus* reflecting that *Bacchides* came with a great Power, concluded that there was no trusting him; he therefore wou'd not give into the Snare, but order'd all his Friends to be upon their Guard: However many of the Innocent *Jews*, especially of the *Assideans* went over to *Alcimus*, concluding, that a Priest of the Seed of *Aaron* wou'd not deceive them: *Homo Sacerdos*, say they, *de Semine* Aaron *venit, non decipiet nos.* But they soon found to their cost, that there was as little Faith

in *Alcimus* as in *Bacchides*: For both he and *Bacchides* took ſixty of the *Aſſideans* and ſlew them all in one Day. *Judas Machabeus* and his Brethren ſeeing the People go over to *Alcimus* and *Bacchides*, retir'd with his Friends into ſome Strong-holds to ſee the iſſue of theſe Matters; where he ſoon underſtood, that *Bacchides* had return'd to *Antioch*, leaving *Alcimus* in poſſeſſion of *Jeruſalem*, and veſting him with full Power to govern *Judea*, and all the Kings Country in thoſe Parts, as alſo leaving a conſiderable part of his Army with him to execute his Commands; that all the wicked people of the Children of *Iſrael* came over to *Alcimus*, that he afflicted and puniſh'd all the Men of Virtue and Piety who had a zeal for the Law of GOD, poſſeſs'd himſelf of almoſt all the Land of *Juda*; in a Word, that he ſeem'd to ſurpaſs the very *Gentiles* in Wickedneſs.

Judas Machabeus hereupon betook himſelf to his Arms, ſet upon theſe wicked Deſerters, wherever he cou'd find them over all *Judea*, and reveng'd upon them all the Innocent Blood they had ſpilt; and the GOD of *Iſrael* ſo proſper'd his Arms, that *Alcimus* was glad to fly unto King *Demetrius* for help, leaving all *Judea* and *Jeruſalem* in the power of *Judas* and his Brethren. *Alcimus* being come to *Antioch* made grievous Complaints of *Judas* and his Brethren to *Demetrius*, charging them with many Crimes. *Demetrius* hereupon orders one of his great Captains, call'd *Nicanor*, to go and deſtroy all the *Jews*. This Man comes with a powerful Army, and ſends Meſſengers to *Judas Machabeus* to let him know, *that he did not come to Fight, but to have a Conference with him*; and the more to induce *Judas* to believe him, he order'd his Army to halt, and advanc'd with a few Men to meet *Judas*, who came in like manner with a few towards him; and having ſaluted each other peaceably, *Nicanor* thought to catch *Judas*, but before he cou'd execute his Deſign, *Judas* got away, being inform'd of the Ambuſh that was laid for him. *Nicanor* perceiving his Plot Diſcover'd, drew up his Army. *Judas* and his Brethren, on the other ſide, did the like; and tho' they were but an Handful in compariſon of *Nicanor*'s Men, yet they overthrew them, kill'd about five thouſand on the Field of Battle, and forc'd *Nicanor* and the reſt to fly and ſave themſelves in the Tower in *Jeruſalem*.

This Check given to *Nicanor* did ſo fire his Conſtitution, that he Swore to the Prieſts of *Jeruſalem* (who were ſo mean ſpirited as to come to Compliment him upon his Arrival in the City, and to ſhew him the Victims they were to offer for the King) he wou'd burn their Temple, except they deliver'd *Judas Machabeus* and his Brethren into his Hands; and then ſent them away with Contempt, mocking their Sacrifices and themſelves. But the GOD of Heaven turn'd his Deriſion upon his own Head: For, in ſome Days after, having recruited his Forces, he join'd Battle with *Judas Machabeus*, was himſelf ſlain, all his Army routed, and purſu'd, ſo that not as much as one ſingle Man did eſcape to relate their Diſaſter; had his Head and his Arm, which he lifted up againſt the GOD of *Iſrael*, cut off, and ſet upon a Stake over againſt *Jeruſalem*, as a Monument of GOD's Judgment upon him for his Blaſphemy.

1 Machab. 8. *Judas Machabeus* having thus happily humbled his Enemies, and hearing how great and powerful the *Romans* were grown by Sea and Land, ſent them a ſplendid Embaſſy, deſiring their Friendſhip and Alliance. This the *Romans* readily agreed to: But we do not find that they did ſtand by the *Jews*, or give them any Help in thoſe Days.

1 Machab. 9. When *Demetrius* heard of the Defeat of *Nicanor* and his Army, he ſent *Bacchides* and the wicked High Prieſt of his own making *Alcimus* with greater

greater Forces than thoſe which *Nicanor* commanded, in order to exterminate the *Jews*. This Army being come to the Confines of *Judea*, took all the Towns in their way, put all the *Jews* they found in them to the Sword, and ſat down before *Jeruſalem*. This ſudden Irruption, which *Judas Machabeus* did not ſo ſoon expect, and the Diſſolution of manners in his Unfortunate Countrymen, who, upon the leaſt reſpite from War and Calamities, were always inclin'd to ſlacken in their Duty to GOD; put him into great Conſternation: However he gather'd together three thouſand Men, and Encamp'd at a Place call'd *Laiſa*. *Bacchides* having Intelligence hereof came with twenty Thouſand Foot, and two Thouſand Horſe to fight him, and encamp'd near a Town call'd *Berea*.

When *Judas* his Men ſaw this great Multitude, their Hearts began to fail them, and more than two thirds of them deſerted: In a Word there ſtaid with him only 800 Men; and even theſe advis'd him to Retreat, and reſerve himſelf and them for a better Opportunity, when he ſhou'd have more Force, and be better able to reſiſt ſo great a Number: But Generous *Judas* anſwer'd them with Words becoming the Greatneſs of his Soul: *Far be it from us*, ſaid he, *to fly from our Enemies: If our Hour be come let us die glorioufly for our Brethren; and let us not ſtain our Reputation with ſo baſe a Crime.* And having ſo ſaid, he drew up his Men and ſet them in Battle Array, ruſh'd in among the Enemy, killing and ſlaughtering all that ſtood in his Way; and continu'd thus, he and his Men from Morning unto the ſetting of the Sun; when perceiving that the right Wing Commanded by *Bacchides* ſtood firm, he ſet upon it with all his Force, routed *Bacchides* and forc'd him and his Troops to fly as far as *Azotum*. But (which is never ſufficiently to be lamented) *Judas* and his ſtout Soldiers purſuing *Bacchides* too far, gave time to the left Wing to rally, which coming behind him and his Men, made great ſlaughter among them, and even *Judas* himſelf fell to the great Grief of all the good *Jews*, leaving behind him the ſweet ſavour of a Glorious and Immortal Name, being, in his Life time, a Zealous Aſſerter of the Law of GOD, ſo Valiant and Stout in Battle, and ſo preſent to himſelf in the moſt deſperate Circumſtances and greateſt Diſtreſs, that none in former Ages, ſcarce any that came after, cou'd equal him.

Judas Machabeus being thus ſlain, his Brethren and the Remains of their little Army conſulted their ſafety by flight, took away his Body, bury'd it in *Modin* with his Father, and choſe his Brother *Jonathan* as Captain to rule and fight their Battles for them. When the doleful Fall of *Judas Machabeus* was nois'd over *Judea*, the Lukewarm *Jews*, who were much the greater Number, flock'd to *Bacchides* and ſubmitted to him: So that but a very few Righteous Godly Men ſtuck to *Jonathan* and *Simon* the two worthy Sons of *Mathathias* the Father of the *Machabees*; who perceiving the great ſtrength of the Enemy, betook themſelves to the Deſert of *Thecua*, and ſate down there invocating the GOD of *Iſrael*, and crying unto him for Help. *Bacchides* being inform'd of their Retreat purſu'd them, and came to the Banks of the River *Jordan* with a deſign to paſs it, and to exterminate the *Machabees* from off the Face of the Earth: But *Jonathan* and his Handful of (may I call them) generous Lyons, prevented him, paſs'd the River, attack'd his Troops, and at the very firſt Onſet ſlew a Thouſand of them; which made the Cowardly Pagan fly with the Reſt to *Jeruſalem*, leaving his Spoils and the Field of Battle to *Jonathan* the worthy Brother of *Judas Machabeus*.

Bacchides finding to his Coſt, that it was no eaſy matter to ſubdue the *Machabees* in open Field, bethought himſelf of another Method of ſecuring *Judea* to King *Demetrius*. He order'd the Cities over all the Country to be fortify'd, put ſtrong Garriſons in them, took the Sons of the Nobility as Hoſtages of their Fidelity, and ſecur'd them in the Tower of *Jeruſalem*: And even *Alcimus* the wicked High Prieſt, that he might not ſeem to come ſhort of the Impiety of *Bacchides*, Commanded the Walls of the inner Temple of *Jeruſalem* to be pull'd down, and gave Orders to deſtroy the Works of the Prophets: But before his wicked Deſign cou'd take effect, he was ſtruck with ſo dreadful a Palſie that he cou'd not open his Mouth to give any further Directions about that Impious Work, or the Affairs of his own Family, but dy'd Miſerably in a few Days after.

Bacchides, upon the Death of *Alcimus*, return'd to *Antioch* to give King *Demetrius* an Account of the Affairs of *Judea*, and did not come back in two Years after. In the mean while *Jonathan* and his Brethren were at reſt and gather'd ſtrength by the Addition of ſome Zealous *Jews*, who cou'd not conveniently join them during the War. After two Years Time, certain wicked *Jews* having plotted together, went to *Bacchides* and adviſ'd him to come to *Judea*, aſſuring him that he might eaſily take *Jonathan* and his Brethren in one Night.

Bacchides, who was of his own Nature forward enough to do Miſchief, fail'd not to follow their Advice: He therefore gather'd all his Forces, and ſent privately to his Friends that were in *Judea* to ſeize upon *Jonathan* and thoſe that were with him. But *Jonathan* being advertiſ'd thereof, retir'd, he and *Simon* his Brother, and the Reſt of his Friends unto a Town call'd *Bethbeſſen*, and fortify'd it. *Bacchides* having Intelligence of the Retreat of *Jonathan*, purſu'd him with all his Forces, ſat down before *Bethbeſſen*, rais'd Moles and Wooden Towers, and attack'd the Place for many Days. *Jonathan* finding that the Place was able to hold out for a conſiderable time, left the Command thereof to his Brother *Simon*, and went out himſelf with a few of his Friends to make a Diverſion: And having gather'd ſome ſtrength, he ran over the Country, killing and deſtroying all the wicked People that came in his Way. In the mean time *Simon* and his Men ſally'd out of the Town, ſet upon *Bacchides* his Troops and drive them back to their Camp, burnt their Wooden Towers, and levell'd their Moles, and then retir'd into the Town with little or no Loſs.

Bacchides being hereupon inrag'd, took all the *Jews* who had adviſ'd him to undertake this War, and ſlew them in his Camp, and then reſolv'd to raiſe the Siege. *Jonathan* being inform'd hereof, ſent him Propoſals of Peace. *Bacchides* readily accepted the ſame, and even ſwore he wou'd never Moleſt him or his Brethren during his Life. So having mutually exchang'd Priſoners, *Bacchides* return'd to his own Country, and *Jonathan* dwelt in a City call'd *Machmas*, where he govern'd the Godly People, and baniſh'd the Wicked out of the Land.

1 Machab. 10 In ſome time after, *viz.* in the one hundred and ſixtieth Year of the Reign of the *Grecians*, *Alexander* the Son of *Antiochus Epiphanes*, who, it ſeems, lay hid ſince the time *Demetrius* had uſurp'd the Crown of his elder Brother *Antiochus*, came to *Ptolemais*, and caus'd himſelf to be proclaim'd King of *Syria*. *Demetrius* being inform'd hereof, rais'd a great Army in order to cruſh him; and reflecting that *Jonathan* and his Brethren, whom he and his Captains had ſo barbarouſly treated, wou'd poſſibly join with *Alexander* and ſupport his Party, ſhou'd he not purchaſe their Friendſhip;

wrote

wrote Letters to *Jonathan* full of Flattery and Diſſimulation, giving him Power to raiſe an Army, to make Arms, and aſſuring him he ſhou'd be Regiſtred upon his Records as his Friend and Companion; as alſo that he had order'd the Hoſtages which he had from the Nobility in *Judea* to be given up to him.

Jonathan, upon the Receipt of theſe Letters, came to *Jeruſalem*, and caus'd them to be read in Publick Aſſembly; had the Hoſtages deliver'd to him, but did not make Anſwer to *Demetrius*, being too well acquainted with his Treachery: However he rais'd an Army, fortify'd *Jeruſalem*, and ſtruck ſuch a Terror into all the *Gentiles* and the Impious *Jews* who had join'd with them, that not a Soul of them all ſtaid in *Judea*, except the Garriſon that was in the Tower of *Jeruſalem* and that of *Bethſura*.

Alexander being inform'd that his Antagoniſt *Demetrius* had Writ to *Jonathan* to Court his Friendſhip, and hearing of the great Feats, which he and his Brethren had done, reſolv'd not to be behind Hand with *Demetrius*: He therefore wrote *Jonathan* a very civil Letter, highly commending his Valour and Conduct, and ſtyling him his Friend; and by the ſame Letter conſtituted him High Prieſt of *Jeruſalem*, ſent him Purple and a Golden Crown, and gave him to underſtand, that he coveted to preſerve an inviolable Friendſhip with him. *Demetrius* coming to hear of this, wrote a ſecond Letter to *Jonathan* and to the whole Nation of the *Jews*, promiſing to exempt them from Tributes and Tithes, and from other Regal Duties, as alſo to ſet free all the *Jews* that were in his Country, with a great many other Immunities and Gifts; praying them to continue their Friendſhip to him: But *Jonathan* and the *Jews* being ſenſible of all the Evils *Demetrius* had done them, rejected his Offers as falſe and Treacherous, and accepted the Friendſhip of *Alexander*, promiſing to give him ſuch Aid and Aſſiſtance as was in their Power.

Then *Alexander* rais'd a great Army, and went to meet *Demetrius*; and having join'd Battle, *Demetrius* was ſlain, and all his Forces defeated. *Alexander*, by the Succeſs of this Battle, being left in Peaceable Poſſeſſion of the Crown of *Syria*, ſent an Embaſſy to *Ptolomy* ſurnamed *Philometor* King of *Egypt*, to give him an Account of the Defeat of his Enemy *Demetrius*, and of his Acceſſion to the Crown of *Syria*; as alſo to let him underſtand, that he was very deſirous to cultivate his Friendſhip, and to take his Daughter *Cleopatra* to Wife. *Ptolomy* hereupon ſends him Word, that he was glad to hear of his Acceſſion to the Throne of his Anceſtors, and that he wou'd readily comply with all his Demands; but wou'd firſt be glad to ſee him at *Ptolemais*, and have a Conference with him upon the Subject of the Marriage with his Daughter.

Alexander having receiv'd this Welcome Anſwer, ſent to *Jonathan* praying him to meet him at *Ptolemais*, and to Honour him with his Preſence at his Interview with the King of *Egypt*. *Jonathan* readily comply'd, and ſet out from *Jeruſalem* with a moſt Splendid Equipage. So the two Kings and *Jonathan* met at *Ptolemais*, and *Alexander* Marry'd *Cleopatra*, ſettled a good Correſpondence with *Ptolomy* his Father-in-law, and honour'd *Jonathan* with a great many Marks of Favour and Eſteem, caus'd him to be cloath'd in Purple, made him Captain of his Army, and Vice-Roy of his Kingdom; and ſtyl'd him his Friend and Companion.

All theſe Ceremonies being over, *Jonathan* return'd to *Jeruſalem* with Peace and Gladneſs. But it was not long before he had Occaſion to have recourſe to Arms again: For *Demetrius* ſurnam'd *Nicanor*, Son to this

Demetrius whom *Alexander* had slain in Battle, having fled to *Crete* upon the Death of his Father and the Defeat of his Army, came back in the Year one hundred and sixty five of the *Grecian* Empire, and made such a Faction among the *Syrians* as put *Alexander* in great Consternation.

Apollonius the Governour of *Cælesyria* joyn'd him upon his Landing, and brought a great many over to his Party. Him *Demetrius* appointed chief Captain of all his Forces. *Apollonius* having great Influence upon the People, rais'd a formidable Army before *Alexander* cou'd well look about him; but reflecting, it wou'd be no easy matter to overcome *Alexander*, so long as *Jonathan* and his stout *Machabees* stood his Friends, resolv'd to attack *Jonathan* first, and in Order hereunto sent Messengers to *Jerusalem* challenging *Jonathan* to meet him in the Field. *Jonathan* hereupon chose ten Thousand valiant Men, and being join'd by his Brother *Simon* and his Troops, March'd towards *Joppa* to meet *Apollonius*, where he expected to have free Passage; but understanding that *Apollonius* had put a strong Garrison into the Town, he attack'd it with all his Might: The Garrison perceiving how unequal they were to resist the Vigorous Attack of *Jonathan* and his stout *Machabees*, open'd the Gates, and surrender'd themselves and the Town.

When *Apollonius* understood that *Jonathan* had taken *Joppa*, he hasten'd his March, and came up with *Jonathan's* Army; and having laid an Ambush for *Jonathan* began to attack him; but *Jonathan* being inform'd of the Ambush, plac'd a certain Number of stout Men to Watch their Motion, and with the rest of his Army receiv'd the shock of *Apollonius* so vigorously that he made him and all his Troops fly, and take Sanctuary in the Temple of *Dagon* in *Azotum*; whither also *Jonathan* and his Troops pursu'd them, set all the Town on fire, burnt the Temple of *Dagon* and all those that were in it; took all the Cities round about *Azotum*, and return'd to *Jerusalem* loaden with the Spoils of *Apollonius*, and of all those Cities.

When *Alexander* had an account of these great Feats of *Jonathan*, and of the Defeat of his Enemy *Apollonius*, he was exceedingly well pleased with *Jonathan*; and as a Mark of his Acknowledgment of the Service he had done him, he sent him a Collar of Gold, and made him a Present of the City of *Accaron*, and of all the Lands about it.

While Matters stood thus between *Alexander* and *Demetrius*, *Ptolomy* King of *Egypt*, having an Eye upon the fair Kingdom of *Syria*, thought he had now got a fit opportunity of uniting the same to his own Territories. He therefore raised a prodigious great Army, and march'd at the Head of it towards *Syria*, under pretence of coming to assist *Alexander* his Son-in-law, but in reality to Invade his Country, and possess himself of it. And as he pass'd thro' the Country, the *Syrians* open'd the Gates of their Cities to him, as being a Friend, and Father-in-law to *Alexander* their King. And even *Jonathan* went in a glorious Equipage to wait upon him, and having saluted him at *Joppa*, conducted him as far as the great River call'd *Eleutherus*: But *Ptolomy* as he went along took care to leave a strong Garrison in every City that had open'd their Gates to him. And being come to *Seleucia*, (without any regard to the deceitful Promises made by him to *Alexander*, or to his own Daughter) he sent to *Demetrius*, and desir'd him to come to him, to make a League with him, and that he wou'd give him his Daughter *Cleopatra* to Wife, (being sorry, as he pretended, that he had given her to *Alexander*) and settle him in his Father's Country.

Alex-

Alexander being at this time in *Cilicia* in order to quell the Rebels that roſe up there to favour *Demetrius*, little ſuſpected the Treachery of his Father-in-law; but it was not long before he was undeceiv'd: For in a few Days after *Ptolomy* had left *Seleucia*, he was inform'd that he came to *Antioch*, took away his Wife *Cleopatra*, and gave her to *Demetrius*; and even caus'd himſelf to be Crown'd King of *Syria*, contrary to his Faith, as well to *Demetrius* as to him. *Alexander* hereupon returns with his Forces from *Cilicia*, and was met not far from *Antioch* by *Ptolomy* at the Head of a numerous Army: They joined Battle, and *Alexander*'s Troops were defeated, and himſelf forc'd to fly to *Zabdiel* King of the *Arabs*; where this perfidious Prince (contrary to the Law of Nations) cut off his Head, and ſent it to *Ptolomy*; but this wicked Traytor did not long enjoy the Pleaſure of his Perfidiouſneſs: For in three Days after, he died; leaving the Empire and Crown of *Syria* in the Power of *Demetrius*, who, tho' he loved the Treaſon, yet hated the Traytor: For he cauſed all the *Egyptians*, whom *Ptolomy* had left in Garriſon over all the Cities of *Syria* to be Maſſacred.

Jonathan ſeeing the Diſtractions of the *Syrians*, his Country's mortal Enemies, thought this a proper Seaſon to drive, if poſſible, the *Gentil* Garriſon that was in the Tower of *Jeruſalem* out of the Land; he therefore rais'd Wooden Towers, made Inſtruments and Engins to batter the Place, and attack'd it vigorouſly: But before he cou'd effect his Purpoſe, ſome of his own wicked Countrymen went to *Demetrius*, and diſcover'd the matter to him. *Demetrius* hereupon was very angry, came to *Ptolemais*, and wrote to *Jonathan*, charging him to deſiſt and to come to him to give an account of his Proceedings. *Jonathan* being ſenſible how unequal he was to cope with *Demetrius*, concluded that his wiſeſt Courſe was to go to this Barbarian, and to pacify him with Gifts. He therefore took along with him ſome of the Prieſts of *Jeruſalem*, and a conſiderable Sum of Gold and Silver, and other valuable Preſents; and by the help of theſe, and his own good Addreſs he purchas'd *Demetrius* his Favour, inſomuch, that he confirm'd him in the Office of High Prieſt, and declar'd him the chiefeſt of his Friends, exempted all *Judea* and *Samaria* from Tribute, and did all other things that *Jonathan* had deſir'd.

Demetrius having thus ſettled all his Affairs, and ſeeing no appearance of Rebellion or Faction in his Country, diſmiſs'd all his Troops, except a few Foreigners which he had brought from *Crete* and other Iſlands: But he had ſoon cauſe to repent: For the *Antiochians*, who cou'd not bear the heavy Yoke which he laid upon them, began to raiſe a Tumult in the City. In thoſe Days *Jonathan* ſent Ambaſſadors to *Demetrius*, praying him to Order the Garriſon that was in the Tower of *Jeruſalem*, to evacuate the Place; for that they were very troubleſome to all *Iſrael*; *Demetrius* ſeeing the neceſſity he ſtood in of *Jonathan*'s Aſſiſtance, ſent him Word that he wou'd not only withdraw that Garriſon in due Time, but alſo confer a great many more favours upon him and his Nation; praying him inſtantly to ſend out of Hand ſome Troops to his Aſſiſtance, in order to quell his Mutinous Subjects in *Antiochia*. *Jonathan* hereupon ſends three Thouſand choice Men to *Demetrius*: But the *Antiochians* were ſo far from being frighten'd at the ſight of theſe Troops that an hundred and twenty Thouſand of them roſe in Arms, and went to aſſault the King in his Palace, with a deſign to Murder him. *Demetrius* ſeeing the eminent Danger he was in, call'd for his *Jews*, who ſet upon theſe Mutineers with ſo much Vigour, that they ſlew an hundred Thouſand of them in one Day, and burnt a great part of

the City; plunder'd the Mutineers Houſes, and freed the King from his Fears. Which done, they return'd to *Jeruſalem* loaden with the Spoils of the *Antiochians*, and, as I may ſay, with many fair Promiſes of Rewards and Privileges from *Demetrius*, which he never intended to perform.

About this time, there was a certain great Captain in *Syria* whoſe Name was *Triphon*; this Man being formerly a great Friend to *Alexander* and his Party, and perceiving how univerſally the *Syrians* were diſguſted with *Demetrius*, went to *Arabia*, and brought from thence the young Son of *Alexander*, who was left there when his Father was Beheaded. This young Prince was call'd *Antiochus*, and blaſphemouſly ſurnam'd *Theos*, that is, GOD. Him *Triphon* caus'd to be proclaim'd King of *Syria*, and got all the Troops, which *Demetrius* had broke the Year before, to come and join him. *Triphon* having thus made up a great Army, took the Field, and marched to fight *Demetrius*, who on the other ſide went to meet him, but had not time enough left to ſend for his faithful *Jews*. They join'd Battle, and *Demetrius* and all his Troops were routed and put to flight; leaving the Victory and the Capital City to the young King *Antiochus*.

This Prince being ſettled in *Antiochia*, and hearing of the Valour of *Jonathan* and his Troops, ſent Ambaſſadors to *Jeruſalem*, confirming unto him the Office of High Prieſt; appointed him Governour of four great Cities, and giving him a Collar of Gold, declaring his Brother *Simon* chief Captain of all his Forces from the Coaſts of *Tyre*, unto the Confines of *Egypt*, and renewing all their Privileges to the Inhabitants of *Jeruſalem*. All which *Antiochus*, or rather *Triphon* did, not out of any love to *Jonathan* or the *Jews*, but for fear they ſhou'd aſſiſt *Demetrius* to recover his loſt Kingdom. But indeed *Jonathan* and his Friends, who knew very well by woful Experience, that all the *Syrian* Monarchs were equally perfidious, and wou'd court their Friendſhip only to ſerve a Turn, did not much matter whether of the two had got the Better; and therefore they readily Embraced the Favours which *Antiochus* offer'd them.

Then *Jonathan* ſet out from *Jeruſalem* in order to take Poſſeſſion of thoſe Cities which *Antiochus* gave him; and having paſs'd the great River *Eleutherus*, the *Syrian* Troops joined him. With theſe he March'd to *Aſcalon*, whoſe Inhabitants open'd their Gates and receiv'd him honourably. From thence he March'd to *Gaza*: But the Inhabitants of this City ſhut their Gates, and wou'd not receive him. Whereupon *Jonathan* attack'd them, burnt their Suburbs, and compelled them to Surrender; made Peace with them, and took the Sons of their chief Rulers as Hoſtages, and ſent them to *Jeruſalem*. From *Gaza* he March'd over all the Country unto *Damaſcus*, formerly the Seat of the Kings of *Syria*. Here *Jonathan* was inform'd that *ſome of* Demetrius *his Captains, had gather'd a great Army, and were come to a City in* Galilee *call'd* Cades, *with a deſign to drive him out of the Country*: He therefore return'd to meet them, leaving his Brother *Simon* to take care of his Affairs in the Province of *Judea*. While *Jonathan* March'd into *Galilee*, *Symon* attack'd the City of *Bethſura*, and reduc'd it to ſuch ſtraights, that it Surrender'd; and having left a ſtrong Garriſon in it, went Home to *Jeruſalem*.

Jonathan having by this time come up with the Enemy, kept his Soldiers under Arms all Night; and early in the Morning was attack'd briskly in the Rear by ſome of *Demetrius* his Captains, who lay in Ambuſh behind him: *Jonathan's* Men being thus ſurpris'd began to fly, and were like to have diſorder'd all his Army; but he himſelf facing about ſoon rally'd them,

and

and set upon the Enemy in the Rear, while the rest of his Troops, in the Front, attack'd their main Body; which being soon disorder'd by the valiant *Machabees*, they all fled, leaving three thousand of their slain upon the Field of Battle, and *Jonathan* in Possession of their Camp and Spoils.

By this Victory *Jonathan* and the rest of the *Machabees* (for by this Name all his Relations and Friends pass'd in those Days) were left in quiet Possession (bating the Tower in *Jerusalem*) not only of all *Judea*, but also of many other rich Cities in *Syria*, and in the Land of the *Philistines*; and hearing daily of the growing greatness of the *Romans*, they sent a splendid Embassy to them, and another to the *Lacedemonians* to renew their ancient Alliance and Friendship with both. And tho' the *Romans* and the *Lacedemonians* did receive the *Jewish* Ambassadors with Honour, granted all they requested, and dismissed them with Presents and Promises of Aid and Assistance; yet we do not find that the *Jews* gain'd any thing else by the same, other than to be honour'd with *the Style of Allies, and Friends of these Common Wealths.* 1 Machab. 12.

Jonathan's next care was to repair the Walls, and the publick Edifices in *Jerusalem*: And in order thereunto he call'd an Assembly of the Rulers and Elders of *Jerusalem*, and recommended to them to *see this Work carry'd on; as also to build an high Wall between the City and the Tower, and to have no manner of Communication with the Garrison, neither to buy from, or sell any thing to them.* But before this cou'd be effected *Jonathan* was diverted from it, and even lost his Life by the Treachery of perfidious *Triphon*, the pretended Friend of the young King *Antiochus*, *Jonathan*'s Allie.

This wicked Man being resolv'd to destroy *Antiochus*, and to usurp the Crown of *Syria*; but reflecting that *Jonathan* wou'd oppose his Designs, determin'd to take him off first, as the surest step to smooth the way for the compassing of his Ends. He therefore March'd with a great Army towards *Judea*. *Jonathan* having Intelligence of his March, went to meet him at the Head of forty thousand stout Men. *Triphon* seeing *Jonathan* come with so great an Army, and perceiving he was not to be over-come by open Force, had recourse to Artifice and Treachery. So *Jonathan* being come up to him, and asking *what his design was in leading so great an Army?* *Triphon* answer'd deceitfully, telling him; *he only came to deliver the Town and Garrison of* Ptolemais *into his Hands; as also to give him the Command of all the Forces which he led; and as a mark of his Sincerity, commanded all his Troops to obey* Jonathan, in *Jonathan*'s own Hearing: Praying him withal to *dismiss his Troops, and go with him to* Ptolemais *to take Possession of the Town.* Innocent *Jonathan* gave into the Snare, dismiss'd his Troops, taking with him only a thousand Men, and went with the perfidious *Triphon* into *Ptolemais*. But he no sooner enter'd the City, but the Gates were shut, and by the secret Orders of *Triphon*, all his Men were Massacred, and himself put in Duress.

Triphon having thus perfidiously seized the valiant *Jonathan*, concluded, that the rest of the *Machabees*, wanting a Head, wou'd make but feeble Resistance; he therefore sent his Army to cut off in their Way the Troops which *Jonathan* had dismissed: But these stout Soldiers hearing their Captain was betray'd and made Prisoner, mutually exhorted one another to fight these perfidious Traitors: So that when *Triphon*'s Troops came in sight, they durst not attack them, but turned back to *Triphon*; suffering *Jonathan*'s Soldiers to return in peace into the Land of *Juda*.

When the News of *Jonathan*'s Diſaſter came to *Jeruſalem*, *Simon* his Bro-
1 Mach^ab. 13. ther, and the only ſurviving Son of *Mathathias* the Father of the *Machabees*, gather'd all the People of *Jeruſalem* together, and made them the following Speech: *Ye know how many great Battles I, and my Brethren, and thoſe of my Father's Houſe, have fought for our Laws and our holy Religion, and to what ſtraights we have been reduced: Upon this account, and for the Houſe of* Iſrael *have all my Brethren laid down their Lives, and I am left alone. God forbid then that I ſhou'd ſpare my Life in time of Danger; for I am not better than my Brethren. But I will avenge my Nation, and our holy Laws and Religion, our Children alſo, and our Wives; for all the Heathens are gather'd together in order to deſtroy us, out of meer Malice.*

This Speech being utter'd with a Courage and Zeal worthy the Son of the great *Mathathias*, raiſed the drooping Spirits of the poor Inhabitants of *Jeruſalem*, and infuſed new Courage into their Breaſts, inſomuch that they cryed out: *Thou art our Captain inſtead of* Judas *and* Jonathan *thy Brethren: Fight then our Battles, and we will do all Things whatſoever Thou ſhalt command us.*

Simon perceiving the forwardneſs of his Countrymen, ſent *Jonathan* the Son of *Abſalon* with ſome Troops to Garriſon the City of *Joppa*, and then March'd out of *Jeruſalem* himſelf with the reſt of his Army to meet *Triphon*, who was on his March towards *Judea*, leading *Jonathan* along with him. *Triphon* having underſtood that *Simon* the Brother of *Jonathan* had taken upon him the Rule and Command of the *Jewiſh* Nation, and that he was at the Head of his Army approaching in order to Fight him, ſent Ambaſſadors to tell him, *that* Jonathan *was only detained in Cuſtody for the Money which he ought the King, of which he did not give an Account; and that if he wou'd ſend the Money and* Jonathan's *two Sons as Hoſtages*, Jonathan *ſhould be releaſed.* Tho' *Simon* knew very well that this was a trick, yet, leſt it ſhou'd be ſaid, he had omitted any thing for the Redemption of his Brother, or give any cauſe of further Enmity to *Triphon*; he ſent him an hundred Talents of Silver, and *Jonathan*'s two Sons: But perfidious *Triphon* was ſo far from keeping his Word, that when he receiv'd the Money and *Jonathan*'s Children, he ſlew both them and *Jonathan*, and went back to his own Country, leaving their Corps at a place call'd *Baſcaman*.

Unſpeakable was the Grief of *Simon* and of all the good *Jews*, when they heard this piece of Villany. *Simon* went thither, took up the Bones of his dear Brother, and thoſe of his Children, and buried them in *Modin* in the Sepulcher of his Father, erected a ſtately Monument over them, and adorn'd the ſame with ſeven *Pyramids*, ſupported by poliſh'd Marble Pillars; and by this means propagated to Poſterity the glorious Actions of his Father and valiant Brethren.

Perfidious *Triphon* having thus far compaſs'd his Ends, bethought himſelf of making away with the young King *Antiochus*, that he might Reign in his ſtead. To this purpoſe he took the poor Innocent Youth out of Town, accompanied only by ſome few of his own Creatures, and ſlew him. Which done, he caus'd himſelf to be proclaim'd King, put on his Head the Crown of *Syria*, and deſtroyed all the Friends of young *Antiochus*, that had not eſcaped his Fury.

When the News of this laſt Piece of Treachery came to *Jeruſalem*, *Simon* took great care to fortify all his Cities and Towns, not only in *Judea*, but alſo in *Idumea*, and in the Neighbouring Provinces, which were given to him by *Antiochus*; and underſtanding that *Demetrius* the late King of

Syria

Syria had gather'd a conſiderable Body of Men, many whereof eſcap'd with their Lives from the Tyranny of *Triphon*; he ſent Ambaſſadors to him with Propoſals importing; that if he wou'd by publick Decree exempt *Judea* and *Jeruſalem* from all manner of Tribute and dependance of the Crown of *Syria*, and acknowledge the *Jews* to be a free People; He wou'd make Peace with him, and ſupport his Title againſt *Triphon* and his Adherents. *Demetrius*, in his preſent Circumſtances, was exceeding glad to embrace theſe offers. Accordingly he ſent a publick Inſtrument under his Hand and Seal to *Simon*, and to the *Jews*, granting them all they deſir'd, ſtyling them his Friends and Allies. So *Simon* caus'd the ſame to be regiſter'd in *Jeruſalem*, and the *Jews* began the Date of their Liberty from this time, recording in Plates and publick Regiſtries, theſe Memorable Words. *Anno centeſſimo ſeptuageſimo* Græcorum, *Anno* 10. *ſub* Simone *ſummo Sacerdote*; Magno *Duce & Principe* Judæorum, *ablatum eſt jugum Gentium ab* Iſrael. *In the hundred and ſeventieth Year of the Reign of the* Greeks, *in the firſt Year of* Simon *the High Prieſt, and great Captain of the* Jews, *the Yoke of the* Gentiles *was taken off from* Iſrael.

Then *Simon* went and beſieg'd *Gaza*, and having rais'd Wooden Towers and made Warlike Engins, he aſſaulted the Town with ſo much Vigour, that at the firſt Onſet his Men poſſeſs'd themſelves of one of the Towers of the City. At the ſame time, the Men that were in the Wooden Tower got over the Walls, and ruſh'd into the Town, making ſuch terrible Havock among the Garriſon, that the Inhabitants came with their Wives and Children unto the Ramparts of the Walls, and cry'd unto *Simon* for Mercy; begging and praying him not to uſe them after their own Malice, but according to his accuſtom'd Lenity. *Simon*, who in his own Nature, was not cruel, granted them their Lives and Goods; however he caſt them out of the City, and having order'd all their Idols to be broken down, and the Place to be cleans'd and purg'd of all the Filth of their Idolatrous Worſhip, he enter'd the Town, plac'd a good Garriſon in it, and made a dwelling Place for himſelf of the ſame.

The Heathen Garriſon, that was in the Tower in *Jeruſalem* being by this time reduc'd to great Straights, and almoſt famiſh'd, by reaſon of the ſtrict Orders *Jonathan* and *Simon* (as we ſaid before) had given the *Jews* not to have any Communication with them, and by Reaſon of the Wall wherewith *Jonathan* had ſurrounded the Tower; cry'd unto *Simon*, begging him to Capitulate with them. *Simon* being very glad to have ſuch Vermin out of the Land, readily agreed; and having ſent them to their own Country, caus'd the Tower to be purg'd of all the Filth of their Idolatry, and then enter'd into it, accompany'd with a great Train of Prieſts, Elders, and People; with Muſical Inſtruments and Voices, playing and ſinging Hymns, and Anthems, and ſpiritual Songs to the GOD of *Iſrael*, who had now cruſh'd the Heathen, and driven them intirely out of the Land.

Great and Glorious was the Peace and Plenty that flouriſh'd over all *Judea* during the Reign of *Simon*, which the ſacred Hiſtorian deſcribes in theſe Words: *All the Land was at reſt ſo long as* Simon *liv'd. And he ſought the Good of his People; and they always delighted in his Power and Glory; He made a Glorious Haven in* Joppa, *by which he got an Entrance into the Iſles of the Sea. And he inlarg'd the Bounds of his People and conquer'd Countries. He alſo gather'd many Captives of his People, rul'd over* Gazara, *and* Bethſura, *and the Tower, and remov'd all the filth that was in it; nor was there any that wou'd oppoſe him, and every Man till'd his own* 1 Machab. 14.

Land in Peace · And the Land of Juda *gave its Fruit. And the Trees of the Field their Fruit. The Elders ſate in the Streets and diſcours'd of the good things of the Land; and the Young Men put on glorious Robes, and Warlike Armour. And* Simon *fill'd the Cities with Stores and Ammunition againſt future War, and the Glory of his Name was made known unto the bounds of the Earth. He gave Peace to the Land, and* Iſrael *rejoic'd with great Joy: For every Man ſate under his own Vine, and under his own Fig Tree, and there was none to frighten them.*

The *Jewiſh* Common-wealth being in this flouriſhing State, *Simon* ſent Ambaſſadors to *Lacedemonia*, and to *Rome*, with great and rich Preſents, in order to renew his ancient Alliance and Friendſhip with theſe two Republicks. What the Preſents were which they brought to their Brethren the *Lacedemonians* (for ſo wou'd the *Lacedemonians* be call'd, pretending that they were deſcended from *Iſmael*, the Son of *Abraham*) is no where recorded: But to the *Romans* they brought a Golden Shield of a Thouſand Pound Weight, as the ſacred Text informs us. Theſe Ambaſſadors were honourably receiv'd in both Places, and diſmiſs'd with Letters, importing the moſt ſtrict Alliance and Friendſhip imaginable, and with all the Marks of Eſteem and true Friendſhip: Nay the *Romans* gave them Letters addreſs'd to almoſt all the Kings of the Earth, charging them not to moleſt the *Jews*, their Friends and Allies, by Sword or War; neither to invade their Country, nor help or abet any that ſhou'd preſume to Invade it.

About this time, *Demetrius* finding himſelf unequal to deal with *Triphon*, March'd with his Army towards *Media*, in order to gather more Forces, that he might be the better able to fight that Tyrant: But *Arſaces* the King of the *Medes* and *Perſians* was ſo far from giving him any help or ſuffering him to raiſe any Soldiers in his Dominions; that he ſent his own Troops againſt him, and made him Priſoner. *Antiochus* ſurnamed *Sidetes*, Son to *Demetrius*, who was at this time in one of the Iſlands of the *Ægean* Sea, hearing that his Father was taken by *Arſaces*, wrote to *Simon* and to the Elders of the *Jews*, praying them to aſſiſt him in the Recovery of the Kingdom of his Anceſtors, out of the Hands of the Uſurper *Triphon*, and confirming unto them all the Immunities and Privileges which his Anceſtors had granted, and over and above complimenting them with the Privilege of Coining Money; a thing which none of the Pagan Kings had ever before granted. *Simon* hereupon made a ſtrict Alliance with *Antiochus*, who as ſoon as he landed in *Syria* was join'd by almoſt all the Forces which compos'd *Triphon*'s Army, the whole Kingdom being Univerſally diſguſted with him upon account of his Tyranny.

Antiochus having by the Defection of *Triphon*'s Forces, made up an Army of one hundred Thouſand Foot, and eight Thouſand Horſe, purſu'd *Triphon*, who had fled to a Sea-Port Town in *Syria* call'd *Dora*; and having laid cloſe Siege to the Town both by Sea and Land, receiv'd a Reinforcement of two Thouſand ſtout *Jews* from *Simon* according to Promiſe. But *Antiochus* finding all the Kingdom ſubmit to him, and confiding in his numerous Army, deſpis'd *Simon*'s Men, broke his Promiſe to him, ſending them back with Contempt; and requir'd that *Simon* ſhou'd forthwith evacuate *Joppa* and *Gazara*, and the Tower of *Jeruſalem*, ſending one of his Friends call'd *Athenobius* to ſignifie his Commands unto him; and threatning to Invade *Judea* with Sword and Fire in caſe of Refuſal.

To

To a demand so surprising, and so contrary to *Antiochus* his repeated Promises, *Simon* made this modest Answer: *We have neither taken other Men's Lands, nor do we detain that which belongeth to others; but we possess the Inheritance of our Ancestors, which our Enemies had for a time unjustly detain'd; and since the time hath serv'd us, we will assert and maintain the same:* But *as to* Joppa *and* Gazara, *whose Inhabitants had always been a Scourge and Plague to our People; we will give an hundred Talents for them.* 1 Machab. 15. When *Athenobius* had heard these Words, he return'd in great Passion to *Antiochus*, and related *Simon*'s Answer to him. Then *Antiochus* commanded *Cendebæus*, one of his Captains, to go with a great Army of Horse and Foot to destroy *Judea*, while he himself pursu'd *Triphon*, who, it seems, had about this time fled by Sea out of the Town.

Cendebæus comes to *Judea* with his Forces and burns and destroys all before him. 1 Machab. 16. One of the Sons of *Simon* whose Name was *John* being, at this time, Governour of *Gazara*, and hearing of the Havock which *Cendebæus* had made upon the Coasts of *Judea*, came to *Jerusalem*, and related the same to his Father. *Simon* hereupon orders the said *John*, and his Brother *Judas* to go forth and fight the Enemy, giving them to understand that he himself was grown Old, and laying before them the great and glorious Actions of their Ancestors, exhorted them to follow their Steps, and to vindicate their holy Laws and Religion.

Then *John* and *Judas* set out with an Army of twenty Thousand valiant Men: And having March'd as far as *Modin*, on the next Day they saw the great Army of *Cendebæus* on the other side of a large Brook, which had overflow'd its Banks. *John* exhorted his Men to pass the Brook and set upon the Enemy, and perceiving their unwillingness to go over, went himself first into the Water; and being follow'd by all his Troops, attack'd *Cendebæus* so vigorously, that in a short time he routed him and all his Army, forcing them to fly into the fortify'd Places that were in the Land of *Azotum*; whither also *John* pursu'd them, set their strong Holds on fire, and slew two Thousand more of them. So having dispers'd that great Army, and driven them out of the Coasts of *Judea*, he return'd to *Jerusalem* with little or no loss, saving, that his Brother *Judas* was wounded in the Battle.

Judea being, by the Defeat of this great Army, and by the Wisdom and Prudence of the Pious High Priest *Simon*, put upon a good Foot, both as to Riches and Military strength, had a fair Prospect of being able to make its Party good against any Foreign Invasion for the future; when all of a sudden their Hopes were like to be dash'd in pieces by the barbarous Murder of *Simon* and two of his Sons, *Mathathias* and *Judas*, which came to pass after this manner.

There was a certain Man call'd *Ptolomeus*, who had Marry'd a Daughter of *Simon* the High Priest; this Man was made Governour of *Jericho*, and of the Forts and Castles that depended on that City; and being Rich and Ambitious, bethought of means how to come to the Supream Power of all *Judea*. It happen'd then that as *Simon* the High Priest went on Progress to visit the Country, and to see all things put in order, both for the good of the People, and the security of the Land, he came to *Jericho*, accompany'd by two of his Sons *Mathathias* and *Judas*. *Ptolomeus* his perfidious Son-in-law receiv'd him with all the marks of Respect and Duty; but when he sate with him at Dinner in the Fort call'd *Doch*, he caus'd him and his two Sons to be basely Murder'd: And supposing that his Treache-

ry might be conceal'd until he had compass'd his wicked Ends, he sent Men to kill *John*, the only surviving Son of *Simon*, as also to possess *Jerusalem* and the Tower. But *John* having Intelligence of the Murder of his Father and Brothers, and being prepar'd for these wicked *Assassins*, took them, and cut off their Heads, secur'd *Jerusalem*, and took such Care of the Country, that all the wicked Designs of *Ptolomeus* prov'd Abortive.

Here the Author of the first Book of the *Machabees* ends: And as to the second, it only treats of the Acts of *Judas Machabeus*, as we observ'd before. What we have to relate of the *Jews* henceforth unto the Nativity of our LORD JESUS CHRIST shall be taken out of *Josephus* their own Celebrated Historian. But before we go further, it will be requisite to let the Reader know, that there were only three chief Governours of *Judea* between *Joannes Hircanus* the first; and this *John* now ruling, call'd *Joannes Hircanus* the second; namely *Judas* Machabeus, *Jonathan* and *Simon* the two last being chief Rulers and High Priests, tho' they were not lineally descended from the first born of *Aaron*'s Sons, as the Law requir'd: But forasmuch as the Lineal Succession had been interrupted by the distraction of the *Jews*, at least very doubtful and obscure, and the Kings of *Asia* or *Syria* having confirm'd the Dignity of High Priest unto *Jonathan*, who was indeed of the Race of the Priests, the Sons of *Aaron*, tho' not lineally descended from the first Born, their great Council or *Sanhedrim* Decreed, that he and his Successors shou'd be High Priests until a Prophet shou'd arise and declare the Will of GOD in the matter. *Judas Machabeus* then rul'd *Israel* six Years; *Jonathan*, nineteen Years; and *Simon*, eight Years. Proceed we now to give an account of the Administration of *John* the second, surnamed *Hircanus*, who was both High Priest and chief Ruler of the *Jews* at once.

About this time there arose two Famous Sects among the *Jews*, call'd *Pharisees* and *Sadducees*: And forasmuch as these Sects made a great Noise in those Days, and even in the Days of JESUS CHRIST and his Apostles, as we read in several Places in the New Testament, it will be requisite to make a little Digression to relate what these Men were, who their Founders, and what their Doctrine.

The *Pharisees* were so call'd from the *Hebrew* Word *Phares*, which signifies *Separation*; because they affected a *Separation* from all others, both in their Dress and Diet, and in their Morals; in their Doctrine, pretended holiness of Life, and Religious Observance of the Law of *Moses*. I say, pretended Holiness: For they were, for the most part, *Hypocrites* and Cheats; which Character, Truth it self, JESUS CHRIST, often fix'd upon them: *Wo unto you*, Scribes *and* Pharisees, Hypocrites, *Matt.* 23. 29. The *Scribes* were not a Sect different from the *Pharisees*. They were only the more Learned Sort of *Pharisees*; Men, who were seemingly Learned in the Law of *Moses*, and wrote Comments upon it; whence they were call'd *Scribes* or Writers.

These *Scribes* and *Pharisees* were in great Admiration with the People: They were their chief Doctors and Teachers; they held Oral Tradition and the written Law, that is, all the Books of the Old Testament, which the *Jews* call *Canonical*; as also Fate or Destiny, which yet they did endeavour to reconcile with *free Will*. They held the Immortality of the Soul, and believ'd the Transmigration of good Souls, but not of the Bad. They affected an extraordinary Sanctity in their Air and Gate, walking always with such seeming Piety and Devotion, as drew the Eyes of the

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People upon them almoſt to Adoration. They ſprung up in the Days of *Jonathan*. ſome Years before the Reign of *Simon* and *John* whereof we ſpoke laſt. See *Joſephus* who was himſelf a *Phariſee*. *Lib.* 13. *Antiquit. Cap.* 9. *Lib.* 2. *De bello Jud. Cap.* 7. and *Lib.* 18. *Antiquit. Cap.* 11.

From this Sect ſprung another almoſt Diametrically oppoſite in Doctrine and Manners, call'd *Sadducees*, not from the Word *Sedeck* which in the *Hebrew* Tongue ſignifies *Juſtice*, as ſome of the Ancients maintain'd; but from one *Sadoc* the Diſciple of *Antigonus Socheus*, who was a famous *Phariſee*, and probably the firſt that was ſo call'd in the Days of *Simon* the High Prieſt above-mention'd. This *Sadoc* made a Schiſm from the *Phariſees*, (who, tho' they were very Corrupt in their manners, yet held the true Doctrine, as CHRIST affirms: *The* Scribes *and* Phariſees *ſat in the Chair of* Moſes: *All therefore whatſoever they bid you obſerve, that obſerve and do; but do not ye after their Works: For they ſay and do not.* Matt. 23. 2, 3.) and brought over a great many of the Prieſts and of the rich People to his Party; becauſe he taught them an eaſier way to happineſs, as he made them believe, and more agreeable to Fleſh and Blood, tho' in reality he only led them to a Fool's Paradice.

He and his Sectators rejected all the Books of the Old Teſtament, except the five Books of *Moſes*. They alſo taught, that there was neither Reſurrection, nor Angel, nor Spirit, as we read in the *Acts* of the Apoſtles. *Cap.* 23. 8. *The* Sadducees *ſay, that there is no Reſurrection, nor Angel, nor Spirit; but the* Phariſees *confeſs both.* They rejected Oral Tradition and believ'd nothing but what was contain'd in the Written Letter, which they even perverted, giving it Myſtical Interpretations, where it ſeem'd to claſh with their Opinions. Laſtly, they rejected *Fate* or *Deſtiny*, believing that GOD did not regard or take Notice of any Evil that was done in the World; but left Men to chooſe either Good or Evil as they pleas'd. See *Joſephus lib.* 18. *Antiquit. cap.* 11. and *lib.* 2. *de Bello Jud. cap.* 7. Thus much concerning the Riſe and Doctrine of the *Phariſees* and *Sadducees*, who always liv'd in continual Enmity and Hatred, even in the Days of JESUS CHRIST, and of his Apoſtles. The *Phariſees* looking upon the *Sadducees* as *Schiſmaticks*, and treating them as ſuch; and the moſt part of the Ungodly People adhering to the *Sadducees*, becauſe they took off from them the heavy Yoke of the Law, which the *Phariſees* as it were preſs'd upon them. Let us now return to *Joannes Hircanus*.

This Prince being upon the Murder of his Father *Simon* the High Prieſt and chief Ruler of *Judea*, veſted with the Supream Authority, and the Dignity of High Prieſt, by the Univerſal Approbation of the Elders and People, was not long poſſeſs'd of his Government, when he, and all his People, were brought to great Straights: For *Antiochus* King of *Syria*, having cruſh'd *Triphon* and all his Party, rais'd a great Army, and March'd into *Judea*, laid waſte the Country whitherſoever he came, ravag'd and plunder'd every Town and City in his Way, and then ſat down before *Jeruſalem*, which he ſo cloſely hem'd in, that after a long and tedious Siege, *Hircanus* (for ſo henceforth ſhall I call this Prince) deſir'd to Capitulate with him, partly for want of Water and Proviſion, and partly, out of an Opinion he had of *Antiochus* his good Nature and Piety, who being ſome Days before pray'd by *Hircanus* to ceaſe Acts of Hoſtility, during the Feaſt of *Tabernacles** call'd by the *Greeks*, *Scenopegia*; he not only deſiſted, but alſo ſent into the Town Bulls with guilded Horns, and golden Cups fill'd with ſweet Spice to be offer'd on the Altar in the Temple: For which the *Jews* ever after call'd him *Antiochus pius*.

Joſephus lib. 13. Antiquit. Cap. 16.

* This was one of the great Feaſts of the Houſe of *Iſrael*, and was kept for ſeven Days.

Antiochus having receiv'd very civilly *Hircanus* his Messengers, told them, he wou'd grant them Peace upon these Conditions; Namely, that the Garrison shou'd deliver him their Arms: That the City of *Jerusalem* shou'd receive a Garrison from him: That the *Jews* shou'd pay him Tribute, and surrender *Joppa*, and all the other Cities, which they held out of *Judea*. *Hircanus* and the Elders agreed to all these Conditions, except that of receiving a Garrison in *Jerusalem*, but to make amends for that, they offer'd him five hundred Talents, whereof they wou'd pay three hundred down. *Antiochus* readily accepted this offer, and having rais'd the Siege, was receiv'd into *Jerusalem* with a great deal of Joy.

Soon after *Antiochus* March'd with his Army into *Persia* to revenge the Death of his Father, and having made a Confederacy with *Hircanus*, took him, and some of his Army as Auxiliary Troops along with him upon this Expedition. Being arriv'd in *Persia*, he overthrew the Army that came against him under the Command of *Indates*; but in the second Engagement, where *Arsaces* the King commanded in Person his Army, was Defeated, and himself slain upon the Field of Battle. Then *Demetrius* his Brother, whom *Arsaces* had sent away, at the time his Father *Antiochus* had invaded *Persia* before, took upon him the Name and Style of King of *Syria*.

Josephus lib. 13. Cap. 17.

Hircanus being come back from *Persia*, and perceiving the distracted State of the *Syrian* Monarchy, thought this a fit Opportunity to shake off their Yoke, to which he submitted only out of meer Necessity: He therefore rais'd a considerable Army, and invaded *Syria*, took some considerable Towns in that Kingdom. After this he took the famous Town of *Garizim*, where a Temple was built like that of *Jerusalem*, by *Sanabalat* for his Son-in-law *Manasses*, the false High Priest, and destroy'd the said Temple levelling it with the Ground. Then he set upon the *Idumeans*, and compell'd them to be Circumcised, and to receive the Law of *Moses*, as being descended from *Abraham*, in the Line of *Esau*. Being come back to *Jerusalem* he, and the Elders of the *Jews* sent Ambassadors to *Rome*, in order to renew their Ancient Friendship. These Ambassadors obtain'd a Decree from the Senate by which all the Acts of *Antiochus* were declar'd Null and Void, as being impos'd (without their Participation) upon their Friends and Allies. Strictly commanding the *Syrian* Kings to restore unto the *Jews* all things whatsoever they had taken from them.

In those Days the Kingdom of *Syria* was Miserably distracted and torn to Pieces, by the contending Parties and Princes, that set up for the Crown. *Demetrius* was not well settled in his Throne, when the *Syrians* abhorring his Manners and Tyranny, sent to *Ptolomy* surnam'd *Phiscon* King of *Egypt*, praying him to send them some Man of the Race of *Seleucus*, whom they might make their King. *Ptolomy* sends them hereupon *Alexander* surnam'd *Zebina*. This Man by the help of the *Syrians* and *Egyptians* rais'd a great Army, and overthrew *Demetrius* in Battle, forcing him to fly to *Tyre*, where he was ignominiously put to Death. *Alexander* had scarce time enough to settle himself in his new Dignity when *Antiochus* surnam'd *Grypho*, Son to *Demetrius* by *Cleopatra*, rais'd an Army and slew him in Battle. *Antiochus Grypho* was not long in Possession of the Crown, when another *Antiochus* surnam'd *Cizicenus* his Younger Brother set up for the same Crown, and made a bloody War upon him.

Josephus lib. 13. Antiquit. Cap. 18.

During these Troubles *Hircanus* and all the *Jews* enjoy'd a profound Peace, living in great Plenty, and filling their Stores with Military Provisions, and their Treasury with Money, the Sinews of War, against the e-

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vil Day: And perceiving how much the civil Wars had weaken'd the *Syrian* Monarchy, they wou'd not ſlip the Opportunity of enlarging the Bounds of their own Territories. For this end, *Hircanus* rais'd a great Army and beſieg'd *Samaria*, which was then, and for many Years before, under the Crown of *Syria*, tho' formerly Part of the Inheritance of the Sons of *Jacob*. To carry on this Siege, *Hircanus* appointed his own two Sons call'd *Ariſtobulus* and *Antigonus*, *Greek* Names indeed, but the Language and Manners of the *Greeks*, in thoſe Days, ſo far prevail'd, that not only the *Jews* but alſo the *Egyptians* and almoſt all the Oriental Nations affected very much to carry their Names, and follow their Cuſtoms.

Samaria the Ancient Seat of the Kings of *Iſrael*, but always Offenſive and Troubleſome to the Kings of *Juda*; was, at this time, very ſtrong, being exceedingly well fortify'd with Walls and Turrets; ſo that *Hircanus* ſpent a whole Year before he cou'd make himſelf Maſter of it. Having at laſt reduc'd it, he threw down the Walls and the Houſes, and levell'd all with the Ground, ſo as not to leave one Stone upon another; partly out of hatred to the Schiſmatick *Samaritans*, and partly to revenge the Injuries they had done to the *Mariſſens* a *Jewiſh* Colony that dwelt near them. Then he March'd to *Scythopolis* and took it, and ſeveral other Towns belonging to the Crown of *Syria*; but theſe, as *Joſephus* tells us, were given up to him by the Treachery of *Epicrates* one of *Antiochus* his Captains. So *Hircanus* having made this Glorious Compaign, return'd to *Jeruſalem*, and dy'd after a Reign of thirty Years, leaving his eldeſt Son *Ariſtobulus* to ſucceed him.

This Prince ſeeing the Territories of *Judea* in great Meaſure extended; and being very rich by the vaſt Treaſures his Father *Hircanus* had heap'd up during the civil Wars of *Syria*, put on a Royal Crown, and ſtyl'd himſelf King of *Judea*, in the Year 482. after the Deſtruction of the Temple, under *Sedekias* King of *Juda*; during which time none of the Governours of *Judea* took upon them the Name of King: So *Ariſtobulus* having turn'd his Principality into a Monarchy, was both King and High Prieſt. He was very juſt to Strangers, but cruel and inhuman to his own Relations; for he ſhut up his Mother, and wou'd ſuffer no Man to bring her Food until ſhe dy'd of Hunger; and his Brother *Antigonus*, whom he lov'd before exceedingly, and made his Collegue in the Kingdom, he caus'd to be murder'd, upon a falſe and groundleſs Suſpicion of Rebellion, and ſhut up the reſt of his Brethren in cloſe Confinement. But he did not live long when a Judgment from Heaven came upon himſelf for his Cruelty: For having in the firſt Year of his Reign made War upon the *Itrureans*, whom he eaſily ſubdu'd, and whoſe Land he annex'd to his Crown, cauſing the *Itrureans* to be Circumciſed, and to obſerve the Law of *Moſes*, as being deſcended from *Iſmael* the Son of *Abraham* by *Agar*; he fell into ſuch violent Convulſions, and ſpitting of Blood, that he ſoon after gave up the Ghoſt, confeſſing the Divine Vengeance that purſu'd him for his Barbarity, having reign'd but one Year only. *Joſephus* lib. 13. Antiquit. Cap. 19.

When *Ariſtobulus* was dead, the Queen his Wife, call'd by the *Jews*, *Salome*; by the *Greeks*, *Alexandra*; ſet his Brethren at Liberty, and caus'd the eldeſt of them, whoſe Name was *Alexander* ſurnam'd *Janneus* to be Proclaim'd King of *Judea*, and High Prieſt of the Temple. This Prince ſully'd the Beginning of his Reign with the Death of his Brother, who, it ſeems, had been in a Conſpiracy againſt him. Then he beſieg'd *Ptolemais*, a famous City, in thoſe Days, under the Crown of *Egypt*; but was not a- *Joſephus* lib. 13. Antiquit. Cap. 20.

ble to take it: For *Ptolomy* ſurnam'd *Lathurus* King of *Egypt*, who was at this time in *Tyre*, being driven from *Egypt* by his Mother, who wou'd fain ſet his Crown upon her younger Son *Ptolomy*, ſurnam'd *Alexander*; came with a great Army, and forc'd him to raiſe the Siege: And having made Peace and Confederacy with *Ptolomy*, return'd to *Jeruſalem*. But he ſoon broke this Peace at the Sollicitations of *Cleopatra*, who drew him into her Party in favour of her Son ſurnam'd *Alexander*. *Ptolomy* being inform'd hereof, March'd with his Army into *Judea*, and having joyn'd Battle with *Janneus*, defeated him, killing Thirty Thouſand *Jews* upon the Field of Battle; and then ravaging the Country, caus'd all the Children he cou'd meet with in the Villages to be ſlaughter'd, and their Fleſh to be boyl'd in Chaldrons, that the *Jews* might think his Soldiers fed upon human Fleſh, to ſtrike the greater Terror into them.

Joſephus lib. 13. Antiquit. Cap. 21.

But all theſe Cruelties did not diſcourage *Alexander Janneus*: For when he underſtood that *Ptolomy* was gone away, and had landed in *Cyprus*, he made up a good Army and beſieg'd *Gaza*, took it, and gave the Soldiers free Liberty to revenge the Cruelty of *Ptolomy* upon the Inhabitants; which they fail'd not to execute, putting all to the Sword without diſtinction of Sex or Kind. Then he came back to *Jeruſalem*, and began to exerciſe the like Cruelty upon his own Subjects: For of the Elders, and of ſome of the People, who had the Courage to ſpeak to, and expoſtulate with, or rather reproach him with his ill Conduct upon the loſs and Captivity of ſo many of their Brethren, he caus'd Six Thouſand to be cruelly Maſſacred. After this he made War upon the *Arabians*, *Moabites* and *Galaadites*, and make them Tributaries to him; took the City of *Amathus*, and deſtroy'd it: But having join'd Battle with *Obedas* King of the *Arabs* and being led into an Ambuſh in the Straights of the Mountains, where the Enemies Camels enclos'd him, was defeated, and with much difficulty eſcap'd alive.

This laſt Misfortune did ſo exaſperate the *Jews*, that they broke out into open Rebellion, and were vex'd with a Civil War for Six Years, during which time *Alexander* ſlew fifty Thouſand of them; but was himſelf brought ſo low, that he offer'd them to do whatſoever they ſhou'd require of him: Whereupon they unanimouſly demanded that he ſhou'd kill himſelf. And upon refuſal, they call to their Aſſiſtance *Demetrius* ſurnam'd *Eucærus* King of *Syria*, who coming with a great Army into *Judea* and joining Battle with *Alexander*, ſlew all his Foreign Troops *Cicilians* and *Piſidians*, and forc'd himſelf to fly to the Mountains, with only a few of his own Subjects that ſtuck to him. But (which was ſurprizing) the *Jews*, who whilſt he was in Proſperity, did perſecute him to death, ſeeing him brought ſo low, took pitty of him; and about Six Thouſand of them went to join him; which made *Demetrius* deſpair of being able to ſubdue him, and ſo return'd to his own Country: But it ſeems *Alexander* had not the like pitty for them: For with theſe very Men, whom they had ſent to aſſiſt him againſt *Demetrius*, he ſet upon themſelves, ſo ſoon as he was inform'd of *Demetrius* his Departure, and defeated their Army; and not content therewith, he purſu'd their chief Heads and Ring-leaders, who had fled to a City call'd *Bethoma*, and having forc'd the ſame, led in Chains about eight hundred of them to *Jeruſalem*, caus'd all their Wives and Children to be ſtrangled before their Faces, and themſelves to be Crucified, while himſelf with his Wives and Concubines feaſted on an Eminence whence he might ſee that barbarous Spectacle.

Joſephus lib. 13. Antiquit. Cap. 22.

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Alexander having thus quell'd his Rebellious Subjects with more Cruelty than became a common Father, or a good Prieſt, fell into a languiſhing Diſtemper which afflicted him for the reſt of his Days; yet did he not deſiſt making War upon his Neighbours until the Hour of his Death, which happen'd at the Siege of *Ragaba*, a Caſtle ſituated in the Land of the *Geraſens* beyond the River *Jordan*, after a cruel and bloody Reign of twenty ſeven Years, leaving two Sons after him, call'd *Hircanus* and *Ariſtobulus*, to whom yet he did not leave the Adminiſtration of his Kingdom, but to his Wife whoſe Name was *Alexandra*; and adviſ'd her to conceal his Death from the Soldiers till the Caſtle was taken, then to adhere to the ſentiments of the *Phariſees*, as being the Men who carry'd the greateſt Sway among the People, and the beſt able to ſupport her in Caſe of any Rebellion or Diſturbance; giving her alſo to underſtand that all the Cruelties, which he was oblig'd to exerciſe, proceeded from his not following the Advice of theſe Men. *Joſephus* lib. 13. Antiquit. Cap. 23.

Alexandra took care to follow this wholeſome Advice: So having taken the Caſtle ſhe return'd in Triumph to *Jeruſalem*, and then expos'd the Dead Body of the King, producing his Laſt *Will*, by which he had conſtituted her Adminiſtratrix of the Kingdom during her Life. Then ſhe ſent for the Ringleaders of the *Phariſees* and deliver'd the Corps of the King up to them, deſiring they wou'd uſe it as they pleas'd, in order to expiate the Guilt of all the Blood which he had ſpilt, and proteſting that ſhe wou'd follow their Advice in the Adminiſtration of the Government, and ſtand by them in all their Undertakings. The *Phariſees* ſeeing themſelves thus careſs'd by the Queen, inſtead of abuſing the Kings Corps, as was expected, decreed him an honourable Funeral, declaring that all the Blood he had ſpilt was neceſſary, and for the good of the Kingdom.

Things being thus ſettled, and the King's Corps interr'd ſuitable to his Dignity, *Alexandra* declar'd her eldeſt Son *Hircanus* High Prieſt, not ſo much for his being the firſt Born, as that he was of a ſluggiſh Indolent Nature; and as to her ſecond Son *Ariſtobulus*, perceiving that he was of a turbulent haughty Spirit, apt to undertake any thing, tho' never ſo deſperate, ſhe caus'd him to lead a private Life, and made uſe of the *Phariſees* in the Adminiſtration of the Government; which ſo well ſucceeded, that ſhe had little or no Diſturbance in the whole Courſe of her Reign: For theſe *Hypocrites* carrying in their Countenance an exteriour ſhew of Sanctity did ſo lull the People aſleep, that they ſwallow'd all their Words and Precepts as ſo many Oracles. *Alexandra* having thus reign'd for nine Years in great Tranquility, fell into a grievous ſickneſs whereof ſhe dy'd: But a little before her Death, *Ariſtobulus* her ſecond Son, being Ambitious of ſucceeding her to the prejudice of his Elder Brother, whom he deſpis'd as a ſluggiſh lazy Man unfit for Governing; and perceiving that the *Phariſees* were not of his ſide, concluded that he muſt make his Way to the Crown by open Force: He therefore rais'd a Tumult in the City, ſided with, and headed all the *Malecontents*, whereof the *Phariſees* had made a great many, cruelly puniſhing ſuch as they had a Spleen to, or wou'd not give into their Meaſures; and by this Means having poſſeſs'd himſelf of twenty Forts or ſtrong Caſtles in fifteen Days time, led a conſiderable Army towards *Jeruſalem* in order to wreſt the Crown out of his Brother's Hands, who had been, by this time, proclaim'd King of *Judea*. *Joſephus* lib. 13. Antiquit. Cap. 24. *Joſephus* lib. 14. Antiquit. Cap. 1.

This civil War did ſorely vex the *Jews* for the ſpace of three Years: At laſt the two Brothers came to a deciſive Battle in the Plains of *Jericho*, in

which *Hircanus* was defeated, by the defection of the greateſt Part of his Army, and himſelf forc'd to fly into the Tower of *Jeruſalem*, the reſt of his Soldiers taking Sanctuary in the Precincts of the Temple: But theſe did ſoon Surrender themſelves to *Ariſtobulus*, who loſt no time in purſuing his Blow. *Hircanus* ſeeing himſelf abandon'd by all the World, concluded that his beſt way was to yield to the Times, and ſubmit to Fortune: Accordingly he conſented that his Brother ſhou'd Reign, and himſelf be content, or rather neceſſitated to lead a private Life, which indeed he wou'd have done, for the reſt of his Days, had not a certain Man call'd *Antipater* excited him to ſtir up new Broils in the Kingdom.

Joſephus lib. 14. Antiquit. Cap. 2.

This *Antipater* was the Father of *Herod*, in whoſe Reign our LORD JESUS CHRIST was born in *Bethlehem*; he was an *Idumean* by Deſcent, of the Race of the Sons of *Eſau*, the Patriarch *Iſaac*'s eldeſt Son; was made Governour of *Idumea* by *Alexander* the Father of *Hircanus* and *Ariſtobulus*, a little after he had ſubdu'd that Nation; and being of a Turbulent Factious Spirit, he endeavour'd to perſwade *Hircanus* to leave *Judea*, and put himſelf under the Protection of *Aretas* the King of the *Arabs*; alledging that his Brother *Ariſtobulus* did deſign to kill him. *Hircanus* being a quiet Innocent Man, wou'd not for a long time give Credit to the Words of *Antipater*, but *Antipater* ſtill urging the Danger of his Life, and aſſuring him of the King of the *Arabs* his Protection, he at laſt conſented to leave the Kingdom. So he and *Antipater* ſet out from *Jeruſalem* by Night, and went to *Aretas*, who receiv'd them very civilly.

This Prince, at the Inſtigation of *Antipater*, who by large Sums of Money had brib'd his Counſellors, promis'd *Hircanus* he wou'd reſtore him to his Kingdom, provided he wou'd give him up the twelve Cities, which his Father *Alexander* had taken from him. This being readily agreed to by *Hircanus*, *Aretas* rais'd a Powerful Army, march'd into *Judea*, and having join'd Battle with *Ariſtobulus*, defeated his Army, and forc'd himſelf to fly unto *Jeruſalem*; whither *Aretas* with all his Troops purſu'd him, and being join'd by a great many of *Ariſtobulus* his Army, who came over to *Hircanus*, beſieg'd him in the Temple.

Joſephus lib. 14. Antiquit. Cap. 3.

Joſephus lib. 14. Antiquit. Cap. 4.

About this time *Pompey* being taken up with the War which the *Romans* made upon *Tigranes* King of *Armenia*, ſent a great Officer call'd *Emilius Scaurus*, to take Poſſeſſion of *Damaſcus* in *Syria*, which was a little before reduc'd to a Province of the *Roman* Empire by *Metellus* and *Lollius*. This *Scaurus* coming to *Damaſcus*, and hearing that *Jeruſalem* had been beſieg'd by *Aretas* King of the *Arabs*, he March'd with ſome Troops towards *Judea*. *Hircanus* and *Ariſtobulus* hearing of the March of *Scaurus*, ſent Ambaſſadors to him to bribe his Friendſhip; each promiſing him four hundred Talents. *Scaurus* being well inform'd of the Character of *Hircanus* and *Ariſtobulus*, and believing the latter the better able and the more willing to pay ſo great a Sum, choſe rather to ſide with him. So having receiv'd *Ariſtobulus* his Money, he ſent Ambaſſadors to *Aretas*, charging him to depart forthwith from before *Jeruſalem*, elſe he ſhou'd be declar'd an Enemy to the *Romans*. *Aretas* finding himſelf unable to cope with this Powerful Common-wealth, which, by this time, had ſubdu'd almoſt all *Aſia*, immediately rais'd the Siege and departed from *Jeruſalem*. *Ariſtobulus* hereupon purſues him, and being reinforc'd by a conſiderable Number of Troops, join'd Battle with him and *Hircanus* at a Place call'd *Papyro*, and defeated them both, killing ſeven Thouſand of their Men in the Field of Battle, among which was *Cephalion Antipater*'s Brother.

About

About this time *Pompey*, having finish'd the War with *Tigranes*, came to *Damascus* in *Syria*, and being complimented by the *Syrians* and *Ægyptians* with sweet Words and Presents, receiv'd Ambassadors from *Hircanus* and *Aristobulus*, accusing one another, and making him *Arbiter* of their differences. *Pompey* order'd them both to appear in Person before him, not with a Design to make up their Quarrel, but, as it usually happens on the like Occasion, to deprive them both of the Kingdom about which they contended. *Hircanus* and *Aristobulus* however came to *Pompey*. *Hircanus* alledg'd, that *he being the First born, the Crown of* Judea, *which his younger Brother* Aristobulus *had unjustly usurped, did by Right devolve upon him.* On the other side *Aristobulus* pleaded, *that his Elder Brother* Hircanus *being a simple Man, and next degree to a Natural, was unfit to Govern; and therefore ought to be excluded as wanting those Qualities necessarily requir'd in a Prince to Rule a Kingdom*, citing many Presidents of Elder Brothers, who had been excluded for the like Cause. *Josephus* lib. 14. Antiquit. Cap. 5.

Pompey heard them both with a pleasant Air, promising *to visit them in* Judea *in a short time, and to determine their Difference*, and *charging them, in the mean time to live peaceably together, and to leave the Affairs of* Judea *in* Statu quo, *until he should go thither.* *Hircanus* seemed to be well satisfy'd with these Words of *Pompey*, and therefore withdrew, doing nothing that might give offence : But *Aristobulus*, who saw into his Heart, returned to a City call'd *Delium*; put it into a posture of Defence, and then went into *Judea*. *Pompey* being inform'd hereof, took this occasion to fall out with *Aristobulus*; and having gathered together his Auxiliary Troops, and the *Roman* Legions, March'd against him, taking, in his way, a City call'd *Coreas*, situated upon the Coasts of the *Mediterranean* Sea, being the uttermost Bounds of *Judea* on that side; and understanding that *Aristobulus* had shut himself up in a strong Castle, seated on a Hill near the said City, sent Messengers requiring him to appear before him. *Aristobulus* was very unwilling to give himself up, but being advis'd by his Friends not to exasperate *Pompey*, considering how little able he was to make his Party good, he came before him; and after some Conferences, in which *Aristobulus* promis'd to obey all *Pompey*'s Commands, *Pompey* permitted him to go to *Jerusalem*. *Josephus* lib. 14. Antiquit. Cap. 6.

Aristobulus being come to *Jerusalem* and perceiving by *Pompey*'s Words and Deeds, that he design'd to strip him of his Crown, resolv'd to undertake an open War against him; but he no sooner understood that *Pompey* was on his March towards *Jerusalem*, than he repented and came, in an humble Manner to him, *begging his Pardon, and promising to open the Gates of* Jerusalem *for him, as also to give him a considerable Sum of Money.* *Pompey* hereupon kept *Aristobulus* in his Camp, and sent *Gabinius* one of his Officers with some Soldiers to *Jerusalem* to receive the Money : But *Aristobulus* his Party in the City wou'd not give the Money to *Gabinius*. So he came back *re infecta*. *Pompey* being hereupon in great Rage, put *Aristobulus* in Chains, and March'd with his whole Army towards *Jerusalem*. This occasion'd a great Consternation in the City : Those that were of *Aristobulus* his Party determining *to defend the Town, and those that adhered to* Hircanus, *resolving to open the Gates for him.* When *Aristobulus* his Party found that all the Inhabitants wou'd not agree to defend the Town, they retir'd into the Precincts of the Temple, broke down the Bridge that was between the City and it, and resolv'd to make good the Temple against *Pompey* : But *Hircanus* his Party open'd the Gates, and receiv'd the *Roman* Army *Josephus* lib. 14. Antiquit. Cap. 7. *Josephus* lib. 14. Antiquit. Cap. 8.

Army into the City. *Pompey* perceiving the Obſtinacy of *Ariſtobulus* his Party, rais'd immediately Moles and Warlike Engins, and batter'd the Walls with ſuch Fury and Vigour, that one of the Towers, which defended the Temple, falling down, the *Romans* enter'd the Breach, took the Temple, and put twelve Thouſand *Jews* to the Sword. Then *Pompey* went into the Temple, and beheld that which was not lawful for any Man to ſee, (except the Prieſts) *viz. the Holy of Holies*: And having found therein the Sacred Veſſels, the golden Table, the Cups and Candleſticks; and in the Treaſury about two Thouſand Talents; yet, out of Veneration to the Place, he did not touch or take away any thing: On the contrary, he reſtor'd *Hircanus* to the Office of High Prieſt, as well for the good Offices he had done him, as that the moſt part of the Inhabitants of *Judea* did not, at the Requeſt of *Hircanus*, carry Arms againſt him. However he took from *Judea* all the Towns and Cities which the *Jews* had lately conquer'd from the Nations round about them, and reſtor'd them to their reſpective Provinces; made *Judea* it ſelf a Province of the *Roman* Empire, and exacted from the *Jews* more than ten Thouſand Talents in Hand, and a yearly Tribute from the Temple, over and above the Tribute which he put the whole Country under. Thus did that unfortunate Nation, by the Contention of *Hircanus* and *Ariſtobulus*, loſe at laſt their Liberty, ſo as not to recover it to this Day, and their Kingdom and Royalties, which were in the Hands of their High Prieſts, devolv'd upon Strangers, Men that were not of the Race of *Jacob*, as we ſhall ſee hereafter.

Pompey having ſubdu'd *Judea*, left *Scaurus* to Command all the Forces and Countries from *Cæleſyria* unto the Coaſts of *Egypt*, and return'd to *Rome*, carrying *Ariſtobulus* with him in Chains, with two of his Sons, and as many of his Daughters, to grace his Triumph. All this while *Antipater* ſtood by *Hircanus* the High Prieſt, and by his Prudent Management and ſubtle Policy, gain'd the good Graces of *Pompey* and *Scaurus*: But this he did, not out of any Love or Affection for *Hircanus*; or the *Jewiſh* Nation; but to Work out his Way to the Supream Power, as we ſhall ſee by and by.

Joſephus lib. 14. Antiquit. Cap. 9.

Scaurus being intruſted with the care of all the Provinces from *Cæleſyria* unto *Egypt*, determin'd to make War upon *Aretas* King of the *Arabs*; and having March'd his Army into the Deſerts of *Arabia*, was put to great ſtraits for want of Water and Proviſion in this barren Land. *Antipater*, who kept always near *Hircanus*, and had his Ear, being inform'd of the Diſtreſs of the *Roman* Army, came to *Scaurus* by the Command of *Hircanus*, (or rather he himſelf adviſing the ſame) with Proviſion and all ſorts of Refreſhments; and even went as Ambaſſador from *Scaurus* to *Aretas*, with whom he ſo well Negotiated the Matter, that *Aretas* paid *Scaurus* three hundred Talents to ſave the Plundering of his Country; and ſo a Peace was concluded to the great Satisfaction of *Scaurus*, and Credit of *Antipater*.

Joſephus lib. 14 Antiquit. Cap. 10.

When *Ariſtobulus* was led in Chains to *Rome*, as was ſaid before, with two of his Sons, his third Son whoſe Name was *Alexander*, having eſcap'd the Hands of *Pompey*, remain'd lurking in *Judea* at this time; and being incourag'd by many of the *Jews*, who cou'd not bear the Yoke and Bondage of the *Romans*, he made up an Army of ten Thouſand Foot and one Thouſand five hundred Horſe, and ran over a great Part of *Judea*, taking many Cities and Fortreſſes, among others the ſtrong Caſtle call'd *Alexandrium* near the City *Coreas*.

About

About this time, *Gabinius* the Pro-conſul came from *Rome* to *Syria*, in order to command in chief all the *Aſiatick* Provinces, having in his Army the famous *Mark Anthony* as one of his Lieutenant-Generals. Him *Gabinius* ſent with ſome Troops to quell *Alexander*, and being join'd by *Hircanus* and *Antipater*, their Forces, gave Battle to *Alexander*, and ſlew three Thouſand of his Men in the Field, took as many more Priſoners, and forc'd himſelf to fly into his ſtrong Caſtle *Alexandrium*; whither alſo *Gabinius* with all his Army purſu'd him. *Alexander* ſeeing the impoſſibility of reſiſting the *Romans*, got his Mother to intercede for him to *Gabinius*, who in Conſideration of her Tears, and of the Calamity of her Husband *Ariſtobulus*, and of the reſt of her Children, cou'd refuſe her nothing that was reaſonable. So ſhe obtain'd *Alexander*'s Pardon, and he deliver'd the Cities which he had taken to *Gabinius*. Then *Gabinius* having gone over all the Country went to *Jeruſalem*, and divided all the Land that was formerly in the Poſſeſſion of the *Jews*, into five Provinces, appointing a Preſident or chief Ruler over each Province; which Diviſion continu'd (bating a little alteration) unto the Days of St. *John* the *Baptiſt*, and gives light to that Paſſage of St. *Luke*, Cap. 3. Verſ. 1, 2, 3. *Now in the fifteenth Year of the Reign of* Tiberius Cæſar, Pontius Pilate *being Governour of* Judea, *and* Herod *being Tetrarch of* Galilee, *&c.*

Soon after theſe things, *Ariſtobulus* finding means to ſteal away from *Rome*, came into *Judea*, and having gather'd ſome Troops endeavour'd to retake *Alexandrium*, and ſome other Fortreſſes, but in vain; for he was defeated by the *Romans*, taken and ſent back in Chains to *Rome*, together with his Son *Antigonus* who had accompany'd him in his flight; where he remain'd unto the Days of *Julius Cæſar*, but all his Children were ſet at Liberty by the Senate upon ſight of the Letters of *Gabinius* the Pro-conſul, who declar'd he had promis'd their Mother, that they ſhou'd have their Liberty upon the ſurrender made by *Alexander* of the Cities and Caſtles which he poſſeſs'd. This ſame *Alexander*, notwithſtanding his own and his Father's Calamities, wou'd not be at reſt: For as ſoon as he found that the *Roman* Legions were imploy'd in *Egypt*, he roſe up in Arms, and oppreſs'd all the ſmall *Roman* Garriſons he cou'd meet with in *Judea*; nay, had the aſſurance to join Battle with *Gabinius* the *Roman* Pro-conſul: But was defeated with the loſs of ten Thouſand of his beſt Men. *Joſephus* lib. 14. Antiquit. Cap. 11.

Gabinius being recall'd was ſucceeded by *Marcus Craſſus* in the Government of *Aſia*. This *Craſſus* reſolving to make War upon the *Parthians*, led his Army to *Jeruſalem*, making that his Way; and being come into the City, Plunder'd the Treaſury of the Temple, taking away thence ten Thouſand Talents, and a golden Beam, which *Eleazar* one of the Prieſts had in his Cuſtody, and which he offer'd to *Craſſus*, on Condition he ſhou'd forbear touching the Sacred Treaſure: But tho' *Pompey* wou'd not meddle with this Treaſure, out of Piety, and in reſpect to the Sacred Place where it lay; yet *Craſſus* took all, and even the golden Beam, which was offer'd him as a Ranſom for the Treaſure, and which might have been conceal'd from him. But he ſoon paid for his Impiety: For having join'd Battle with the *Parthians*, he loſt the Field and his Life: Leaving *Caius Caſſius* to make the beſt of his Way with his ſcatter'd Forces back to *Syria*.

About this time *Julius Cæſar* poſſeſs'd himſelf of *Rome*, ſet *Ariſtobulus* at Liberty, and ſent him with two Legions into *Judea* in order to reduce that Province to his Subjection; but before he cou'd arrive there he was poyſon'd by ſome of *Pompey*'s Party, and his Son *Alexander*'s Head was *Joſephus* lib. 14. Antiquit. Cap. 13.

cut off at *Antioch* by Order of *Pompey*, for carrying Arms againſt the *Romans*.

Ptolomy Meneus a certain great Lord who dwelt at a Place call'd *Chalcis* on Mount *Libanus*, being inform'd of the fatal Cataſtrophe of *Ariſtobulus* and of his Son *Alexander*, ſent his own Son, whoſe Name was *Philip*, out of pure Pitty and Compaſſion to *Ariſtobulus* his Wife, and pray'd her to ſend him her Children, and that he wou'd take care of them. Accordingly, *Antigonus* her eldeſt Son, and *Alexandra* her Daughter and the reſt of her Children being ſent to *Chalcis*, *Ptolomy* took care of them, and Marry'd his Son *Philip* to *Alexandra*.

Joſephus lib. 14. Antiquit. Cap. 13.

After the Battle of *Pharſalia* and the Death of *Pompey*, *Julius Cæſar* determin'd to invade *Egypt*, and *Antipater*, who had before inſinuated himſelf into *Pompey*'s Favour, began now to adore the riſing Sun: He therefore join'd himſelf to *Cæſar*'s Party, and drew *Hircanus* into his Sentiments, which was of great Conſequence to *Cæſar*: For when *Mithridates* came with his Auxiliary Troops as far as *Peluſium* in order to join the *Romans*, and the Inhabitants of the City had ſhut their Gates againſt him, *Antipater* came to him with three Thouſand *Jews* well Arm'd, and even gain'd ſo far upon the *Arabians*, and the great Lords of Mount *Libanus*, that they alſo join'd him with their Troops; ſo that what with the Addreſs and Conduct of *Antipater*, and the vigorous Attack made upon the Town, it was ſoon carry'd, and all theſe Forces join'd the *Romans* which facilitated very much the Conqueſt of *Egypt*.

Julius Cæſar being inform'd by *Mithridates* of the great Care and Induſtry of *Antipater*, and how much he was Inſtrumental in the Reduction of *Egypt*, commended him highly, and when he came to *Syria* conferr'd a great many Favours upon him, making him a Citizen of *Rome*, Governour of *Judea*, and Preſident of whatſoever Province in *Syria* he ſhou'd pitch upon; as alſo confirming *Hircanus* in the Office of High Prieſt in *Jeruſalem*, for his ſake. *Antipater* being thus rais'd to the higheſt Pitch of Honour and Power that a Subject cou'd reaſonably wiſh for, took care to ſettle Matters ſo as that his Children ſhou'd inherit his Fortune. He had four Sons by his Wife *Cypris*, an *Idumean*, as he was himſelf, *Phaſaelus*, *Herod*, *Joſeph*, *Pheroras*, and a Daughter call'd *Salome*. *Phaſaelus* he made Governour of *Jeruſalem*, and *Herod*, tho' but very Young, Preſident of *Galilee*. *Herod* ſoon diſcover'd his ill Nature, for having taken a certain great Robber Nam'd *Ezechias*, he put him to Death, tho' all Capital Crimes were reſerv'd to the Kings and the Senate: Being call'd to Queſtion for this, he appear'd before the great Council in *Jeruſalem*, attended with Guards and arm'd Men, as if he had been King, and by the Favour of *Sextus Cæſar* Preſident of *Syria*, eluded the Judgment of the Council. In ſome time after, being made Governour of *Cæleſyria* by the ſaid *Sextus*, he reſolv'd to revenge that Affront with arm'd Force; ſo that he wou'd have invaded *Jeruſalem* with Fire and Sword, had not his Father and his Brethren, with Prayers and Tears diverted him from it.

Joſephus lib. 14. Antiquit. Cap 16, 17, 18, 19.

About this time *Julius Cæſar* went back to *Rome*, and being highly pleas'd with *Antipater* and *Hircanus* for their good Offices, he publiſh'd an Edict in favour of the *Jews*, by which he confirm'd *Hircanus* and his Children, not only in the Office of High Prieſts, but alſo made them as it were perpetual Rulers and Governours of *Jeruſalem*, giving them Power to determine all Matters relating to their own Laws and Diſcipline, and exempting all the *Jews* from ſeveral Ceſſes and Tributes before impos'd upon them.

them. But *Antipater* did not live long to enjoy the Fruits of these Favours: For a certain Friend of *Hircanus* call'd *Malichus* poyson'd him. His Son *Herod* being at this time Governour of *Cælesyria*, reveng'd his Father's Death by that of *Malichus*; and understanding that *Antigonus* the Son of *Aristobulus* late King of *Judea* took an Occasion hence to rise in Arms, being back'd by *Fabius*, *Ptolomy*, and *Marion* Governour of *Tyre*, he defeated him in Battle, and forc'd him to leave the Country. This last Act of *Herod* was so agreeable to *Hercanus* the High Priest, that he gave him his Niece the famous *Mariamne*, the Daughter of *Alexander*, the Son of *Aristobulus*, to Wife. By this means *Herod* was ally'd to the Royal Blood of the *Assamonean* Family, tho' he was himself an *Idumean* by Descent. But *Herod* did not at this time Marry *Mariamne*, being content to be only Contracted to her, until the weighty Affairs he had upon his Hands shou'd permit him to solemnize his Marriage in a Splendid Manner.

Josephus lib. 14. Antiquit. Cap. 20.

Josephus lib. 14. Antiquit. Cap. 21.

Julius Cæsar being Murder'd in the Senate House by *Brutus* and *Cassius*, the *Romans* were mightily divided; most of the Senators and some of the Army standing by the Assasins; but the greater Part of the said Army adhereing to *Octavius Cæsar*, *Julius Cæsar*'s Nephew, and to *Mark Anthony*. While these Divisions lasted, there was a bloody Battle fought at *Philipi*, a City in *Macedonia*, between *Cassius* and *Brutus* on the one side, and *Octavius Cæsar*, and *Mark Anthony* on the other, which determin'd the Fate of the *Roman* Common-wealth, and made it ever after a Monarchy. For *Brutus* and *Cassius* being defeated and slain; *Mark Anthony* took upon him the Government of the *Eastern* Part of the Empire, and *Octavius Cæsar* that of the *West*; and tho' the Common-wealth held the Ancient Form during the Contention of *Octavius Cæsar* and *Mark Anthony*, yet upon the Death of the latter, the former took all the Power to himself, so as that the *Senatus populusque* Romanus, was but a meer Cypher ever after.

Herod, who, it seems, had learnt from his Father to Adore the Rising Sun, hearing that *Mark Anthony* had got *Asia* for his Portion, came to him, and wrought so effectually with Money and flattering Words upon him, that he wou'd not hear any thing to the Prejudice of him or his Brother *Phasaelus*, tho' the chief of the *Jews* had deputed some of their Body to accuse them both of Enormous Crimes: On the contrary, when *Mark Anthony* came to *Syria*, where he unfortunately saw the celebrated *Cleopatra*, and fell in Love with her, he not only acquitted *Herod* and his Brother of the Accusations brought by an hundred of the chief among the *Jews* against them, but also constituted them both Tetrarchs, one of *Judea* and the other of *Galilee*; and caus'd most of their Accusers to be put to Death.

Josephus lib. 14. Antiquit. Cap. 23.

Herod and his Brother *Phasaelus* being thus Establish'd in *Judea* and *Galilee* by the Authority of *Mark Anthony*, were soon after violently tossed, and driven out of their Principalities: For *Antigonus*, the Son of *Alexander*, being by *Herod* driven out of *Judea*, as aforesaid, apply'd himself to the King of the *Parthians*; and upon Promise of giving the said King a Thousand Talents, and five hundred *Jewish* Virgins, he was furnish'd with a formidable Army, wherewith he invaded *Judea*, took and plunder'd *Jerusalem*, put *Hircanus* the High Priest, and *Phasaelus Herod*'s Brother in Irons, and possess'd himself of the High Priesthood, and of the Kingdom; *Herod* with much difficulty escaping his Hands, and flying first to *Egypt*, and afterwards to *Rome*. Then *Antigonus* cut off the Ears of *Hircanus* the High Priest, his own Grand-Uncle, that he might no more be capable of exercising the Office of High Priest, and *Phasaelus*, lest he shou'd be abus'd

Josephus lib. 14. Antiquit. Cap. 24.

by *Antigonus* ſtruck his Head againſt the Walls of the Priſon, and daſh'd out his Brains.

Joſephus lib. 14. Antiquit. Cap. 27, 28.

Antigonus was not well ſettled in his new acquir'd Kingdom when he was exceedingly diſturb'd: For when *Herod* was come to *Rome*, and had expos'd the Miſerable Condition to which he and his Family were reduc'd, not only *Mark Anthony*, but even *Octavius Cæſar*, took ſo much Pitty of him, that they created him King of *Judea*, clothed him with Royal Robes, put a Crown on his Head, and afterwards ſent him back to *Judea* ordering eleven *Roman* Legions to aſſiſt him in the recovery of his Kingdom. With theſe Troops and others that join'd him. *Herod* made War upon *Antigonus* for three Years, and having taken many Cities and Caſtles, he at laſt beſieg'd *Jeruſalem*, took it and ſent *Antigonus* in Chains to *Mark Anthony*, who, to gratify *Herod*, caus'd his Head to be cut off at *Antioch*.

Joſephus lib. 15. Antiquit. Cap. 1.

Herod being now ſettled and fix'd in his Kingdom, went to *Samaria*, and Celebrated his Marriage with *Mariamne*, who had been long before betroth'd to him. This Ceremony being over, he ſent for Poor Old *Hircanus* his good Friend, who had been carry'd away by the *Parthians*, but being unfit for the Office of High Prieſt, by reaſon of his great Age and the loſs of his Ears, he made *Ariſtobulus*, Brother to *Mariamne*, Nephew to *Hircanus*, and the laſt (beſide *Hircanus*) of the Race of the *Aſſamoneans*, High Prieſt, inſtead of *Ananelus* whom he had depos'd. But the Wickedneſs and Jealouſie of *Herod* did not ſuffer *Ariſtobulus* to enjoy long this Dignity; for, in the firſt Year of his Pontificate, as he was bathing himſelf in a Pond near *Herod*'s Palace, this Impious King caus'd one of his own Servants to hold his Head, as it were in a Joke, under Water, till he was ſtifled.

Joſephus lib. 15. Antiquit. Cap. 2.

Joſephus lib. 15. Antiquit. Cap. 3.

This villainous Act did ſo exaſperate *Alexandra* the Mother of *Ariſtobulus*, and all the good *Jews* againſt *Herod*, whom they otherwiſe mortally hated, as being an *Idumean* both by Father and Mother, that ſhe prevailed upon *Cleopatra* to cauſe *Mark Anthony* to cite *Herod* to appear before him, *to give an account of the Death of* Ariſtobulus, *and what ſhare he had in it*: But *Herod* eaſily eluded all their Endeavours, being always very much eſteem'd and favour'd by that Emperor; and upon his return Home, cauſed his own Uncle call'd *Joſeph* to be murder'd, becauſe he had revealed his Secrets to his Wife *Mariamne*, whom he had order'd him to kill, in caſe *Mark Anthony* ſhou'd take away his Life; out of Envy, I ſuppoſe, leſt any other Man ſhou'd enjoy ſo fine a Woman.

Joſephus lib. 15. Antiquit. Cap. 4.

Joſephus lib. 15. Antiquit. Cap. 6.

Soon after theſe Broils in *Judea*, *Octavius Cæſar* began to grow jealous of the growing Greatneſs of *Mark Anthony*; and the matter was carry'd to that height, that either the one or the other muſt fall. In a Word, *Cæſar* wou'd be *Cæſar aut nullus*, and *Mark Anthony* was of the ſame Mind. *Herod* being always highly favour'd by *Mark Anthony*, and ſeeing him now upon the point of winning or loſing all, offer'd him his Service and all his Troops: But *Mark Anthony* thank'd him, as judging his own Legions and Power ſufficient to deal with *Cæſar*. And only prayed him to turn his Arms againſt the *Arabs*, who had refuſed to pay their uſual Tribute. *Herod* readily undertook this Expedition to gratify *Mark Anthony*, and to ſpare him the Troops he ſhou'd have imploy'd in the ſame. In the firſt Conflict with the *Arabs*, *Herod* had the better; but in the ſecond he was quite overthrown, loſing the Field of Battle, and the beſt of his Troops. In ſome time after, *Herod* having recruited his Army, joined Battle with the Enemy, and gave them ſo great an Overthrow that ſuch as remained alive ſubmitted themſelves to his Mercy.

Herod

Herod having thus happily finiſh'd the War with the *Arabs*, return'd in Triumph to *Jeruſalem*, to the great joy of all his well Wiſhers: But he had not as yet enter'd the City when the doleful News was brought him of *Cæſar*'s Victory over *Mark Anthony* in a Sea Fight, over-againſt a place call'd *Actium*, importing moreover, that *Mark Anthony* had, in deſpair, laid violent Hands upon himſelf, that his beloved *Cleopatra* had poyſon'd herſelf, and that *Cæſar* was now in Poſſeſſion of all the *Roman* Empire without a Competitor. This woful account put *Herod* into great Conſternation, being ſenſible, that as he had eſpous'd *Mark Anthony*'s Cauſe, ſo he and all his Family ſhou'd, in all likelihood follow his Fate. However he put on the beſt Countenance, and determin'd to go meet *Cæſar*. But before he ſet out, he reſolv'd to take Old *Hircanus* out of the Way, concluding that he being the laſt of the *Aſſamonean* Family, none elſe wou'd lay any Claim to the Crown or Government of *Judea*, and that conſequently ſome of his own Family muſt ſucceed, in Caſe *Cæſar* ſhou'd take away his Life. He therefore (to give a colour to ſo wicked a Deed) counterfeited Letters, as written from *Hircanus* to the King of the *Arabs*, and from the King of the *Arabs* to him, importing that *Hircanus* made large Offers to the ſaid King for his Aſſiſtance in recovering the Inheritance of his Anceſtors, and the Promiſes of the ſame King to help and aſſiſt him. 'Tis true *Nicholaus Damaſcenus* ſays, that in Effect *Hircanus* had Written ſuch Letters to the King of the *Arabs*, and the King of the *Arabs* to him; and that they were all intercepted by *Herod*. But it is well known, *Nicholaus Damaſcenus* was too great a Flatterer to be believ'd in what he Writes in favour of *Herod*. However *Hircanus* was put to Death by *Herod* at the Age of fourſcore and odd Years, without any other Crime than thoſe pretended Letters. He Rul'd as King and chief Governour of the *Jews*, and, a great Part of the time, as High Prieſt, in all forty Years. In him fail'd the Line of the *Aſſamonean* Family, and by his Death the Scepter was taken from the Family of *Jacob*, and poſſeſs'd by a Stranger, partly as a Judgment from Heaven upon him, for his Countenancing that Impious Stranger *Antipater* and his Son *Herod*; and partly, or rather chiefly to let the *Jews* underſtand that the coming of the Messias (the Lion of the Tribe of *Juda*, who was to reſume the Scepter of *David*, and to Reign over the Houſe of *Jacob* for ever, not in a Carnal or Temporal, but in a Spiritual and Divine Manner) was at Hand, Purſuant to the Propheſie of *Jacob*, *The Scepter ſhall not depart from* Juda, *nor a Captain from his Loins, until he that is to be ſent* (*the* Messias) *ſhall come*. Gen. 49. 10.

Joſephus lib. 15. Antiquit. Cap. 9.

Herod having thus diſpatch'd *Hircanus* being apprehenſive that his Wife *Mariamne* and her Mother *Alexandra* might in his Abſence raiſe new Troubles upon the Death of their Uncle *Hircanus*, caus'd them both to be ſhut up in the ſtrong Caſtle call'd *Alexandrium*, giving them in Charge to the Governour of the ſaid Caſtle, with Orders to put them to Death in Caſe *Cæſar* ſhou'd take away his Life; and then went by Sea to *Rhodes* to meet *Cæſar*. Being come in his Preſence, he took off his Diadem, but kept on all other Marks of Royalty, and far from cringing or falling down to beg Pardon, as was expected, he boldly told *Cæſar*, that he was indeed *Mark Anthony*'s Friend, that he gave him all the Aſſiſtance he cou'd, and that, if it depended of him, he ſhou'd be the Emperor of the World; but ſince Providence had otherwiſe decreed, and that Fortune had allotted the Empire of the World for *Cæſar*, he came to ſubmit to him, and to aſſure him, he might by his Faithful Adherence to *Mark Anthony* to the laſt, becauſe he gave him his Word and Honour, be convinc'd he wou'd as faithfully ſerve

Joſephus lib. 15. Antiquit. Cap. 10.

him upon the ſame Word and Honour. *Cæſar*, who delighted very much in Men of Courage and Reſolution, was ſo well pleas'd with the Boldneſs and Aſſurance of *Herod*, that he immediately receiv'd him into Favour, confirming upon him the Kingdom of *Judea*, and all the Immunities which *Mark Anthony* had granted to him, and to his People; and when he had taken Poſſeſſion of *Egypt*, added to his Kingdom the Cities of *Gadara*, *Hippon* and *Samaria*, and the Sea-Port Towns of *Gaza*, *Anthenedon*, *Joppa*, and the ſtrong Caſtle call'd, in thoſe Days, *Turris Stratonis*.

One wou'd think that *Herod* might now ſit down in Peace, and Conſult the Intereſt of his People; but this was the time he pitch'd upon to exerciſe his greateſt Cruelty, becauſe he might do it without Controul. In a Word, all the reſt of his Reign (bating that he rebuilt the Temple in *Jeruſalem* from the Foundation, and made it more Glorions than that of *Zorobabel*, as *Joſephus* informs us, *lib.* 15. *Ant. Cap.* 14. and *lib.* 6. *de Bello Judaico Cap.* 6. and 16.) was almoſt one continu'd Series of Slaughter and Blood-ſhed, perpetrated upon his Wife, Friends, Relations and Children; ſo Cruel was his Nature and ſo Wicked his Principles. Upon his return from *Antioch* whither he waited upon *Cæſar*, *Mariamne* being inform'd of the cruel Orders he had given to *Joſeph* the Governour of *Alexandrium* to kill her and her Mother, did not receive him with her uſual Tenderneſs; he therefore caus'd her immediately to be put to Death, killing in her Perſon the moſt Chaſte and Beautiful Woman that *Judea* in many Ages had produc'd. Soon after, he caus'd her Mother *Alexandra* to be kill'd on a Groundleſs Suſpicion of Treaſon: Then he gave the Reins to the Rage of his Cruelty againſt his own Friends; For he imbru'd his Hands in the Blood of *Coſtobarus* his Siſter's Husband, of *Lycimachus*, *Antipater*, and *Doſitheus*, Men that were always Zealous for his Intereſt and true Friends to him; as alſo in that of all the Relations and Kindred of *Hircanus*, that had eſcap'd his former Cruelties; And not Content herewith, he introduc'd *Pagan* Idolatry and Superſtition into the Land: For he inſtituted Games and Theatrical Spectacles every fifth Year in Honour of *Cæſar*, erected a Publick Theatre in *Jeruſalem* and planted upon it the Standard and Image of *Cæſar*, built a City in the Place where the Caſtle call'd *Turris Stratonis* was, and call'd it *Cæſarea*; erected Temples and Altars in it, and in other Cities, and ſet up in *Cæſarea* the Idol of *Jupiter Olimpus*: And ſuch of the poor *Jews*, (who had retain'd any Zeal for the GOD of *Iſrael*) as durſt Murmur or Complain of theſe Abominations, were ſure to be immediately ſent to the other World. Nay, his own Children cou'd not eſcape his Cruelty. The Chaſte and Beautiful *Mariamne* had two Sons by him, call'd *Alexander* and *Ariſtobulus*. Theſe Young Men were falſly accus'd by a certain Wicked Man nam'd *Eurycles*, as if they had deſign'd to raiſe new Troubles in the Kingdom. *Herod* being Apprehenſive, leſt he ſhou'd offend *Cæſar*, if he had put his own Children to Death, complain'd to him of the Undutifulneſs of *Alexander* and *Ariſtobulus* his own Sons, ſetting forth, that they deſign'd to Murder him. *Cæſar* remits the Cauſe to the Preſident of *Syria*, and the *Roman* Convention that ſat at *Berytum*. Here *Herod* harangu'd the Aſſembly with ſo much Eloquence, and laid open the Enormity of the pretended Crime of his Sons with ſuch Vehemence and Falſehood, that the poor Young Men were not allow'd to plead for themſelves, but Condemn'd unheard, and left at their Father's Diſpoſal to do with them as he pleas'd, who immediately caus'd them to be ſtrangled; and as a further Addition to his Barbarity, he caus'd three hundred of the

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Captains of his Army to be ſton'd to Death by the People, upon his return to *Jeruſalem*, on Pretence of their being Accomplices of *Alexander* and *Ariſtobulus* in the pretended Conſpiracy. See *Joſephus lib.* 15. *Ant. Cap.* 11. and *lib.* 16. from the 1ſt. Chapter to the 19th.

Thus did Bloody *Herod* continue his Cruelties unto the 36th Year of his Reign, when the Sun of Juſtice began to riſe, our LORD JESUS CHRIST, who, in the 5827th Year of the Creation of the World; in the 65th Week according to the Propheſie of *Daniel*; in the 194th Olympiad; in the 752d Year of the building of *Rome*; in the 42d Year of the Reign of *Auguſtus Cæſar*, in the ſixth Age of the World, the whole Earth being in Peace; was born at *Bethlehem* in *Judea* of the bleſſed Virgin *Mary*, Purſuant to the Oracles of the Divinely inſpired Prophets of the GOD of *Iſrael*. Nor was *Herod*'s thirſt after Blood even then ſatiated: For when the Magician Kings, who were guided by the Reſplendent and Miraculous Star recorded in the Goſpel, came to *Jeruſalem*, to adore the New Born King of the *Jews*, he caus'd all the Children in *Bethlehem* and in the Coaſts thereof *from two Years Old and under* to be ſlain, thinking that in the Number he might comprehend the only Child he dreaded: Nay, his Cruelty went yet farther; for a little before his Death, he caus'd his own Son *Antipater* to be ſlain, which gave *Cæſar*, when he heard it, Occaſion to break this Jeſt upon him: *It were better be* Herod's *Hog than his Son*; as *Macrobius* informs us, *Lib.* 2. *Saturnalium Cap.* 4. And to Compleat his Barbarity, when he drew near his End, being ſenſible, by the Hatred his Relations and Subjects had to him, they wou'd all rejoyce at his Death, he Commanded his Siſter *Salome* and her Husband to put all the Nobles of *Judea*, (whom he had call'd together, for that End, in *Jericho*, where he lay ſick) to Death, ſo ſoon as the Breath was out of his Body; that ſo there might be an Univerſal Mourning and Lamentation over all the Land upon his Deceaſe, and having given theſe Impious Orders, which were not executed, what with the intolerable Stench that came from his Body, and the violent Contorſions of his Bowels, he breath'd out his Impious Soul, leaving his Son *Archelaus* to ſucceed him, as the Evangeliſt St. *Matthew* 2. 22. And *Joſephus Lib.* 17. *Ant. Cap.* 10. inform us. And here I ſhall put an End to the ſixth Age of the World with reſpect to the Sacred Hiſtory, and proceed to that of the Prophane of the ſame Age. Matth. 2. 2.

A New HISTORY OF THE WORLD.

BOOK V.

CHAP. I.

Of *Aſtiages* and *Cyrus*.

I Had ſaid, in the Cloſe of the Fifth Age, that the Captivity of *Babylon* was Coincident with the ſixth Year of the Reign of *Aſtiages* King of the *Medes*. I ſhall now, in this Book, give an Account of the Life and Actions of this Prince, and of his Succeſſors the Kings of the *Medes* and *Perſians*, unto the Days of *Alexander* the Great, and borrow the ſaid Account from *Herodotus*, the moſt Ancient and moſt exact of all the Prophane Hiſtorians, whoſe Works Antiquity hath tranſmitted unto us. 'Tis true *Herodotus* was miſtaken in two Points: The firſt, in that he ſaith, the *Aſſyrian* Monarchy

lasted only 520 Years, when the *Medes* began to shake off its Yoke : The second, that *Dejoces* was the first King of the *Medes* : For all Antiquity is against him, both in the One and in the Other, it being the Unanimous Opinion of the Ancient Historians, that the *Assyrian* Monarchy lasted much longer than this Term, before it suffer'd any Change; some allowing it 1200 Years; others, 1300; some, 1360; as *Diodorus*, *Siculus* and *Berosus*; and others, 1460, as *Julius Affricanus* and *Syncellus* : And as to *Dejoces*, the Ancient Historians agree that *Arbaces*, the General of the Troops of the *Medes*, was the Man, who, in Conjunction with *Belesis* the General of the *Babylonian* Troops, did first revolt against the *Assyrians*, in the Days of *Sardanapalus*, forc'd this Prince to burn himself in *Ninive*, transferr'd the *Assyrian* Monarchy to the *Medes*, and was succeeded by four Kings before *Dejoces* came to the Throne, as is at large related in the close of the third Book of this History.

To *Dejoces* succeeded *Phraortes*; to this, *Ciaxares*; to *Ciaxares Astiages*: And forasmuch as there is scarce any mention in Antiquity of the Actions of these Kings unto the Days of *Astiages*, (bating that *Herodotus* saith, *Phraortes* besieg'd *Ninive*, and perish'd in the Attempt, that his Successor *Ciaxares*, did the same and took it. And that the *Scythians* over-ran *Asia* in the Days of the Latter; who at last defeated, and drove them out of the Empire.) I shall begin my account with the Life of this Prince.

Herodotus tells us, that *Astiages* had a Daughter whose Name was *Mandane*, that he dreamt, *she had made Water in so great abundance, as to overflow the City in which he dwelt, and all* Asia. *Astiages* being very Superstitious, as were indeed all the *Asiaticks*, enquir'd of his Magicians what this Dream shou'd mean; and having receiv'd some ridiculous Interpretation (which yet *Herodotus* was not so kind as to tell us) from these Crafty Knaves, he wou'd not Marry her to any of the *Medes*, but to a certain great *Persian* Lord call'd *Cambyses* : Soon after *Mandane* was Marry'd, *Astiages* dreamt another Dream. It appear'd to him, that his Daughter *had brought forth a Vine, which overshadow'd all* Asia, and being told by his Magicians, that *she was with Child of a Son who shou'd one Day Rule over* Asia, he sent for her to his Court with a Design to cause her Son to be destroy'd, so soon as it came to the World, upon Apprehension that he wou'd one Day turn him out of his Kingdom; or possibly, because he wou'd not have one of the Blood of the *Persians*, whom the *Medes* in those Days, look'd upon as their Slaves, to succeed him. But, whatever the cause of his fear might be (which our Historian was not pleas'd to tell us,) so soon as *Mandane* was brought to Bed, *Astiages* caus'd *Harpagus* one of his great Lords, and chief Minister of State, to carry away the Child, strictly charging him to put it to Death upon Pain of his high Displeasure. *Harpagus* took the Child and finding it to be a lovely Boy, was loath to imbrue his Hands in the Blood of such an Innocent; he therefore sent for one *Mytradates*, *Astiages* his chief Cow-herd, and gave the Child into his Hands, strictly charging him to expose it on the Mountains until it shou'd die.

It happen'd that this *Mytradates* his Wife, being at this time with Child, was deliver'd of a dead Child that was a Boy, while her Husband was with *Harpagus* to receive his Commands. Upon his Return Home he shew'd his Wife the Child, which *Harpagus* had put into his Hands, telling her withal, that he was Commanded to expose it on the Mountains. The Woman seeing it a lovely Boy, and finely dress'd in rich Swaithing Bands, pray'd her Husband to expose the dead Child instead of it, and suffer her

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to keep the live Child for herſelf. *Mytradates* readily conſented to the Prayer of his Wife, expos'd his own dead Child, and preſerv'd the Son of *Mandane*, giving it a Name after his own Fancy, but it was afterward call'd *Cyrus*. When this Child was ten Years Old, he did a Thing that diſcover'd his Birth and true Parents. There was a certain great Lord of the *Medes* call'd *Artambares* who kept a Country Houſe in the Village where *Mytradates* the ſuppos'd Father of *Cyrus* liv'd: This Lord had a Son ſomewhat younger than *Cyrus* (for ſo ſhall I call him henceforth, tho' this Name was given him after his Birth and Parentage had been diſcover'd) who us'd to play with *Cyrus* and with other Boys that dwelt in the ſame Village. It happen'd then, on a certain Day, as theſe Boys were playing together, that they choſe *Cyrus* for their King. *Cyrus* hereupon aſſign'd unto every one of them Peculiar Offices, and Imployments, commanding one to do this thing, and another, that; which they readily executed. But *Artambares* his Son refus'd to do what *Cyrus* had order'd him, ſcorning to obey a Cow-herd's Son as he thought. Whereupon *Cyrus* Commanded the reſt of the Boys to hold him, while he ſeverely whip'd him with Rods. *Artambares* his Son being thus abus'd ran to his Father, crying and complaining of *Cyrus*. The Father in great Indignation not finding *Cyrus* (who it ſeems abſconded) went to King *Aſtiages*, brought his Son before him, and complain'd of the Affront, the Cow-herd's Son had put upon his Child. *Aſtiages* hereupon ſends for the Cow-herd, and orders him to bring his Son before him; who, being come, and ask'd, how he durſt preſume to abuſe ſo great a Lord's Son, anſwer'd the King, with a great deal of Courage and Boldneſs; that being choſen King by his Play-Fellows, every one of them had readily obey'd his Commands, but the Son of *Artambares*, and that he had only whip'd him for his Diſobedience. *Aſtiages* obſerving the Intrepidity of *Cyrus*, and the Aſſurance wherewith he ſpoke, concluded that he muſt be the Son of ſome other than a Cow-herd. He therefore took the Cow-herd aſide, and threaten'd to rack him to Death, except he told him how he came by the Boy. The poor Cow-herd frighten'd at theſe Menaces, declar'd the whole truth. Then *Aſtiages* ſent for *Harpagus*, and ask'd him in the Preſence of the Cow-herd, what he had done with the Child which he had put into his Hands? *Harpagus* anſwer'd, that he had given him to that ſame Cow-herd, and charg'd him to expoſe him upon one of the Mountains till he were dead; and did verily believe he had obey'd his Commands. *Well*, ſays *Aſtiages*, *my Grandſon is alive, and* (diſſembling his Reſentment) *I am glad on't; ſend then your Son here forthwith, that he may keep him Company, and come yourſelf this Night and Sup with me.* *Harpagus* tranſported with Joy, that his neglect of the Kings Commands had ſo good an Iſſue, as he thought, went haſtily home, ſent his Son immediately to Court, and came at Night to ſup with the King. But as ſoon as *Harpagus* his Son was come, *Aſtiages* order'd him to be kill'd, caus'd his Fleſh to be bak'd in a Pye, and reſerv'd his Head, his Hands, and Legs in a Diſh, in order to be ſet before his Father after Supper.

Harpagus being come, at the Hour appointed, was ſerv'd at Supper with the Pye made of his own Son's fleſh, and having eaten thereof, the King ask'd him, *how he lik'd that Meat? Very well*, anſwer'd *Harpagus*. Then the King order'd the Diſh in which his Son's Limbs were laid to be ſet before him, and added: *You may eat of theſe as much as you will*; asking him withal, *if he knew what Meat he had eaten? I know very well*, reply'd *Harpagus, but it is my Duty to find no Fault with what my King doeth*; and

ſo ſmothering his Grief and Reſentment, return'd to his Houſe. Then *Aſtiages* ſent for his Magicians and related unto them the whole Adventure of his Grandſon; who told him, that *foraſmuch as the Boy had been choſen King, and had exercis'd Regal Authority, tho' but in jeſt and over Boys; yet the ſame was the fulfilling of his Dream, and that therefore he needed not apprehend any thing ever after upon that account.* So *Aſtiages* ſent *Cyrus* home to his Father and Mother into *Perſia*, and took no further Notice of his Dreams.

In ſome Years after, *Harpagus* having Intelligence of the Courage and Bravery of *Cyrus*, and how much he was admir'd by all the *Perſian* Lords; and having withal in his Breaſt a direful Revenge for the Barbarous Uſage of his Son, reſolv'd to make uſe of *Cyrus* in order to compaſs the ſame. He therefore ſtir'd up many of the great Lords of the *Medes* to Rebel, which the Cruelty and Tyrannical Government of *Aſtiages* did very much Facilitate. Then conſidering how difficult it wou'd be to inform *Cyrus* of his Deſign, by Reaſon of the many Spies *Aſtiages* had in the Way, bethought himſelf of an Expedient that took Effect. He caus'd his Huntſman to bring him a Hare, which he gutted, put a Letter into its Belly, and ſew it up ſo nicely, that it cou'd not be diſcern'd. Then he order'd the ſame Huntſman to carry the Hare as a Preſent to *Cyrus*, charging him to deſire *Cyrus* to open the Belly of the Hare privately with his own Hands. When *Cyrus* receiv'd this Letter, and had found the favourable Diſpoſition of many of the great Lords of the *Medes* to join him, eſpecially of *Harpagus*, who was likely to Command the Troops of the *Medes*, and who had promis'd to bring over to him, moſt of the Army upon his Approach, he went about raiſing Men upon Pretence of ſerving the King againſt his Enemies; and having engag'd many of the *Perſian* Lords to his Party, he gather'd a conſiderable Army, which, when he had review'd, he caus'd with a great deal of Labour and Toil to throw up the Earth and ſtub the Fields the firſt Day. And, on the next Day, he prepar'd a great Feaſt for them, made them eat and drink as much as they cou'd hold, and having ſpent all the Day in Revelling and Banqueting, he ask'd them in the Evening, *which Condition of the two they wou'd chuſe, were it at their Election, either the hard Labour and Toil of the firſt Day, or the good Cheer of the ſecond?* And upon their Anſwer, that they wou'd chuſe the good Cheer of the ſecond Day, he ſaid: *Gentlemen it is in your Power to chuſe either the one or the other. Ye know how imperiouſly the* Medes *have treated you, and to what Servitude ye have been reduc'd: Do but follow me then, and we will ſhake off their Yoke, recover our Liberty, and make them our Servants.*

This Speech was ſo agreeable both to the Officers and Soldiers, that they cry'd out with a loud Voice, declaring their readineſs to follow him whitherſoever he ſhou'd lead them. Whereupon *Cyrus* led them on immediately towards *Media*, without giving them time to cool upon their Reſolution. *Aſtiages* being inform'd of *Cyrus* his March, ſent Meſſengers, charging him *to come to the King and give an account of his Conduct*: To which *Cyrus* anſwer'd, *he wou'd ſee the King ſooner than he wiſhed.* *Aſtiages* hereupon rais'd a great Army to quell *Cyrus* and his Party; and, as if his Stars had infatuated him, who did he make his General, but *Harpagus* his mortal Enemy! When *Cyrus* drew nigh, and had joined Battle with *Aſtiages*, *Harpagus*, and thoſe that joined with him in the Conſpiracy, came over to *Cyrus*, and the reſt of the *Medes*, who were weary of the Tyranny of *Aſtiages*, fought but faintly, or ran away; ſo that *Aſtiages* was eaſily defeated, and

forced

forced to fly unto his Capital City; where he put to death all the Magicians, who had adviſed him to ſend *Cyrus* into *Perſia*. Then he cauſed all the *Medes* to take up Arms, went forth at the Head of them, and fought *Cyrus* the ſecond time; but all to no purpoſe, for his raw Men were ſoon defeated, and he himſelf was taken Priſoner to the great Joy of *Harpagus*, who failed not to ask him, in his turn, *How he liked his Condition? and whether he had remembred the Pye he had ſet before him?* Thus was the Kingdom of the *Medes* transferr'd to the *Perſians* in the Perſon of *Cyrus*: And thus ended cruel *Aſtiages* his Reign, having Ruled, or rather Tyrannized over the *Medes* and *Perſians* thirty five Years.

Cyrus was no ſooner crowned King, and acknowledged as ſuch, both by the *Medes* and *Perſians*, when he found himſelf obliged to wage War with *Creſus* King of the *Lydians*.

This *Creſus* was the Son of *Alyates*, and King of the Nations that inhabited the Countries between the River *Halis* and the *Euxine Sea*. He was the Firſt that brought any of the *Greeks* under Subjection, being always before a Free People. But before I go further, it will be requiſite to relate after what manner the Crown of *Lydia*, which belong'd formerly to the Family of the *Heraclidæ*, fell to the Family of *Creſus*. The firſt King of theſe Countries, of which we find any Footſteps in Hiſtory was *Lydus* the Son of *Atys*, whence, the Inhabitants were ever ſince call'd *Lydians*. To *Lydus* ſucceeded (tho' not immediately, but after ſome Generations) *Argon*, the Son of *Ninos*, the Son of *Belos*, the Son of *Alceus*, the Son of *Hercules*. *Argon* and his Deſcendants poſſeſs'd the Crown of *Lydia*, for the ſpace of 505 Years, and were call'd the Family of the *Heraclidæ*. The laſt King of this Family was call'd *Candaules*, who being an Extravagant Vain Man, and Paſſionately in Love with a Beautiful Woman, which he took to Wife, cou'd not contain his Fondneſs of the ſaid Woman, but muſt Proclaim it to others, and perſwade them, ſhe was the moſt lovely Thing in the World. There was a certain Officer among his Guards call'd *Gyges*: Him he eſteem'd above all the reſt of his Court, and wou'd frequently entertain upon the Subject of the Great Beauty of his Wife; and to perſwade him the more of the truth of what he ſaid, he told him he ſhou'd ſee her Naked, that he might then believe his own Eyes. *Gyges*, who was a Diſcreet Modeſt Man, apprehending, that the Extravagance of his Maſter might draw upon him the Indignation of the Queen, pray'd him, to diſpence him from doing a Thing which ſhe cou'd not but highly Reſent. *Candaules*, who wou'd be obey'd, told him, there was no Danger in the Matter; that he wou'd convey him privately into his Bed-Chamber, and Place him ſo behind the Door, that he might ſee the Queen, as ſhe undreſs'd herſelf going to Bed, take a full View of her, and then retire unſeen. *Gyges* finding that *Candaules* wou'd not be put off, conſented to the Offer: Accordingly, at Night, when *Candaules* was going to Bed, he placed *Gyges* behind the Door, whence he might ſee the Queen, who ſoon after came into the Bed-Chamber, (not imagining that there was any Body in the Room but the King, who was in Bed) undreſs'd, and expos'd herſelf naked to the Eyes of *Gyges* as ſhe was going to Bed. But it ſeems *Gyges* did not ſo diſcreetly manage himſelf as he was going out of the Bed-chamber, but that the Queen ſaw him, and told the ſame to the King.

Candaules bid her take no notice of it: For that he had order'd *Gyges* to ſtand there that he might ſee her Naked. The Queen hereupon ſaid no more that Night; but the next Day ſhe caus'd all her Servants to attend her in an outer Room, ſent for *Gyges* into her own, and told him, *That ſince he was ſo Complaiſant as to obey his Maſter the King in a matter ſo criminal in it ſelf, and ſo highly injurious to her Honour, ſhe wou'd give him his choice of two Things; either to kill the King and enjoy the Crown of* Lydia *and her, whom he had ſeen naked, or die by the Hands of her Servants.*

Gyges was mightily ſurpris'd at this Propoſal, and did endeavour to diſſwade the Queen from ſo deſperate an Attempt; but when he ſaw that he muſt either kill, or be kill'd, he choſe the former, and asked her, *how he might compaſs the King's Death? Thou ſhalt*, ſaid ſhe, *ſtand behind the ſame Door, whence thou ſaweſt me Naked, and when the King thy Maſter ſleepeth, I will put a Dagger into thine Hand, wherewith thou mayeſt ſtab him.* *Gyges* promiſed the Queen to obey her Commands, and then withdrew. At Night when *Candaules* was gone to Bed, *Gyges* got behind the Door, and the Queen ſoon after brought him the Dagger.

When *Gyges* perceiv'd *Candaules* to ſleep, he ſtabb'd him to Death, poſſeſs'd himſelf of the Crown, and Marry'd the Queen, and enjoy'd the Kingdom of *Lydia*, He and his Poſterity for five Generations; the laſt whereof was *Creſus*.

This Prince extended the Limits of his Dominions far beyond what any of his Predeceſſors had done. He ſubdued the *Licians*, the *Phrygians*, the *Paphlagonians*, the *Thracians*, the *Bythinians*, the *Carians*, the *Jonians*, the *Dorians*, and the *Pamphilians*; and exacted ſuch vaſt Tributes from theſe People, that he was one of the Richeſt Kings that was to be heard of in thoſe Days; nay, and raiſed *Sardis* the Capital City of his Kingdom, and the Seat of his Empire to that Splendor and Grandeur, that all the Wiſe Men of the Earth coveted to ſee both it, and the Magnificence of his Court: Among other great Men that came to ſee *Creſus* his Court, *Solon* the Philoſopher and Legiſlator of *Athens*; his Viſit was very remarkable. This great Man, prompted by the Fame of the Grandeur and Magnificence of *Creſus* his Court and Metropolis, came to *Sardis*, and deſir'd to ſee *Creſus*; who not only receiv'd him honourably, but alſo order'd all his Treaſures and Riches, and all that was Great and Magnificent both in his Palace and City to be ſhewn to him; being, no doubt, Ambitious to have the Commendation of ſo Celebrated a Philoſopher, and ſo Wiſe a Man.

When *Solon* had ſeen all the Riches and Magnificence of *Creſus* his Court and Metropolis, *Creſus* entertain'd him on the Subject of his own Happineſs, concluding, that *Solon* wou'd Pronounce him to be the happieſt Man in the World: *My Friend*, ſaith he, *I know that thou art a Wiſe Man, and that thou haſt travell'd much, like a Philoſopher, who wou'd learn and ſee new Things: Tell me then, I pray thee; Didſt thou ever ſee any Man whoſe Happineſs was equal to mine? Yes*, (anſwer'd *Solon*, who was not of an humour to flatter him) *I ſaw* Tellus *the* Athenian, *and he was happier than you.* *Creſus* ſurpriz'd at this Anſwer, ask'd *Solon*, *why he thought* Tellus *to be more happy than himſelf? Becauſe*, reply'd *Solon*, *he liv'd in a Polite Common-wealth, begat Virtuous Children who follow'd his Example, and dy'd Glorioufly, Crown'd with Victory in the Defence of his Country; for which he was Dignify'd with a Statue after his Death. Well*, ſaid *Creſus*, *did you ever ſee any other Man more happy than I am*, imagining, that *Solon* wou'd put him in the next Degree of Happineſs after *Tellus*? *Yes*, return'd

Solon,

Solon, I saw Cleobis *and* Biton. *These* Men, *besides their being Citizens of* Argos, *were so stout and strong that they carry'd the Prize in all Combats: Moreover the same* Men *having to their* Mother *a Priestess of* Juno, *that was oblig'd by her Function to assist at the Temple of this Goddess on a certain Festival Day, put themselves under the Yoke of her Chariot, finding that her Oxen did not come at the Hour appointed, and drew their* Mother *to the Temple, where the Good Old Woman receiv'd the Praise and Blessing of all the People, for giving the World such Pious Children; and being transported with Joy to hear her Sons so highly commended for their Piety, she pray'd the Goddess to send them that which was most Advantagious for Mortal* Men: *And when she had ended this Prayer, her Sons offer'd their Sacrifice by her Hands, fell asleep in the Temple, and there dy'd. This Action appear'd so Glorious to the Citizens of* Argos, *that they Decreed Statues for them as Illustrious* Men, *plac'd them in the Temple of* Juno, *and by this Means perpetuated their Memory to future Ages.*

Cresus seeing *Solon* run Divisions upon the Commendation of such little Men, said in great Passion. *What, Friend, do you make so little account of my Happiness, as to prefer private* Men *of low Condition before me? You have asked my Opinion,* answer'd *Solon, and I have freely given it you: I have not learnt to pronounce any* Man *happy until I see his End. You have indeed immense Riches and Wealth: But how soon you may lose all these, the Experience of past Ages can easily teach you. In my Opinion, nothing can make a* Man *happy but virtuous Actions, and pious Works, a constant Tenour of the same, and a glorious Exit off the Stage of Life.* Men *may flatter you now, and pronounce you happy on account of your Wealth; because they expect to get something by you; but the same* Men *will not fail to brand your* Memory *with an indeleble Character of Infamy, if your Life and Actions be not attended with Piety and Virtue, and Crown'd with a glorious End.*

Thus did *Solon* endeavour to persuade *Cresus*, that true Happiness did not consist in the Riches and Wealth of this World, which take Wings to themselves and fly away, as the divinely Inspir'd *Solomon* saith: And well had it been for him, had he profited by so wholesome a Lesson; but it seems he soon forgot it: For having understood that *Cyrus* had Conquer'd *Astiages*, and possess'd himself of the Crown of the *Medes* and *Persians*, he resolved to make War upon him, and join that great Empire to his Territories, concluding that these *Barbarians* cou'd not be able to withstand the shock of his Veteran Troops that were always accustomed to Conquer. But before he undertook this War, he made a Confederacy with the King of *Egypt*, and with the *Lacedemonians*, and then sent Messengers to *Delphi* and *Egypt* with rich Presents, to consult the Oracle of *Apollo* and that of *Jupiter Hamon*; and having received ambiguous Answers from these crafty Ministers of *Satan*, which he construed to his own advantage, March'd with a formidable Army to the River *Halis*, over which he pass'd on Bridges made for that purpose, as *Herodotus* believes, tho' the *Greeks*, as the same Author tells us, affirm that *Thales* the famous Mathematician, being then in *Cresus* his Camp, taught them how to pass over that great River without Boat or Bridge. *He caus'd,* say they, *a great large Canal to be made in the form of a Crescent or Half-moon behind the Camp, reaching from the Banks of the River at one End of the Camp, unto the Banks at the other End, and then let all the Water run into this Canal; so that by this means the whole Army walk'd almost dry-shod over that part of the Bed of the River which was drain'd.* But be that as it will, *Cresus* pass'd the River, and en-

ter'd into *Capadocia*, took the great City call'd in thoſe Day, *Pterium*, with many other Places of leſs Note. Then he ſteer'd his Courſe toward *Cyrus*, who came upon him with a Force Superior to his before he cou'd leave the Plains of *Pterium*. Here *Cyrus* and *Creſus* fought a moſt bloody Battle, which laſted from Morning 'till Night; and yet neither Side got any Advantage of the other. The next Day *Creſus* underſtanding that his Soldiers began to Murmur againſt him for engaging an Army ſuperior in number to his; and finding that *Cyrus* did not ſtir out of his Camp all that Day, he March'd away with his Army, and returned to *Sardis*, with a deſign to call the *Egyptians* and *Lacedemonians* to his aſſiſtance the Year following; But *Cyrus* did not give him time to avail himſelf of theſe Succours: For having underſtood that he had diſmiſs'd all the foreign Troops that were in his Army, and ſent them home to their Reſpective Countries until the next Spring, he March'd with ſo much Secreſy and Expedition, that he was in the very Heart of *Lydia* before *Creſus* knew any thing of his March. This put *Creſus* into great Conſternation: However being reſolv'd to make the beſt Defence the ſhortneſs of the time wou'd allow, he Muſter'd his Cavalry which was the beſt that was then in the World, and put them in the Front of his Army, concluding, that the *Perſian* Foot and their ill-manag'd Horſe wou'd not be able to withſtand them: And indeed, this wou'd, no doubt, have ſo well ſucceeded, that *Cyrus* his Army cou'd not ſtand before them, had not *Harpagus Cyrus* his great Friend, defeated his Deſign. This experienc'd Captain knowing very well the Weakneſs of the *Perſian* Cavalry, and what Havock *Creſus* his Horſe wou'd make among the Foot, when once the Cavalry was defeated, adviſ'd *Cyrus* to unload all the Camels that carry'd the Baggage, and to put them in the Front of the Army, Mounted by his Troopers, being perſwaded, that *Creſus* his Cavalry wou'd be frighten'd at the ſight of thoſe Animals; for it ſeems a Horſe cannot bear the ſight or ſmell of a Camel: And indeed this Stratagem ſucceeded to Admiration: For when *Creſus* his Horſes ſaw the Camels, they were ſo terrify'd that their Riders cou'd not hold them, much leſs bring them on to Charge the Enemy. The *Lydian* Cavalry perceiving they cou'd do no Service to their Country on Horſeback, and ſeeing *Cyrus* advancing with his Cavalry in order to break in upon their Foot, lit off their Horſes and diſputed the Victory for a conſiderable time with *Cyrus* his Horſe, but being overpower'd at laſt, were forc'd to retreat and get into *Sardis*, leaving many a Gallant Man on the Field of Battle.

Cyrus having thus happily overthrown *Creſus* in the Field, loſt no time, but immediately laid cloſe Siege to him in his Capital City: But foraſmuch as *Sardis* was very ſtrong, *Cyrus* for fourteen Days cou'd make no Impreſſion with all his Warlike Engins upon the Walls, and deſpairing of Succeſs that way, he promis'd an extraordinary Reward to any of his Soldiers that ſhou'd firſt get upon the Walls, concluding, that the hopes of a vaſt Sum of Money wou'd put his Men upon finding out ſome Acceſſible Place which he cou'd not as yet diſcover. That very Evening, one of his Centinels obſerv'd a Soldier coming down a great and ſteep Rock to which one Corner of the City was Contiguous, and ſeeing him take up his Helmet, which fell down the Rock from him, and climb up the ſame Way; concluded, he might as well do the like as that Soldier; and the rather that this Rock was not Guarded by any Soldiers, being hitherto eſteem'd inacceſſible. He therefore fix'd his Eyes upon the Soldier until he had ſeen him go into the City, and then told his Fellows, that he had diſcover'd a Paſſage by which

they

they might eaſily get into *Sardis*, without Hazard or Danger. So this Centinel, when it was dark, climb'd up the Rock, and was firſt follow'd by a few; then by more, and laſtly by a conſiderable Body of Men: And when all things were ſtill in the City, theſe Men enter'd the Town, ſeiz'd upon ſeveral Gates, which they open'd to their Companions, and continu'd all that Night and the next Day to ſlaughter both Soldiers and Inhabitants without diſtinction of Sex or Kind: When theſe Soldiers came to *Creſus* his Palace there happen'd a thing very remarkable. *Creſus* had an only Son that was a Gallant Young Man endow'd with all the Princely Qualities ſuitable to his Birth, but was dumb from his Infancy. This young Prince ſeeing one of *Cyrus* his Soldiers liſt up his Hand with a Deſign to kill the King his Father, who made no Oppoſition, nor ſpoke a Word, being indifferent whether he ſhou'd live or die after the loſs of his Kingdom, cry'd out with a loud Voice, and ſaid: *O Soldier ſpare* Creſus *the King*. The Soldier hereupon remembring that *Cyrus* had given Orders, that *Creſus* ſhou'd be reſerv'd alive, deſiſted, and only took him Priſoner; and *Creſus* his Son ſpoke plain ever after.

Sardis being thus taken and ſack'd, *Creſus* was brought before *Cyrus*, who order'd him and 14 young Noble Men of the *Lydians* to be burn'd alive before him; poſſibly out of ſome Superſtitious intention of ſacrificing ſo many Perſons to his Tutelar gods, or, more likely, to deter other Princes from reſiſting his Power. But whatever the Reaſon of that Number might be, *Cyrus* wou'd ſee *Creſus* end his Days after this manner; who, being led to the Place of Execution loaden with Irons and Chains, and beholding the Pile of Wood on fire ready to devour him, cry'd with Groans and Sighs: *Solon, Solon, Solon.* *Cyrus* being curious to know, who that Perſon was, whom *Creſus* ſo earneſtly call'd upon, order'd one of his Attendants to ask him, *what he meant by theſe Words? O*, ſays *Creſus*, *a certain Wiſe Philoſopher call'd* Solon, told me, *not long ſince, that I ſhou'd not eſteem my ſelf happy notwithſtanding all my Riches and Power, until I had ended my Days; and being now brought to this ignominious Death, I cou'd not forbear mentioning his Name.* *Cyrus* mov'd with Compaſſion at theſe Words of *Creſus*, order'd him to be loos'd from his Chains, gave him his Life, and entertain'd him at his Table for the reſt of his Days; poſſibly reflecting that this, or the like, might be his own Fate; as indeed, it was not very unlike it, as we ſhall ſee hereafter.

When the *Lydians* underſtood that their King was taken Priſoner, and their Capital City plunder'd, they unanimouſly ſubmitted to *Cyrus*, and even the *Jonians* and the *Eolians*, whom *Creſus* had but a little before brought under Subjection, ſent Ambaſſadors to him offering to ſubmit on the ſame Terms as the *Lydians* had done. But *Cyrus* wou'd not except of their Submiſſion upon thoſe Terms, becauſe they refus'd to join with him, when he invaded *Lydia*: He only told the Ambaſſadors a Story, and ſent them away with the reflection he made thereupon. *There was a certain Fiſherman*, ſaid he, *that ſtood upon the Banks of a River, and ſeeing a great many Fiſhes in the Water, he play'd upon his Flute, concluding, the Fiſh wou'd come up and dance; but finding they took no Notice of his Muſick, he caſt his Net, and drew up a great many of them, and then they began to ſkip and dance. Give over your dancing now* (quoth *the Fiſherman*) *for ſince you wou'd not dance to my Pipe when I wou'd have you, it will avail you nothing to do it now that you are in my Power. In like manner* (*continu'd* Cyrus) *your dancing now to my Pipe, or your ſubmitting to me will avail you nothing, ſince it is not in your Power to reſiſt.* And having diſmiſs'd them, he ſent *Harpagus* with part of his Army, and ſubdu'd not only the *Jonians* and the *Eolians* bringing them under Subjection upon ſuch Conditions as he was pleas'd to grant them; but alſo the *Carians*, the *Licians*, the *Xanthians*, and all the other Nations of the leſſer *Aſia*.

Then he turn'd his Arms againſt the *Aſſyrians* : And foraſmuch as *Babylon* was then the Seat of the *Aſſyrian* Monarchy, and the moſt celebrated City that was in the World, in thoſe Days, ſince the great *Ninive* was deſtroy'd; *Cyrus* was reſolv'd to attempt the taking of it. The King that was then in *Babylon* is call'd by *Herodotus*, *Labynetus*; by *Joſephus*, *Nabonandel*; and by the ſacred Hiſtorian of *Daniel*'s Book, *Darius* the *Mede*. This is he that ſucceeded *Balthaſar*, who ſaw the Hand-writing upon the Wall over againſt him, and was that very Night, according to the Prophet *Daniel*'s Prediction, put to Death, by a Conſpiracy of the *Babyloniſh* Lords, whereof *Darius* was Chief. He was indeed a *Babylonian* by his Mother, but a *Mede* by his Father, who was call'd *Aſſuerus*, or *Oxyares* : And the whole Race of *Nabuchodonoſor* being extinct, was choſen King of *Babylon*, and Govern'd the *Chaldeans* according to the Laws of the *Medes* and *Perſians*.

Darius, or as *Herodotus* calls him, *Labynetus*, underſtanding that *Cyrus* was on his March in order to invade his Kingdom, Muſter'd his Army, and went out to fight him, leaving *Babylon*, which was, in thoſe Days, the ſtrongeſt, and beſt fortify'd Town in the World, in a Condition to indure a Siege of many Years : And having join'd Battle with *Cyrus*, was defeated, and forc'd to fly to a City call'd *Borſeppi*, as *Beroſus*, and *Megaſthenes* inform us, leaving his ſcatter'd Troops to make the beſt of their way to *Babylon*. *Cyrus* loſt no time in beſieging that Celebrated City, and having ſat down before it, and conſider'd the ſtrength of the Walls and Bullworks wherewith it was defended; as alſo the vaſt Number of the Inhabitants, who ſeem'd in a manner to laugh at his Raſhneſs for attempting to beſiege a Town of that ſtrength; ſaw it was not Practicable to go about taking it by main Force, he therefore reſolv'd to attempt it another way.

The River *Euphrates* which is exceſſive broad, deep and rapid, runs thro' *Babylon*, and divides it into two Parts, which have Communication one with another by a great and Sumptuous Bridge built by the famous *Nitocris* heretofore Queen of *Babylon*. *Cyrus* concluded, that if he cou'd turn the Courſe of this River another way, ſo as to make what ſhou'd remain fordable, he might eaſily enter the Town that way : And having concerted the matter with ſome of his chief Officers, he ſet all Hands to Work, and dug a Canal almoſt as deep and as large as the *Euphrates* on the outſide of his Camp, beginning at the Banks of the River a little above the Place where it flows into the Town, and continuing it in the form of a Creſcent to the Banks below the Town, as *Creſus* had done at the River *Halis*, who probably had ſuggeſted this Expedient to *Cyrus* : For he was with him upon this Expedition. When this Canal was finiſh'd, and the Water let into it, the *Euphrates* between that and the Town was ſo ſhallow, that any Man might eaſily paſs it on Foot.

Cyrus having his Troops in readineſs immediately power'd them into the Town, by that way, where they met with little or no Reſiſtance, the Inhabitants being on that Day, taken up with Feaſting and drinking upon account of ſome ſolemn Sacrifice; ſo that one Part of the Town was taken before the other knew any thing of it. What Slaughters and Maſſacres, were there committed, what vaſt Treaſures thence carry'd away, are much eaſier imagin'd than deſcrib'd. Let it ſuffice, for to underſtand the immenſe Riches of that Proud City, and the fertility of the Lands about it, that whereas all *Aſia* was oblig'd by the Decrees of *Cyrus* to maintain his

Army

Army in all Neceſſaries, *Babylon* and the Lands thereunto belonging, afforded, upon a juſt and equal Diſtribution Yearly, a fourth Part of the Maintenance of the ſaid Army.

Cyrus being, by the taking of *Babylon*, ſole Monarch of all *Aſia*, I mean of that great and flouriſhing Part of it, which was, in thoſe Days, call'd *Aſia*; as *Perſia*, *Armenia*, *Media*, *Syria*, *Cilicia*, *Chaldea*, *Meſopotamia*, *Paleſtine*, and all other leſſer Provinces pertaining to theſe great and vaſt Kingdoms; reſolv'd to extend his Conqueſt as yet farther: For, it ſeems, Ambition has no Bounds, but the more, Men of that Temper have, the greater is their Thirſt after more. And underſtanding, that the *Maſſagetes* or *Scythians* were a Warlike People he determin'd to make War upon them.

Theſe *Maſſagetes* or *Scythians* dwelt, at this time, where the *Coſſacks* and the *Crim-Tartars* now dwell, along the Northern Coaſts of the *Caſpian* Sea, beyond the River *Araxes*, and poſſeſs'd a vaſt Tract of Land extending from Mount *Caucaſſus* Eaſtward to the Lands now under the Great *Cham* of *Tartary*, and comprehending a great Part of thoſe Provinces which are at preſent under the Dominion of the *Zaar* of *Muſcovie*. They were then Govern'd by a Heroine Queen call'd *Tomyris*, who, it ſeems, took up the Reins of the Government upon the Death of the King her Husband. To this Queen, *Cyrus* ſent Ambaſſadors feigning that he was deſirous to take her to Wife, but, in Reality, to take a view of her Country, and to bring him an account of her ſtrength. The good Queen perceiving by their Actions, that they came rather to Court her Scepter than her Perſon, order'd them to be gone, and to tell their Maſter, that *ſhe charg'd him, at his Peril, not to put his Foot upon her Land.* *Cyrus* having receiv'd this Meſſage by his Ambaſſadors, March'd immediately with all his Forces to the River *Araxes*, built a Bridge over it, and was ready to enter into the Land of the *Maſſagetes* when an Ambaſſador from *Tomyris* came to his Tent, with Orders to tell him, that *ſince his Boundleſs Ambition wou'd not ſuffer him to be Content with the vaſt Empire he poſſeſs'd, he needed not to give himſelf the Trouble of making a Bridge; for that the Queen his Miſtreſs wou'd retire three Days Journey, and give him all the Leaſure he pleas'd to paſs over the River: Or, if he wou'd do the like, ſhe wou'd, at the Head of her Troops, paſs over the River, and fight him upon his own Land.* This Propoſal ſeem'd to *Cyrus* to be of great Moment, He therefore adviſ'd with his great Officers upon it. Moſt of them were for ſuffering the *Maſſagetes* to paſs the River, concluding, that if they ſhou'd happen to be beaten, they might with more eaſe make their Retreat in their own Country than in that of the Enemy. But it ſeems, *Creſus*, whoſe Judgment and Counſel *Cyrus* very much admir'd, was of a contrary Opinion, and gave for reaſon, that the *Maſſagetes* being a hungry ſtarv'd People, if they ſhou'd once taſte the ſweet of the *Perſian* Plenty and Luxury, it wou'd prove a difficult Task to drive them out, in caſe they got the better of the Day: But if the ſame ſhou'd happen in their Country, the River *Araxes* might be eaſily defended againſt them. Beſides, that it was Diſhonourable for the great King of *Aſia* to retire from before a Woman.

Cyrus having heard both theſe Opinions rejected the former, and concluded with *Creſus*. Accordingly he diſmiſt the Ambaſſador, and deſir'd him to tell the Queen, that *he wou'd paſs the River and give her Battle in her own Country.* *Tomyris* hereupon retir'd according to Promiſe, and *Cyrus* paſs'd the *Araxes* with all his Forces. On the next Day, he order'd a great

Feaſt to be prepar'd, by the Advice of *Creſus*, and having cover'd the Tables in the Tents over all his Camp with Meat and Wine, drew off his Army in the Night from the Camp, and lay in Ambuſh for the *Maſſagetes*, leaving only a few to make a ſhew of Defence, but with Orders to abandon the Camp on ſight of the Enemy. Early the next Morning, *Tomyris* ſent the third Part of her Army under the Command of *Spargabiſes* her Son, to take a View of *Cyrus* his Army; who, coming up with the few Troops left therein, cut them to Pieces; and ſeeing abundance of Meat and Wine over all the Camp, fell to it ſo greedily, and drank ſo much, that they fell aſleep in the Camp. *Cyrus* being inform'd hereof, came upon them, ſlew a great Number without any Reſiſtance, and took alive a great many more, among which was *Spargabiſes*, who, when he recover'd of his Drunkenneſs, and found himſelf a Priſoner in Chains, pray'd *Cyrus* to looſe his Hands; which done, he ſlew himſelf.

Tomyris being inform'd of the Diſaſter of her Son and the Troops under his Command, ſent to tell *Cyrus*, *that ſince he acted ſo Cowardly, and ſo little like a Man of Honour, who ſhou'd only covet to Conquer after a fair manner, and not thirſt after Human Blood with Tricks and Fraud; ſhe adviſ'd him to retire forthwith out of her Territories, elſe ſhe wou'd poſſibly give him Human Blood enough, tho' he ſeem'd to be inſatiable in that particular.* *Cyrus* took no Notice of this Reproach, or rather Gaſconade, as he eſteem'd it. But it ſeems *Tomyris* was in earneſt, and reſolv'd to be as good as her Word: For upon the return of her Meſſengers, ſhe gather'd together all the Forces of her Kingdom, fought *Cyrus* fairly, defeated his Army, and ſlew himſelf in the Field of Battle. Then ſhe cut off his Head, and put it with her own Hands into a Tub fill'd almoſt to the Brim with Human Blood, pronouncing theſe Memorable Words: *Satia te Sanguine quem ſemper ſitiſti, & cujus inſatiabilis ſemper extitiſti. Satiate thy ſelf with that Blood which thou didſt always thirſt after, and of which thou haſt been ever inſatiable.*

Thus did *Cyrus* end his Days, having Reign'd twenty nine Years according to *Herodotus*. But *Xenophon* tells us, he Reign'd only ſeven Years: Which I cannot be induc'd to believe, conſidering the many Kingdoms he ſubdu'd, which cou'd not be well effected in ſo ſhort a time. However, *Herodotus* and *Xenophon* may eaſily be reconcil'd, by ſaying, that *Cyrus* Reign'd in all twenty nine Years, and ſeven Years only after the Conqueſt of *Babylon*. But then we muſt reckon the account which *Herodotus* gives of his Birth, Education, and the manner of his coming to the Crown; among the Fables of Antiquity, as indeed, it ſeems to carry ſuch an Air. But however the Truth or Falſehood of that matter may be, it is certain, that many Grave and Learned Men have follow'd *Herodotus* in the ſaid account; tho' others not Inferior to them have look'd upon it as Fabulous.

Xenoph. in Cyro Pedia Lib. ult.

CHAP. II.

Of Cambyſes. *The Magicians.* Darius *the Son of* Hiſtaſpes, *and* Xerxes.

CYRUS being ſlain as aforeſaid, and ſuch of his ſcatter'd Troops as cou'd make their eſcape being arriv'd at *Suſa* in *Perſia*, *Cambyſes* the eldeſt Son of *Cyrus* was Proclaim'd King of *Aſia* in the Room of his Father. This Prince made War upon *Amaſis* King of *Egypt* ſoon after his Acceſſion to the Crown. The Cauſe of his Quarrel to the King of *Egypt* was this. *Amaſis* had a very Beautiful Daughter whom he lov'd exceedingly: *Cambyſes* being inform'd thereof ſent Ambaſſadors to *Egypt* with rich Preſents, requeſting his Alliance and Daughter to Wife. This Embaſſy put *Amaſis* in great Conſternation. For on the one Hand, he cou'd not be induc'd to part with his Daughter, whom he tenderly lov'd; and on the other, he was very much afraid to provoke ſuch a Powerful Prince as *Cambyſes*. In thoſe ſtraights, he thought of this Expedient. There was in his Court at this time, a Daughter of *Apries* the late King of *Egypt*, (whom he had baſely Murther'd, and whoſe Crown he had uſurp'd) call'd *Nitetis*. This young Lady being a great Beauty alſo, *Amaſis* gave her an Equipage ſuitable to her Birth, and ſent her with *Cambyſes* his Ambaſſadors as his own Daughter, charging her to ſay the ſame. The young Lady ſaid nothing: But when ſhe came to *Suſa*, and was receiv'd and Complimented by *Cambyſes* as the Daughter of *Amaſis*; ſhe told him, *he was under a great Miſtake; that ſhe was not the Daughter of* Amaſis *but of* Apries *the Rightful and Lawful King of* Egypt, *whom that Bloody Man had baſely Murther'd.* Herodot. lib. 3.

This Diſcourſe provok'd *Cambyſes* to ſuch a Degree, that he vow'd to be reveng'd of *Amaſis* for putting ſuch a Trick upon him. Accordingly he Muſter'd up all his Forces, ſent to the King of the *Arabs* for leave to paſs thro' his Country, as being the neareſt Way; and never ſtop'd till he came to the Frontiers of *Egypt*. The *Egyptians* being inform'd of the March of *Cambyſes*, came to meet him, as far as *Peluſium*, Conducted by their new King *Pſammeticus* Son to *Amaſis*, who it ſeems was by this time dead and bury'd. Here a bloody fight was a long time maintain'd between the *Egyptians* and the *Perſians*: At laſt the *Perſians* got the better, routed the *Egyptians*, and forc'd them to fly to *Memphis*, whither *Cambyſes* purſu'd them, laid Siege to the Town, took it together with their King *Pſammeticus*, and exercis'd moſt cruel Barbarities upon him, his Children, and upon moſt of the Noblemen that fell into his Hands; and not content here-

with, he caus'd the Corps of *Amasis* to be taken out of his Sepulchre, and to be treated after the most Ignominious Manner his Rage cou'd Invent.

The taking of *Memphis* determin'd the Fate of *Egypt*: For the Poor *Egyptians* having neither Army to defend them, nor Head to Command, by the slaughter *Cambyses* made of their great Men after the Town was taken, submitted to his Will, and gave all that he cou'd demand, or rather all that they had, to save their Lives. So *Cambyses* flush'd with the Conquest of *Egypt*, resolv'd to extend his Dominions as yet farther. To this End he divided his Army into three Bodies, with an Intent to make War, at once, upon the *Carthaginians*, the *Hammonians* or People of *Affrica* Westward of *Egypt*, where was, at this time, the Temple of *Jupiter-Hammon*; and upon the *Ethiopians*, who dwell along the Sea-Coasts in the Southern Part of *Affrica*. And forasmuch as *Cambyses* intended to lead the Body of Men, which, he design'd for the Expedition of *Ethiopia*, he sent first Ambassadors to the King of that Country with rich Presents, pretending he coveted his Alliance and Friendship, but, in reality, to discover his strength. When these Ambassadors came to the King of *Ethiopia*, and had deliver'd their Message and Presents; the Wise *Ethiopian* receiv'd them coldly, and told them, that *he did not look upon their Master to be an Honest or Virtuous Prince, else he wou'd be Content with his own Dominions, and not disturb other Princes, who did him no wrong.* But added he (giving the Ambassador a huge big Bow) *when he or any of his Subjects will be able to bend this, or the like Bow with ease; he may come and make War upon us.*

Cambyses his Ambassadors being thus treated with Scorn and Contempt, return'd to their Master and related all they had seen and heard, and withall produc'd the Bow, which none of all the *Persians* was able to bend, only *Smerdes* the King's Brother brought it within two Inches of its due bent. And even this created such a Jealousy in *Cambyses*, that he sent *Smerdes* back into *Persia*, and, in a few Days after, sent one of his Officers call'd *Prexaspes* after him with Orders to kill him, upon a Ridiculous Dream, in which he pretended to have seen *Smerdes* sitting upon his Throne, and Crown'd King of *Persia*. But being inrag'd at the Character which the King of *Ethiopia* gave of him, he March'd immediately with his Troops towards that Country: And having pass'd by *Thebes* and *Elephantine* in the most Southerly Part of *Egypt*, his Soldiers began to want Provision, and were forc'd to feed upon such Herbs as they cou'd gather. But when they had pass'd over all the Green Lands, and were come into the Sands and Deserts, that divide *Egypt* and *Ethiopia*, they were reduc'd to such Extremity, that they were forc'd to cast Lots, and eat every tenth Man, until one half of the Army was consum'd. This broke all *Cambyses* his Measures. So that notwithstanding all his Rage and Fury against the *Ethiopians*, he was forc'd to return with less than half the Number he set out with, and these almost famish'd. As to the Army which he sent against the *Hammonians*, when they went as far as *Oasis*, a City some Days Journey from *Thebes*; there was not the least Word heard of them dead or alive ever after, only that the *Hammonians* say, *when they came to the great Sands that are between* Oasis *and* Hammon, *the South-Wind blew so fierce in their Backs and rais'd such Mountains of Sand over them, that they were there bury'd alive.* And as to the third Army that was to fight the *Carthaginians*, the *Eolians*, and the other *Greeks* who were to go on this Expedition aboard. *Cambyses* his Ships, refus'd to fight the *Carthaginians*, alledging they were their Friends and Allies. So that *Cambyses* being come back to *Memphis*,

Memphis, and hearing all these Malancholly Accounts of his Armies, was quite beside himself. But what contributed most to turn his Brains, was the publick Rejoicings, which he observ'd in that City and over all the Country at his Return. The *Egyptians*, it seems, saw, some Days before his Arrival, their god *Apis*, who did but seldom appear unto them. This *Apis* was a Calf with a White Mark in his Forehead, black over all his Body, the Image of an Eagle upon his Back, and a double Tress of Hair in his Tail. The *Egyptians* say, *that* Apis *was engender'd of a Cow, which never Calfed before nor after; and even that he was not begotten by a Bull, but by a Clap of Thunder.* *Apis* then appearing about the time *Cambyses* came back to *Memphis*, the *Egyptians* put on their best and richest Apparel, and were Feasting and Carrousing for Joy, concluding, that their god appear'd to deliver them from the Yoke of the *Persians*. *Cambyses* enrag'd to see the *Egyptians* (as he imagin'd) testifie so much Joy at his Misfortunes, sent for their Nobles and chief Men, asking them, *how they durst presume to rejoice at his Disasters, whereas, they did not shew the least Mark of Joy when he was in Prosperity?* And being answer'd, that *they only rejoic'd at the Appearance of their god* Apis, *whom they had not seen in a long time before. You are all Lyars*, reply'd *Cambyses*, *and shall pay for it.* So he caus'd all their Heads to be cut off: Then he sent for the *Egyptian* Priests and order'd them on Pain of Death to bring him their god *Apis*. When *Cambyses* saw this Calf he drew his Dagger and thrust it into his Thigh, saying to the Priests: *O ye Villains, this is a god fit for the* Egyptians, *a stupid Calf like yourselves*; and perceiving the poor Calf low, and the Blood running down his Thigh, added: *Ye Wretches, are the gods made of Flesh and Blood? Or do they feel the edge of the Sword? But I will make you know you shall gain nothing by abusing me in this* Manner. And having so said, he order'd the Priests to be bastonaded, and all those that assisted at the Feast of *Apis* to be put to Death.

Cambyses having Conquer'd *Egypt*, and at the same time lost most of his Troops, determin'd to return Home in order to raise more Forces. But by the time he arriv'd at *Ecbatanis* a Town in *Syria*, he receiv'd such Doleful News as hasten'd his Death. When he undertook the Expedition of *Egypt* he left the Charge and Care of his Palace to two Magicians, the one call'd *Smerdes*, and the other *Patizithes*. These two, being inform'd of the Losses *Cambyses* had sustain'd in *Egypt*, and understanding that *Prexaspes* had slain the King's only Brother *Smerdes*, plotted together, and resolv'd to Usurp the Crown. In order hereunto *Smerdes* carrying the same Name with the King's Brother (whose Death was known but to few) and being very like to him in Person, took upon him to be *Smerdes* the Brother of *Cambyses*, and caus'd himself to be Proclaim'd King at *Susa*, most of the *Persians* joining him upon account of the Aversion they had to *Cambyses* for his Cruelty; and really believing him to be *Smerdes* his Brother. When this was done, *Smerdes* the Magician sent Heralds over all the Provinces of the Empire, in order to Proclaim him King; and even one of these had the Assurance to come to the Camp of *Cambyses*, and Proclaim'd aloud *Smerdes* Brother to *Cambyses* King of *Persia*. *Cambyses* terrify'd at this Proclamation sent for *Prexaspes*, and ask'd him, *how he came to disobey, when he order'd him to kill his Brother* Smerdes? *Prexaspes* answer'd, that *he assuredly kill'd his Brother* Smerdes, *and that if the Herald had been sent for, he cou'd not in truth say, that* Smerdes *the King's Brother had sent him on this Message.* So the Herald being come into the Presence of *Cambyses* and

Prexaſpes, declar'd that he did not ſee *Smerdes*? but that *Patizithes* the Magician had brought him his Orders as Sign'd by *Smerdes* the King's Brother. *I underſtand* anſwer'd *Prexaſpes*, *this Myſtery* : Smerdes *the Magician has Uſurp'd your Throne under the Notion of your Brother.* Then *Cambyſes* order'd all his Troops to March forthwith towards *Suſa*; but as he was getting on Horſeback, the Scabbard of his Sword fell off, and the Point of the Sword gave him a Wound in the Thigh, of which he dy'd in a few Days after, having Reign'd ſeven Years and five Months, but left no Iſſue Male to ſucceed him.

After the Death of *Cambyſes* all his Troops March'd home to *Perſia*, and being come to *Suſa* their Capital City, the Nobility and chief Officers among them, ask'd *Prexaſpes*, *if he had in reality kill'd* Smerdes *the King's Brother. Prexaſpes* being afraid of loſing his Life, ſhou'd he Confeſs it, deny'd the Fact, and ſaid, that *indeed*, he told *Cambyſes*, *he had kill'd him; becauſe he wou'd cut off his Head, had he known, he did not obey his Commands; but that* Smerdes *the King's Brother was ſtill alive.* This Anſwer ſtilled the Minds of the *Perſians*, ſo that they readily obey'd the Commands of *Smerdes* the Magician, believing him to be *Smerdes* the Brother of *Cambyſes*. And indeed, all the *Medes* and *Perſians* found their Accounts in ſerving him. For he publiſh'd an Edict, at the very Beginning of his Revolt, by which he exempted his Subjects from all Military Duties and Tributes for the ſpace of three Years. But at the end of ſeven Months, after he had Uſurp'd the Crown, ſome of the great Men began to ſuſpect they were impos'd upon; becauſe he did not all this while admit any of the great Lords of the Court, who knew very well both *Smerdes* the King's Brother, and *Smerdes* the Magician, to come into his Preſence; but ſhut himſelf up among his Wives and Concubines, or rather the Wives and Concubines of *Cambyſes* whereof he made uſe; ſending out all his Orders and Diſpatches by *Patizithes* his Brother Magician : And even, leſt any of his Wives or Concubines ſhou'd diſcover him, he never ſuffer'd any of them to ſee him by Day-light, but ſent for them by turns at Night, and in the dark.

There was at this time a certain great Lord at *Suſa* call'd *Othanes*, who had a Daughter nam'd *Phedyme*. She had been formerly Concubine to *Cambyſes*, and now kept by *Smerdes* in the ſame Quality. *Othanes* ſent a diſcreet Woman to her, and deſir'd to let him know whether *Smerdes*, that made uſe of her, was the Brother of *Cambyſes*, or no? *Phedyme* ſent him Word, ſhe cou'd not tell; for that neither ſhe, nor any other of his Wives or Concubines had ever ſeen his Face ſince he came to the Crown. *Othanes* ſent the ſame Woman the ſecond time, and deſir'd his Daughter to examine whether the Man ſhe ſlept with had Ears : For, it ſeems, *Smerdes* the Magician had none, being cropt by Order of *Cyrus* for ſome great Miſdemeanor, of which he was formerly convicted. This *Phedyme* promiſ'd to do. Accordingly when it came to her turn to go to Bed to *Smerdes*, ſhe Watch'd her Opportunity, and when ſhe had found him faſt aſleep, ſhe put up her Hands to his Head and found he had no Ears at all. On the next Day ſhe ſignify'd the ſame to her Father. Then *Othanes* ſent for *Intaphernes*, *Gobrias*, *Megabyſes*, *Aſpathines*, *Hydarnes*, all great *Perſian* Lords, and *Darius* the Son of *Hiſtaſpes* the General of the *Perſian* Troops; expos'd the matter unto them, and declar'd by what Means he came to be aſſur'd, the pretended Brother of *Cambyſes* was *Smerdes* the Magician.

This account did very much ſurpriſe the Lords; but however they were mov'd with Indignation for being ſo impos'd upon, yet they were all of Opi-

Opinion (except *Darius*) to take time to consider and to strengthen their Party by the advice and assistance of others, before they attempted any thing. *Darius* was of an other Opinion; and maintain'd *it was dangerous to Communicate their Design to any*; affirming, *that the surest and safest way was to go straight to the Court and kill* Smerdes *and his Companion*, protesting also, that *except they follow'd his Advice, he wou'd go immediately and discover them all*: And being ask'd, *how it cou'd be possible for so few to force all the Guards that were between them and the Apartments of* Smerdes? he answer'd, that *these Guards, being all* Persians, *wou'd ask no Questions of such great Lords, but suffer Them to pass to the King's Bed-Chamber, as was always usual; And as to the Eunuchs, who took care of the Bed-Chamber Door, they might easily make an end of them.* The Lords seeing there was no *Medium*, but that they must all perish in the Attempt, or be discover'd, and so lose their Lives after a most cruel manner; agreed to go straight, and put their Design in Execution. Accordingly they walk'd leasurely with their Swords by their sides, and being clad in very Sumptuous Apparel, as if they had been sent for by the King, the Guards took no Notice of them, but suffer'd them to pass till they came to the Bed-Chamber, where they met with some Eunuchs, who stop'd them: But they soon dispatch'd one or two of these Villains, at whose Cries *Smerdes* and *Patizithes* ran to the Door, where they met with their Executioners. Who rush'd in upon them, cut off their Heads, and then ran out crying aloud, and shewing *Smerdes* his Head without Ears, to the Guards, and to all the People of the City, who conceiv'd so much Indignation at the Trick put upon them, that they slew all the Magicians they cou'd lay Hands upon; and even instituted a solemn Feast yearly in Remembrance of this Action, terming it *Magophonia*, or *the slaughter of the Magicians.*

In five Days after, these seven Lords met together in order to deliberate what Form of Government they shou'd chuse: And three Forms being propos'd *viz. Aristocrasy, Olygarchy*, and *Monarchy*. Some were for *Aristocrasy*, others for *Olygarchy*, and made learned Speeches in favour of each. But *Darius* was absolutely for *Monarchy*, and gave such Pregnant Reasons for it, that he brought over all the rest to be of his Opinion. It being then agreed that *Monarchy* was the best Form of Government; the next thing put in deliberation was, who shou'd be the Monarch; and it was also agreed, it shou'd be one of the seven, on Condition that the other six shou'd be free from all Subjection or Obedience to him, they and their Posterity. Then they agreed upon a Method of making a King, which was very Comical, *viz.* that they shou'd all seven appear on Horseback at a certain place in the Suburbs by Sun-rise the next Day, and that he, whose Horse Neigh'd first, shou'd be invested with *Cambyses* his Authority, and wear his Crown.

When the Assembly broke up, *Darius* hasten'd home, call'd for a skilful Groom that belong'd to his Stables, named *Ebares*, and related unto him upon what Terms a King was to be made the next Day; bidding him to *contrive some means by which his Horse should Neigh so soon as he came to the Place appointed. If this be all*, answer'd *Ebares, I will engage no Man's Horse shall Neigh before yours.* So *Ebares* took a Mare that very Evening, when it was dark, and tied her in the Place where the Lords were to meet next Day: Then he led *Darius*'s Horse to her, and having brought him about the Mare several times, at last he suffer'd him to cover her. The next Morning *Darius* accompanied by the other six Lords, *rode to the place appointed on the said*

Horſe, which began to Neigh with all his Might ſo ſoon as he came to the ſpot on which he had cover'd the Mare. Then all the reſt of the *Perſian* Lords lit off their Horſes, worſhipped *Darius*, and acknowledg'd him for their King. Thus was *Darius* the Son of *Hiſtaſpes* rais'd to the Throne of *Cambyſes*, and receiv'd the Homage of the People of *Aſia*. He took to Wife, firſt *Atoſſa* the Daughter of *Cyrus*, which was before Married to *Cambyſes*, and afterwards kept by *Smerdes* the Magician; then he Married her Siſter *Artyſtona*, which was a Maid; and *Parmiſa* the Daughter of *Smerdes*, Son of *Cyrus*, as alſo *Phedyme* the Daughter of *Othanes*, who diſcover'd the Cheat of the Magicians.

Darius being well ſettled and confirmed in his Throne, divided the Empire of *Aſia* into twenty Provinces, call'd by the *Greeks*, *Satrapiæ*, from the *Greek* Word *Satrapas*, which ſignifies a great Lord. Becauſe each of theſe Provinces was govern'd by ſuch an One. But we are to obſerve alſo, that every one of theſe Provinces, which conſiſted of intire Kingdoms, was ſub-divided into leſſer Provinces, and govern'd by Preſidents or Deputies to thoſe great Lords: So that *Darius* had in all under his Juriſdiction one Hundred and twenty ſeven Provinces. Which, by the way, ſhews he was the *Aſſuerus* ſpoken of in the Book of *Eſther*, who reign'd from *India* unto *Ethiopia*, over an hundred and twenty ſeven Provinces, *Eſther*, Cap. 1. 1.

But foraſmuch as this great Empire conſiſted of ſeveral Nations, who had been formerly Free, and loſt their Liberty only ſince the Days of *Cyrus*, it was not long before many of them endeavour'd to ſhake off the Yoke of the *Perſians*, who, it ſeems, were their only Maſters. The *Babylonians* were the firſt who attempted to recover their Liberty. This proud People perceiving that *Cyrus* did rather fortify a new their City, than do it any prejudice, reſolved to attempt the recovering of their Freedom: And in order hereunto, they conveyed ſecretly into the Town vaſt Quantities of Corn and other Proviſions. Then every Man choſe for himſelf one Woman, who, ſhou'd be to him as a Wife, bake his Bread, and ſerve him in all things; as to the reſt of the Women, they brought them to the place of Execution, and Strangled them, that they might not conſume their Proviſion. Which done, they ſhut up their Gates, and reſolv'd to defend themſelves.

Darius being inform'd that *Babylon* had revolted, went in Perſon with a great Army, and beſieg'd it. But the *Babylonians* ſo little valued him, that they walked upon the Ramparts of the City with Muſick and Inſtruments, Dancing, and Mocking him and the *Perſians*. *Darius* hereupon ſet all his Engines to work, uſed all manner of Stratagems, and even turn'd the River *Euphrates* from the Town, as *Cyrus* had done before; but all to no purpoſe: For the *Babylonians* were well provided againſt thoſe Inventions. So having ſpent a Year and ſeven Months before the Town, and advanc'd no farther than the firſt Day, he began to deſpair of ever taking it, when one *Zopyrus* put him in a way that took Effect. This *Zopyrus* was the Son of *Megabyſes*, one of the ſeven Lords, who had deſtroy'd the Magicians; and being a hardy bold young Man, zealous for the Glory of the *Perſians*, came to *Darius* with his Noſe and Ears cut; and bloody over all his Face and Head. *Darius* amaz'd to ſee a young Man of his Quality ſo ſhamefully abus'd, took him into his Cloſet, and ask'd, *who had ſo barbarouſly treated him? I did my ſelf*, anſwer'd *Zopyrus*, *and if your Majeſty will follow my advice, I will make you* Maſter *of* Babylon. *I deſign to go* (continu'd he) *in this Equipage to the Walls of the Town*, and tell the *Babylonians*, *how your Majeſty hath abus'd me, and I doubt not but they will receive me, and*

even

even give me the Command of; at leaſt, ſome of their Troops to execute my revenge upon you, and your Army. In ten Days after I enter the Town, let a Thouſand Men of your Army; the weakeſt, and whoſe loſs can do you no hurt, be ſet at the Gate call'd Semiramis. *In ſeven Days after, two Thouſand more at another Gate, call'd* Ninos. *And when twenty Days more are paſs'd, ſet four Thouſand at the Gate, call'd the Gate of the* Chaldeans; *but let all theſe Troops be arm'd only with Swords, that I, and my Party may the ſooner defeat them. Then after twenty Days more, March with your whole Army, as it were to give a general Aſſault to the Town, and let the* Perſians *attack the Gates, call'd* Belides *and* Ciſſiennes *: For I queſtion not but the* Babylonians, *ſeeing the great Actions which I ſhall perform before, will intruſt me with the Keys of theſe Gates; and then ſhall I play my Part.*

After this Diſcourſe, *Zopyrus* ran away, as it were for Life and Death, turning his Head aſide every moment, as if he fear'd to be purſued, and never ſtopp'd 'till he came to one of the Gates of *Babylon.* The Soldiers, who ſtood upon the Ramparts ſeeing a Man bloody all over, runing after this manner, and coming alone to the Gate, open'd the Wicket and let him in : And underſtanding whoſe Son he was, took pity of the barbarous Condition to which he was reduced. So *Zopyrus* being brought before the chief Magiſtrates, told a long Tale, like *Sinon*, of the Cruelty of *Darius*, and of his barbarous uſage to him, expoſing the Wounds of his Noſe, Ears, and Head, and begging their Protection. The *Babylonians* were wonderfully taken with ſo diſmal a Story, and order'd him immediately to be dreſs'd and cloathed ſuitable to his Birth. In ten Days after, *Zopyrus* beg'd leave to head a Party of their Men, and that he wou'd Sally out to be reveng'd on the *Perſians.* This being readily granted, he ſally'd out by the Gate call'd *Semiramis*, and having met a Thouſand of *Darius* his Men, not far from that Gate, as he had inſtructed *Darius*; fell upon them, cut them all to Pieces, and then return'd to the City highly applauded by the *Babylonians.* Seven Days after this Action, *Zopyrus* ſally'd out of the Gate call'd *Ninos*, and ſlew two Thouſand more : And in twenty Days after, four Thouſand. The fooliſh *Babylonians* perceiving with how little Difficulty or Loſs *Zopyrus* had ſo often beaten their Enemies, concluded he was the fitteſt Man to Command all their Troops. So they unfortunately not only gave him the chief Command, but alſo put all the Keys of the City Gates into his Hands. *Darius* perceiving that all things ſucceeded with *Zopyrus*, as he had projected, fail'd not to March with his whole Army, as it were to make a general Aſſault, on the Day appointed; and when the *Perſians* came to the Gates call'd *Belides* and *Ciſſiennes*, *Zopyrus* open'd them, and let them in : So that moſt of the *Perſian* Troops were in the Town before the Garriſon knew any thing of their Misfortune : But when they ſaw their Enemies attack them within, headed by the Man in whom they confided, their Hearts fail'd them. Some ran for Sanctuary into the Temples, others, in deſpair laid down their Arms, and ſuffer'd themſelves to be knock'd in the Head. In a Word there was nothing to be ſeen but Bloodſhed and Slaughter, till *Darius* came in, and order'd the Soldiers to ſpare the reſt of the Citizens. But that *Babylon* might not revolt any more, he caus'd all the Walls, and Gates, and publick Edifices to be pull'd down, and level'd with the Ground; and as a further Puniſhment upon the Inhabitants, he order'd three Thouſand of their chief Men to be impall'd alive. And as to *Zopyrus*, *Darius* imbrac'd him with a tenderneſs not to be expreſs'd, preſented him with the richeſt things his Empire cou'd afford, made him per-

petual Governour of *Babylon*, and expreſs'd ſo much concern for his Wounds, as to declare, *he wou'd not wiſh for twenty* Babylons *that he had disfigured himſelf.* Thus was the proud *Babylon* at laſt diſmantled of its tow'ring Walls, and reduc'd to the State of an open Town from that Day to this; groveling in Duſt, and ſerving as an Example of inſuperable Pride, and an Inſtance of the Inſtability of human Grandeur.

Herodot. lib. 4.

Darius having thus happily finiſh'd the Reduction of *Babylon*, determin'd to make War upon the *Scythians*, who had plunder'd almoſt all *Aſia* in the Days of *Ciaxares*. Theſe People, as I obſerved before, dwelt on the North ſide of the *Caſpian-Sea*, and were the ſame with the *Maſſagetes*, only with this difference, that ſuch of them as Inhabited the Lands beyond the River *Araxes*, and poſſeſs'd a more happy Climate, which render'd them more conſiderable, were call'd *Maſſagetes*, whereas the reſt, who Dwelt more Northernly, extending from the *Danube* almoſt to the Eaſtern-Sea, had the Name of *Scythians* beſtowed upon them by the *Greeks*, from a certain Son of *Hercules* call'd *Scythos*, who was their firſt King, and the Founder of their Monarchy, if we believe the *Greek* Hiſtorians. The *Scythians* then having in the Days of *Ciaxeres* driven the *Cimerians*, who dwelt at that time between Mount *Caucaſſus* and the River *Boriſthenes*, out of their Country, and purſuing them into *Aſia*, loſt their way; ſo that they fell unawares into the fertile Plains of *Media*; and finding there abundance of all things proper, not only for Life, but alſo for Luxury, extended their Conqueſt as far as *Egypt*, and oppreſs'd the *Medes* and *Perſians* for the ſpace of twenty eight Years: But being at laſt driven out of *Aſia* by a Stratagem of *Ciaxares* (who invited their chief Commanders to a Feaſt, and when they got Drunk, Murder'd them) were forc'd to return to their own Country, where they were like to have as little Admittance, as into the Country which they were forc'd to abandon. For, it ſeems, they left all their Wives at Home, when they went into *Aſia*; and theſe Wives hearing their Husbands had ſettled there with a Reſolution to return no more, took their Slaves to be to them inſtead of Husbands, (having no other Men in the Country) and brought them Children, who were grown up to Man's Eſtate, by the time their Maſters were coming back. This young Brood, concluding, that if they ſhou'd ſuffer them to come into the Country, they wou'd reduce them to the Condition of their Fathers, reſolv'd to oppoſe their Entrance with all their Might; and in order thereunto, they made a Line from Mount *Taurus* to the *Palus Meotis*, and Incamp'd behind this Line. When the *Scythians* came thither, they were ſo warmly received by theſe young Slaves, that they were forced to recoil, and after many bloody Battles, in which they were always foil'd, the matter grew deſperate: For their Men were falling, and their Proviſions growing ſcarce. In theſe Extremities, one of their Captains thought of an Expedient that reliev'd them. *You are* (ſays he) *fighting your Slaves with Swords and Bows; and by this means you make them believe they are your Equals: But if you take Whips and Scourges in your Hands, you will put them in mind of their Condition, and they will run away from you as your Slaves.* This was no ſooner ſaid than put in Execution: Immediately all the *Scythians* laid down their Bows and Arrows, and their Swords; took Whips and Scourges in their Hands, and ran to the Lines. The young Slaves no ſooner ſaw the Whips and Scourges, (which put them in Mind of their Condition) but their Hearts failed them; ſo that they flung down their Arms, and betook them to their Heels, leaving a free Paſſage for their Maſters to enter into their Country.

Darius

Darius reſolving then to puniſh theſe *Scythians* for the great Miſchief they had done to the *Medes* and *Perſians* in the Days of *Ciaxares*, order'd a Bridge to be made over the *Boſphorus*, that he might paſs by *Thracia* to come to them. This Bridge muſt have been made of Boats: For the *Boſphorus* is an Arm of the Sea, which joins the *Propontis* to the *Euxin-Sea*, and is four *Stadia*'s broad; as the *Helleſpont* is an Arm that joins the *Propontis* to the *Egean-Sea*, but much broader than the *Boſphorus*. When the Bridge was finiſh'd, *Darius* led his Army thither, conſiſting of ſeven hundred thouſand Horſe and Foot, beſides a Navy of ſix hundred Sail; and perceiving the exquiſite Art wherewith it was contriv'd, he highly commended the Undertaker, whoſe Name was *Mandrocles* a *Samian*, and gave him a vaſt Reward, even twenty times the value of the Work. Then he March'd into *Thracia*, and order'd his Navy to Sail on the *Euxin-Sea* to the Mouth of the *Danube*, and to wait for him there. So having paſs'd by *Thracia* and the Country of the *Getes*, which he ſubdued in his way, becauſe they oppos'd him, as believing themſelves to be immortal; he came after a long and tedious March to the Banks of the *Danube*, where he met his Fleet; and without delay caus'd a Bridge to be made upon that great River, paſs'd over it with all his Troops, and enter'd into the Land of the *Scythians*. When this was done, he order'd the Bridge to be broken down, that his Fleet might Sail up the River, and keep in view of his Camp, to the end it might relieve him with Proviſion in caſe he ſhou'd want. But before his orders were executed he chang'd his Mind, (upon certain weighty reaſons offer'd by one *Coes* Captain of the *Mytilenians*, againſt breaking the Bridge) and commanded the *Jonians* his Sea Captains to *continue there, and to guard the Bridge for ſixty days, and in caſe he return'd not by that time, to ſail Home.*

The *Scythians* underſtanding that *Darius* had enter'd their Land with ſo mighty an Hoſt, and finding themſelves in no Condition to withſtand his Power, reſolv'd to fly always before him, to cut off all manner of Proviſion from his Army, that the Country afforded; and to lead him into narrow Paſſes, where he might be ſtraighten'd, that ſo they might tire him out, and force him to return to his own Country. In order hereunto they loaded all their Carts and Wagons, and their Beaſts of Burthen with their Wives and Children, and ſent them away to the moſt Northern Parts of *Scythia*; then they betook themſelves to their Arms, cut down the Graſs and all the Fruit Trees, and burnt them, and fled before *Darius*; led him over Mountains, and Deſerts and Barren Lands, where his Army was often in danger of periſhing: In a Word, they did ſo harraſs him and all his Troops, that if he had not bethought himſelf of retreating in time, he and his whole Army muſt have infallibly periſh'd. The King of the *Scythians* knowing very well the diſtreſs of the *Perſians*, ſent *Darius* by way of Preſent, a Bird, a Frog, a Mouſe and a Quiver of Arrows. When he receiv'd this Preſent, he ask'd the Herald that brought it, *what the King of the* Scythians *meant by it? I know not* (anſwer'd the *Herald*) *I ſuppoſe you have Men ſkilful enough to know what theſe things are Emblems of.* Then *Darius* told his Officers with a great deal of Joy, that he believ'd the King of the *Scythians* had ſent him this Preſent as a Mark of Subjection: *For*, ſays he, *the Mouſe ſignifies Earth, becauſe the Earth is its Dwelling Place, and the Frog, Water, that being its Element:* For it ſeems the *Perſians* always requir'd Earth and Water as an Emblem of Subjection of all the Nations they wou'd bring under their Power. But *Gobrias* one of the ſeven Lords who had deſtroy'd the Magicians, told

Darius, that *he was miſtaken. For*, ſaid he, *the* Scythian *King knows to what ſtraights you are reduced: And therefore ſent you this Preſent in Deriſion, to let you know that you muſt either fly as a Bird, or dig under Ground as a Mouſe, or ſwim through the Sea as a Frog; elſe you will never get out of his Land.*

Darius and all his great Captains being ſenſible that this was the true Meaning of the Preſent, made all the haſte they could to come back to the Bridge upon the *Danube*. Accordingly that very Night he retreated with the choice of his Troops, leaving all the Sick and uſeleſs Hands in his Camp, with orders to keep great Fires that the Enemy might not diſcover his Flight. The next Morning the *Scythians* underſtanding that *Darius* had fled towards the *Danube*, purſued him with a deſign to cut off his Rear, as he marched on. But foraſmuch as they cou'd not tell which way he took, they came long before him to the *Danube*, and found upon enquiry, that he was not come. Then they exhorted the *Jonians*, who guarded the Bridge to break it down, laying before them *how much it concerned themſelves to deſtroy the* Perſians, *who had reduced them to ſlavery; and the impoſſibility* Darius *lay under of eſcaping their Hands.* The *Jonians* being loath to break their Word with *Darius*; and, on the other Hand, unwilling to diſoblige the *Scythians*, whom they always fear'd; promis'd they wou'd break the Bridge, and as a Mark of their readineſs to comply with Them, they cauſed ſome part of it to be broken in their Preſence. Then the whole *Scythian* Army mov'd and went in queſt of *Darius*; but by good luck for him, they took another Courſe, not imagining that he wou'd or cou'd paſs any other way than ſuch as they had ſufficiently guarded againſt him; ſo that he came after a moſt toilſome March, fatigu'd and half ſtarv'd to the *Danube*, where he found part of the Bridge broken down, and it being dark, ſo as that he cou'd not diſcover the Ships, having arriv'd in the Night, he caus'd a certain *Egyptian*, which was of his Retinue, and had a prodigious loud Voice, to cry out with all his Might, and call upon *Hyſtias* the *Mileſian*. This *Hyſtias* was one of *Darius* his Sea-Admirals, and was very Inſtrumental in diſwading the *Jonians* from going away, or breaking down the Bridge, as the *Scythians* had earneſtly requeſted them. *Hyſtias* then hearing the Voice of the *Egyptian*, with which he was well acquainted, concluded that *Darius* was not far off. He therefore took Boat and came aſhore, where he found *Darius*, and ſuch of his Troops, as had out-lived the moſt penurious March of above an hundred Days, over Mountains, craggy Rocks, wild Deſerts and barren Sands, that ever Men perform'd. Then all Hands were ſet to work, and the broken part of the Bridge was ſoon repaired; ſo that all the *Perſian* Troops got over the *Danube* before the *Scythians* cou'd come up with them.

Darius having thus happily eſcap'd the Hands of the *Scythians*, though, indeed with a ſhameful and diſhonourable Retreat, paſs'd by *Thracia*, and came to *Sardis* in *Lydia* by the *Heleſpont*. Being arriv'd at this City, his firſt Care was to reward *Hyſtias* and *Coes*; *Hyſtias*, for being faithful to him, in keeping the *Jonians* in their Duty; and *Coes* for the wholſome Advice he gave him not to break down the Bridge; which if he had not follow'd, he and all his Troops muſt have infallibly periſh'd. He therefore ſent for theſe two faithful *Grecians*, and demanded *what Reward they wou'd Themſelves ask for their great Service to him?* *Hyſtias*, who was Prince and Sovereign of *Miletus*, ask'd no more than his own Principality, only, that he pray'd *Darius* to add thereunto a Piece of Ground call'd

Myr-

Myrcine, that he might build a City in it. As to *Coes*, who was but a private Gentleman, he ask'd the Principality of *Mytilene* : And both the one and the other being granted unto them, they went to their reſpective Principalities.

No ſooner was *Hyſtias* come to *Miletus*, but he began to build a City in *Myrcine*, and to ſecure it with ſtrong Walls and Turrets. *Megabyſes*, who was one of *Darius* his greateſt Captains, conceiving a Jealouſy at *Hyſtias* his Proceedings, adviſ'd *Darius not to ſuffer him to fortify a Place which might, in time, prove of ill Conſequence to the* Perſians. *Darius* being of the ſame Mind, and, on the other Hand, loath to diſoblige *Hyſtias*, who had render'd him great Service, thought of an Expedient which ſhou'd hinder the fortifying of the City, and yet not Chagrin *Hyſtias*. To this end he ſent for him, and told him, he *wanted his Service and good Advice ſo much, that he muſt always keep with himſelf in his Court, and go along with him to* Suſa; *where he ſhou'd be promoted to the higheſt Dignity*. *Hyſtias* who knew very well *Darius* his Deſign, as alſo how dangerous it was to refuſe him, waited upon him to *Suſa*, expecting a favourable Opportunity to ſhew his Reſentment, which ſoon offer'd.

When *Darius* went back into *Aſia*, he left *Megabyſes* in Europe at the Head of eighty Thouſand Men. This General having conquer'd the *Perinthians*, and the *Peonians*, ſent Ambaſſadors to *Amyntas* King of *Macedonia* to demand Earth and Water : That is, to require him to ſubmit to the King of *Perſia*. *Amyntas*, who was in no condition to oppoſe ſo mighty a Power, promis'd to comply; and having prepar'd a ſplendid Entertainment for theſe Ambaſſadors and their Retinue, *Alexander* the Son of *Amyntas*, procur'd twelve young Men in Women's Clothes, with Daggers under their Mantoes, to go to Bed to them, who ſlew each his Man; *Alexander* taking care, at the ſame time, to kill all their Servants : So that no Man eſcaped to give an account of what had happen'd. *Megabyſes* admiring what became of his Ambaſſadors, ſent a great *Perſian* Lord call'd *Bubares* with ſome Troops to enquire for them, who coming to *Amyntas* his Court fell in Love with *Gygea* the King's Daughter, and Married her, and in Compliment to his Father-in-law conceal'd the Murder of the Ambaſſadors, putting *Megabyſes* off from any further Enquiry with a ſham Story. In ſome time after, *Magabyſes* being remov'd was ſucceeded by *Otanes*, who took the Cities of *Chalcedon*, *Biſantium* (or *Conſtantinople*,) and *Tandros*, together with the Iſlands *Lemnos* and *Imbros*.

Hyſtias being all this while in the Court of *Darius* at *Suſa*, and ſeeing the *Grecians* a ſubduing by degrees, thought this a fit opportunity of executing his Revenge upon *Darius* : To this purpoſe he reſolved to excite the *Jonians* to Revolt, concluding, That *Darius* wou'd ſend him as the fitteſt Man to reduce them; and by this means get out of his Clutches. In purſuance of this Project, he ſhav'd the Head of a truſty Servant of his, and with a hot Iron imprinted certain Characters of his Deſign upon it; and when his Hair was grown, ſent him to *Miletus*, with Orders only to tell *Ariſtogoras* his truſty Friend, that *he ſhou'd ſhave his Head*. By this Means *Ariſtogoras* receiv'd the advice he had very much long'd for, and readily influenc'd the *Jonians* to Rebel.

The *Athenians* ſided with the *Jonians*, and their Tyrant *Hippias*, then at the Court of *Perſia*, us'd all means to incenſe *Darius* againſt them. They ſent twenty Ships to aſſiſt the *Jonians*, beſides five ſent by the *Eretrians*. This was the beginning of that infinite number of Evils, which put an End

to the *Persian* Empire. With these Naval Forces, *Aristogaras*, who, next to *Hystias*, was the chief Author of this Revolt, quickly took *Sardis*, which was laid in Ashes by the firing of one House: *Artophernes*, *Darius*'s Brother continu'd Master of the Castle. But the *Grecians* were forc'd to fly away to save their Lives, the Tumult occasion'd by the Fire putting the *Persians* and *Lydians* to flight also. Many of the *Grecians* were kill'd in their Retreat, and *Aristogoras* cou'd by no Means hinder the *Athenians* from returning home.

Cyprus indeed, sided with the *Grecians*, and *Hystias*, as he had projected, did so far over-reach *Darius*, that he got leave to go back from *Susa*, pretending he wou'd quench the flame, which he himself had industriously kindled. But the *Cyprian's* Condition became soon after more desperate: For at the end of one Year, *Cyprus* was reduc'd by the *Persians*, and the Governours of the Provinces, who had Marry'd the King's Daughters, having divided the *Jonian* Towns among themselves, got most of them; whereupon *Aristogaras*, designing to flee into *Thracia* was kill'd. The Governours having reduc'd all the *Jonians*, that liv'd above the *Hellespont*, to *Darius* his Subjection besieg'd *Miletus* both by Sea and Land. The *Jonian* Ambassadors, out of regard to the *Panionian* Council, resolv'd to fit out a Gallant Navy to make head against them, and not trouble themselves with levying Land Forces. But the *Persian* Officers did so dexterously employ their Interest with the Tyrants of *Samos*, that the *Samians* observing the lazy temper of the rest, gave them the slip, in hopes of obtaining Pardon: And at last the others follow'd their Example.

Miletus being block'd up, was at length carry'd by *Mines*, and other Stratagems usual in the Sieges of Towns; and was quite demolish'd in the sixth Year of their Revolt. *Hystias* finding the Fickleness of his Countrymen, and, notwithstanding their readiness to Revolt, how little steadiness they had in prosecuting their Designs, was forc'd to flee from Town to Town, and being at last taken in the Field by *Harpagus* one of the *Persian* Commanders, was Gibbited by *Artaphernes*, and his Head sent to *Darius*, who was much disturb'd at the Death of so great a Man; saying often to himself, and to those that were about him, that *the Service which* Hystias *had render'd him was much greater than his Crime.* Thus were the *Jonians* thrice conquer'd, once by the *Lydians*, and twice by the *Persians.*

Tho' the Commotions of the *Jonians* were now laid, and the Ring-Leaders of the Rebellion punish'd, yet *Darius* had no Mind to put up the Affair, while the boldness of the *Athenians* pass'd with Impunity, and the destruction of *Sardis* unresented; which incens'd him so much against them, that he order'd one of his Servants to cry out every Day while he sat at Table: *Sir, remember the* Athenians. First, he sent Ambassadors to *Greece*, to demand Provisions from the Cities pertaining to *Sparta* and *Athens*; but the *Lacedemonians* and *Athenians* threw them headlong into Pits. Then he sent *Dates* the *Mede*, and *Artaphernes* his Brother's Son at the head of a gallant Army against them. Their orders were to lay *Athens* and *Eretria* waste, and to bring their Inhabitants before him. *Eretria*, indeed was taken by Treachery; but when they March'd against the *Athenians*, they were routed by them, under the Command of *Miltiades* in that great Battle, which was fought in the Fields of *Marathon.*

Herodot. lib. 7.

Darius, notwithstanding this unfortunate Expedition against the *Athenians*, design'd to make Trial of another. Accordingly about four Years after, when

when the *Egyptians* rebell'd, he made great Preparations, in order to invade the *Athenians*, and to quell the Insurrection of the *Egyptians*; and was just ready to take the Field, when the Custom of his Country oblig'd him to declare his Successor, before he set out. *Darius* had many Wives: His first Wife was the Daughter of *Gobrias*, and by her he had three Sons before he was made King of *Persia*. His second was *Atossa*, Daughter to *Cyrus*. This probably was she that is call'd *Vasthi* in the Book of *Esther*, and whom *Darius* (alias *Assuerus*) cast off for her Pride, taking *Esther* the Niece of *Mardocheus* in her stead. By *Atossa* he had three Sons. The Eldest of his Sons by the Daughter of *Gobrias* was call'd *Artabarzanes*, and the Eldest by *Atossa*, *Xerxes*. These two pretended to succeed *Darius* in the Kingdom. *Artabarzanes*, as the First born of all his Children, and *Xerxes*, as the First born since he was King. *Darius* patiently heard out all the Reasons they urg'd in favour of their Pretensions, and determin'd the matter in favour of *Xerxes*, constituting him his Successor in the Kingdom; but before he set out upon this great Expedition he died, having reign'd thirty six Years.

Xerxes upon the Death of his Father *Darius* being Proclaim'd and saluted King, bent all his Endeavours towards the Reduction of *Egypt*, for which and the Punishing of the *Athenians*, *Darius* had been four Years making vast Preparations; and having reduc'd the *Egyptians* to a Servitude much more severe than that of his Predecessor *Cambyses*, he left *Achemenes* one of his Brethren to govern, or rather to Rule them with a Rod of Iron. Then he summon'd all his Captains and Officers, and charg'd them *to be ready for the Expedition of* Greece, *being resolv'd, at the Instigation of* Mardonius, *the Son of* Gobrias, *to destroy the* Athenians, *and all those who shou'd presume to assist them.* Such mighty Preparations were made for this Expedition, that all *Asia* seem'd in a manner, to be transported into *Europe*. *Xerxes* plac'd so much Confidence in Multitudes of Men, that he led out of *Asia* 2317910 Regular Troops, together with a Fleet consisting of 1200 Sail: And having taken up his Winter Quarters at *Sardis*, he laid Bridges over the *Helespont*, early the next Spring, and pass'd with his Army into *Europe* in seven Days. And lest this prodigious Number shou'd not suffice to swallow up the *Athenians* and their Confederates, he requir'd all the Nations from *Dariscus* to *Greece* to rise up in Arms, by which means his Naval Strength was encreased by the Accession of 120 Ships, and 24000 Men; and his Land Forces by an Addition of 300000 more. So that the total Number of his Men at this rate amounted to 2641910. And it is thought he was follow'd by an equal Number of Servants and other Retainers to the Camp. If so, then his Camp and Fleet must have consisted of 5283820 Souls, which stupendious Multitude must no doubt have drank up Rivers dry, as is often said of *Xerxes* his Army.

Being come to the Plains of *Dariscus*, he review'd his Naval and Land Forces; which done, he was seen to Weep; and being ask'd by his Great Officers and Lords, *What might be the subject of his Tears?* *'Tis* (said he) *that it grieves me, when I consider that of this Infinite Number of Men, not one Soul shall be alive an hundred Years hence.* Then he commanded his Fleet to set to Sea, and having cut a large Canal in which two Ships might Sail a breast a cross the *Isthmus* that join'd Mount *Athos* to the Continent, he order'd them to Sail on this Canal, and to wait for him over-against the City *Thermes* at the

Mouth of the River *Axius*; and ſo March'd with his Land Army until he came to the ſaid City; drinking all the Rivers and Lakes, in his way, almoſt dry.

In the mean time the *Grecians* having Intelligence of the March of *Xerxes*, and of the prodigious Number of his Troops and Ships, laid aſide their domeſtick Quarrels, (for at this time, the *Athenians* and the *Eginetes*, and ſeveral other Cities were at Variance) in order to make Head againſt the Common Enemy: And their chief Heads being met together to conſult their common Safety, reſolv'd not only to ſtand by one another, except they were forc'd by the Enemy, but alſo to ſend Ambaſſadors to all the other Provinces, that were either ally'd to them, or whom the conſideration of their own ſafety might induce to help them. Among theſe, *Gelon* King of *Sicily* was the moſt conſiderable: To him the *Athenians* and *Lacedemonians* ſent Ambaſſadors, who being introduc'd, laid before him the impending Danger of *Greece* from a *Barbarian* King, who wou'd not fail to fall upon him and his Country, ſhou'd he ſucceed in his Enterprize againſt the *Grecians*; and therefore earneſtly pray'd him to ſend his Troops to their Aſſiſtance. *Gelon* (who it ſeems had a grudge to theſe Republicks, for refuſing to aſſiſt him againſt the *Carthaginian*) told them, in a haughty rough Tone; that *He admir'd Men ſhou'd beg his Aſſiſtance, who had but a little before refuſed him the like favour; That however he would do Good for Evil, and aſſiſt them with 200 Gallies, 24000 Foot well Arm'd, and 2000 Horſe, ſend them Corn enough to ſupply all* Greece *ſo long as the War ſhou'd laſt; provided they wou'd give him the chief Command of their Land Forces.* The *Lacedemonian* Ambaſſador hearing *Gelon* demand the chief Command of the Land Forces, had not the patience to liſten any longer, but cryed out, as if *Gelon* had done him the greateſt Injury imaginable: *Speak no more of that* (ſaid he) *and do not think the* Lacedemonians *will ever be Commanded by a* Sicilian: *Either reſolve to Fight under their Command, or keep your Troops to your ſelf.* This haughty Behaviour of the proud *Lacedemonian* did very much exaſperate *Gelon*; however conſidering the danger his own Country was expoſed to, in caſe *Greece* had been ſubdued, he was willing to Compound the matter; ſo waving the Command of the Land Forces, he offer'd to be content with the Command of the Fleet: But theſe Words were no ſooner out of his Mouth, when the *Athenian* Ambaſſador ſet up his Throat, and told him, *That the* Athenians *wanted not a Commander, but Soldiers, which if he would not ſend upon any other Terms, he might keep them at Home. Well Gentlemen,* reply'd *Gelon, go your way Home: But remember you will paſs the next Year without a Spring*; intimating by theſe Words, that as the Fields are adorn'd with Flowers in Spring, ſo the *Grecians*, wanting his Soldiers, whom he look'd upon as ſo many Flowers in their Field of Battle, would want that Ornament, the following Year.

Thus did the *Grecian* Ambaſſadors return from *Sicily re infectâ*; then *Leonidas* the King of *Lacedemon* was ſent with about 10000 Men to defend a narrow Paſs call'd *Thermopylæ*, by which *Xerxes* was to enter into *Attica*; and which he wou'd have made good againſt all the Power of *Perſia*, had not one of his own Nation betray'd him. For when *Xerxes*, having March'd thro' *Theſaly*, which immediately ſubmitted to him, came to this Paſs, he was ſo warmly receiv'd by *Leonidas*, that in three different Attacks he loſt ſo many of his beſt Troops, that he was at his Wits end. Firſt, all the *Medes* came down upon *Leonidas*, and his handful of *Greeks*, but were repuls'd with ſo much Fury and Slaughter, that they were glad to return

return to their Camp. Then *Xerxes* commanded his Immortal *Perſians* (ſo call'd, becauſe they were all of a vaſt Stature, bold and reſolute, always ſucceeded by Men of the ſame ſize and Complexion, when any of them fell, and always conſiſting of 10000 Men) to begin the Attack the next Day; but the *ſlaughter of theſe Men, whom the* Perſians *reputed Immortal, was by ſo much greater than that* of the *Medes*, by how much they maintain'd the fight with more Obſtinacy. Laſtly, a prodigious Detachment of the whole Army attack'd the Paſs, but in vain : For *Leonidas* and his ſtout *Lacedemonians* being poſted, ſo as that but a few cou'd come upon them in a Breaſt, maintain'd their Ground with ſo much Vigour and Reſolution, that *Xerxes*, who was ſeated upon an Eminence, beholding his Troops ſo often repuls'd with dreadful ſlaughter, and at laſt running away, got up in great Fury, curſing the Hour he attempted this Expedition. As he was in this Perplexity, not knowing what to do, or what Meaſures to take, a certain *Greek* Deſerter call'd *Epialtes* came to him, and, in hopes of being highly rewarded, told him, *he wou'd ſhew his Men a Paſſage over the Mountain, by Means of which they might come behind* Leonidas *and his Troops*. This was agreeable News to *Xerxes* : Accordingly that very Night he order'd *Hydranes* one of his great Officers to *lead all the Troops which he commanded, and to follow* Epialtes *as his Guide over the Mountain*. *Leonidas* was aware of this Paſs, and therefore ſent a Thouſand *Phoceans* to defend it : But it ſeems they took no great care of it, concluding that none of the *Perſians* cou'd ever imagine, that there was any Way over ſo ſteep and craggy a Mountain; ſo that the *Perſians* by the break of Day came upon them as they lay in their Tents, and kill'd ſuch as fell into their Hands, putting the reſt to flight.

When the News of the *Perſians* paſſing the Mountain, and their being in the Plains, was brought to *Leonidas* his Camp, moſt of his Troops went off, in order to reſerve themſelves for a better Opportunity : But *Leonidas*, and a few gallant *Lacedemonians* ſtood their Ground, preferring a glorious Death to a ſhameful Flight; and being attack'd in Front and Rear, maintain'd their Ground againſt the whole Power of *Xerxes* until the laſt Man of them fell. The *Athenians*, upon the News of the Death of *Leonidas*, and of the *Perſians* forcing the Paſs of *Thermopylæ*, abandon'd their City, which *Xerxes* in a few Days after ſet on fire, gratifying by this Means part of his Revenge : But matters did not ſo well ſucceed with his Naval Forces : For a little before they cou'd make the Port of *Artemiſium*, a violent Storm, which laſted a conſiderable time, ſcatter'd and Caſt-away 400 of their Ships; and when they came into the Bay of this City, the *Grecian* Fleet worſted them in three Engagements, but none of them was deciſive. The *Grecians* had in all, at this time, but 271 Ships of the Line: This Fleet was Commanded in chief by *Eurybiades* a *Lacedemonian*, and next to him was the famous *Themiſtocles* the *Athenian*, all riding at Anchor in the Harbour of *Artemiſium*, when *Xerxes* his Fleet, conſiſting then of 1000 Ships of the Line of Battle, came in view of the Bay. The *Perſians* ſeeing this ſmall Fleet in the Harbour, reſolv'd not to let one of them eſcape; and the better to ſecure their intended Prize, they ſent away 200 Sail with Orders to go round the Iſland *Eubea*, and to lye in wait in the Straits betwixt that Iſland and the Continent, that they might catch ſuch of the *Grecian* Ships as ſhould eſcape the Hands of the main Fleet: But what became of theſe 200 Ships no Man cou'd ever hear; for they never ſince appear'd.

There was, at this time, a certain *Grecian* aboard the *Perſian* Fleet called *Scylias*, who being forc'd to ſerve *Xerxes* more out of Fear than Love, as did indeed all the *Jonians* his Countrymen, griev'd very much to hear the Miſchief that was intended againſt his Country, and being a good Diver, ſtript himſelf, and leap'd into the Sea, as if he intended only to waſh: But having Dived under water till he got out of ſight, ſwam along to *Artemiſium*, and gave an Account unto *Eurybiades* and *Themiſtocles* of the Deſigns of the *Perſians*.

The *Grecian* Fleet hereupon move out of the Harbour, with an intent to Attack firſt the 200 Ships ſent round about *Eubea*; but having roved about for ſome time, and hearing no Tydings of them, they reſolv'd to Attack the Main Fleet of *Xerxes*, which conſiſted then of 800 Ships, whereas they themſelves had only 271. The *Perſians* conceiv'd no leſs indignation againſt the *Grecians* for preſuming to Fight them with ſo few Men of War, than *Goliah* did againſt *David* when he ſaw him come to him with a Staff; and therefore ſurrounded them, pretending not to let a Man of them eſcape: But the *Grecians* ſoon gave them to underſtand that they were not to be taken ſo tamely: For after a bloody fight which laſted from Morning till the Night ſeparated them, the *Grecians* took twenty of their beſt Men of War, with little or no loſs. The next Day they renew'd the fight with more eagerneſs; but were ſtill worſted. The third Day they attack'd the *Athenian* Ships that were in the Front with more than ordinary Reſolution (as being aſham'd to ſee ſo ſmall an handful keep them at Bay) and ſhatter'd ſome few of them; but the *Lacedemonians* coming up to their Aſſiſtance, kept them in play until Night, killing many of their ſtouteſt Men. By this time both Fleets being ſufficiently harraſs'd, were content to ceaſe for a while. So the *Perſians* ſail'd off, and the *Grecians* return'd into the Harbour, whence they ſail'd in a few Days after, and anchor'd at *Salamina*, where they receiv'd the fatal News of the Death of *Leonidas*, and the burning of *Athens*. This put the whole Fleet into ſuch Conſternation that each Province reſolv'd to go home and ſubmit to *Xerxes*. But the great *Themiſtocles*, with his Perſwaſive Eloquence and Addreſs, prevail'd upon them by much ado to continue there till the Recruits, which they expected from moſt of the Ports in *Greece* ſhou'd join them. Theſe being at laſt come, they made up a Fleet in all of 378 Ships of the Line of Battle. *Themiſtocles* was prety ſure of deſtroying the *Perſian* Fleet with this Number, wou'd they but fight, and do their Duty; and therefore perſwaded *Euribiades* and his Council to lead them on, before the private Captains of the different Provinces that compos'd this Fleet had time to Mutiny or Cabal, as he found by Experience they were wont to do. It being then reſolv'd to fight the Enemy upon the weighty Reaſons offer'd by *Themiſtocles*, *Euribiades* order'd the Fleet to be in a readineſs to Sail the next Day: But they no ſooner left the Port of *Salamina*, when there aroſe ſuch a Mutiny among them, that it was impoſſible for *Themiſtocles* or any other to prevail upon them to wait for the Enemy. This put *Themiſtocles* (out of the exceſſive Love and Concern he had for his Country) upon doing a thing, which, had it been diſcover'd, wou'd render him the moſt infamous Man alive, and the moſt obnoxious to Ruin and Deſtruction, not only in his own Perſon, but alſo in that of his Houſe and Family. He ſent a truſty Servant in a Boat, when it was Dark, with orders to tell the Admiral and Captains of the *Perſian* Fleet, *That the* Grecian *Fleet had Mutiny'd, that they were juſt going to ſeparate, and to return to the reſpective Ports from*

from whence they came; that it wou'd be a difficult Task, and the Work of many Campaigns to ſubdue them all after their Separation; beſides the Hazard and Danger the Perſian *Fleet ſhou'd be expoſed to by Storms and foul Weather in Winter: Whereas if they haſten'd now to come upon them before they had ſeparated, they might make an eaſy Conqueſt of them; and find a Friend in their humble Servant* Themiſtocles.

The *Perſian* Captains, knowing very well in what great Credit and Authority *Themiſtocles* was among the *Athenians*, believ'd all this Meſſenger had told them, and concluded, that upon their Approach the *Athenians* wou'd join them; they therefore immediately hoiſt Sail, and made towards the *Grecian* Fleet, which *Themiſtocles* amus'd with all his Art and Eloquence for a Day or two: But when they found themſelves inclos'd, and in a manner ſurrounded by the *Perſians*, they put off all Thoughts of Separating and prepar'd for Battle. *Themiſtocles* was then no leſs Diligent in exhorting them to their Duty, than he was before in endeavouring to keep them together; laying before them, *that the Fate of* Greece *depended of that day; that foraſmuch as their All was at Stake, and that they were then to Fight* Pro aris & focis, *he hop'd they wou'd acquit themſelves like Men of Honour, and good Patriots.* Then the Signal being given, they fell on the *Perſians* with ſuch Fury, that they broke their firſt Line, and forc'd them upon the ſecond, which put the whole Fleet in great diſorder, their own Ships ſplitting one another. The *Grecians*, ſeeing the Confuſion the Enemy was in, purſu'd them ſo cloſe, that they gave them no time to recover 'till they were quite Diſorder'd. So that they had no more to do the reſt of the Day, but to take, or ſink as many Ships without any reſiſtance as they cou'd overtake or meet with; and even ſuch of them as had eſcap'd were ſo cloſe purſu'd by the *Eginetes* the next Day, that of this prodigious Number of Ships which *Xerxes* brought into *Europe*, ſcarce any two of them remain'd together, to give an account of their Diſaſters.

Xerxes, who was all this while on the Top of a Mountain call'd *Egale*, ſeeing his Ships ſcatter'd and taken, was deadly afraid the *Grecians* wou'd Sail to the *Helleſpont* and break down his Bridge, and, by this means, force him to remain in *Greece*, where he foreſaw he muſt ſoon want Proviſion for ſo great a Multitude; he therefore reſolv'd to March back with all poſſible Expedition, and was glad that *Mardonius* had concur'd with him in the ſame opinion. *Mardonius* was the Man that adviſ'd *Xerxes* to undertake this Expedition, and being very much afraid of his Wrath, endeavour'd to perſwade him, *That the loſs of the Battle at Sea was of no great Conſequence to his Affairs: That he had in a great meaſure compaſs'd the End for which he undertook the War, which was the burning of* Athens; *That if he wou'd leave him* 300000 *of his choice Troops he wou'd engage to ſubdue all the reſt of* Greece; *and that his Majeſty might return Home with the reſt, and ſuffer nothing in his Reputation, as having forc'd the* Grecians *to flee to the Mountains and Iſlands, burnt and deſtroy'd* Attica *their beſt Province, and laid in Aſhes* Athens *their chief City, and the Glory of their Nation.*

Xerxes being exceedingly well pleas'd to lay hold of any pretence of going back with Credit, readily embrac'd *Mardonius* his Advice; accordingly having left *Mardonius* 300000 *Medes* and *Perſians*, ſuch as he himſelf had choſen, he March'd off with all the reſt, making the beſt of his way to the *Helleſpont*. After the Battle of *Salamina* the *Athenians* were for ſending a Squadron of their Men of War to the *Helleſpont* to break down the Bridge, in order to hinder the *Perſians* from making their eſcape: But *Themiſtocles*, who knew very well, that a golden Bridge ought to be laid for an Enemy to

run away, endeavour'd to diſwade them from that Deſign, urging *the danger that might ariſe from rendring ſo prodigious a Multitude deſperate, by putting them upon a Neceſſity of fighting for their Lives* : And when he found he cou'd not prevail, he ſent his former truſty Servant to *Xerxes*, to let him know, that *he was ſtill his Friend; that the* Grecians *intended to ſend a Squadron to break down his Bridge, and that he therefore adviſ'd him to make all poſſible haſte to get over it, before they ſhou'd come.* *Xerxes* having receiv'd this Account March'd with ſuch Precipitation, and harraſs'd his Troops to ſuch a Degree that not one half of them came alive to the *Heleſpont*. However being come thither himſelf together with ſuch of his Army as were beſt provided for ſo long a March, he waſted over in an ordinary Veſſel together with a few of his great Lords (the Bridge being broken by a violent ſtorm) and came to *Sardis*.

When *Xerxes* was gone, *Mardonius* finding the Seaſon far ſpent, March'd with his 300000 *Medes* and *Perſians* into *Theſaly*, and put them into Winter Quarters, with a Deſign early in the Spring to invade the *Peloponeſus* whither all the *Grecian* Land Forces had fled : For when the *Perſians* forc'd the Paſs at *Thermopylæ*, and enter'd *Atica*, the Inhabitants of that Country, and the *Athenians*, took away their beſt Effects, and retir'd to the *Peloponeſus*, fortify'd with a ſtrong Wall, the *Iſthmus* which joins that Land to the Continent, call'd in thoſe Days the *Iſthmus* of *Corinth*; and reſolv'd to defend this ſpot of Ground againſt the *Perſians*. But being inform'd of the Defeat of the *Perſian* Fleet, and of the return of *Xerxes* with all his Land Forces, except thoſe left under the Command of *Mardonius*, they took Courage, and prepar'd to take the Field the next Campaign. *Mardonius* mov'd early in the Spring, and having March'd thro' *Beotia*, came to *Atica*, where he thought to wait for the *Grecians* to give them Battle; but finding that Country too rugged for his Cavalry to fight in, as alſo abandon'd by the Inhabitants, and deſtitute of Forrage and Proviſion, he burnt and deſtroy'd what remain'd of the Temples and Houſes in *Athens* and over all the Country; and then continu'd his March towards *Thebes*; being arriv'd there, and receiv'd into that famous City, which open'd its Gates to him, he incamp'd his Army along the River call'd *Aſope*, extending a great Way into the Land of the *Plateans*.

The *Grecians*, in the mean time, having met at the *Iſthmus* of *Corinth*, making up in all 100000 choice Men, compos'd only of *Lacedemonians*, and *Athenians*, *Eginetes*, *Corinthians* and *Peloponeſians* (for the *Theſalians*, *Thebeans*, *Phoceans*, *Macedonians*, and ſeveral other Nations ſubmitted to the *Perſians* and fought under their Colours.) March'd under the Command of *Pauſanias*, who ſucceeded the brave *Leonidas*, and incamp'd over-againſt the *Perſians*, who were four times their Number, near the City call'd *Platea*, famous ever ſince for the Signal Victory gain'd in a few Days after by the *Grecians* over the *Perſians*. The *Lacedemonians* made up the right Wing of the Army, and the *Athenians* the left. The Main Body or Center conſiſted of the Troops of the other Towns and Nations, who had join'd theſe two, in Defence of the common Cauſe. *Mardonius* having obſerv'd the Diſpoſition of the *Grecian* Camp, which he cou'd very eaſily ſee, there being nothing between both Camps but the little River *Aſope*, chang'd the Diſpoſition of his own, and plac'd the *Perſians* in whoſe Valour and Conduct he moſt confided, over-againſt the *Lacedemonians*, concluding that if theſe cou'd be born down, the reſt of the *Grecians* wou'd ſoon take to their Heels; and he was induc'd to hope, that this might be the more eaſily

ſily effected, becauſe the *Lacedemonians* were not acquainted with the *Perſian*'s manner of fighting : For, it ſeems, none of the *Lacedemonians* then in the Army had ever ſeen the Face of a *Perſian* before. So having given Orders to all his Troops to be in a readineſs, reſolv'd to paſs the River the next Morning, and give Battle.

There was at this time a certain Prince in the *Perſian* Camp, call'd *Alexander*, the Son of *Amyntas* King of *Macedon*, who was forc'd to take party with the *Perſians* to ſave the ruin of his Country; but was however much concern'd for the welfare of *Greece*. This Prince ſo ſoon as it was dark took Horſe, and rid alone to the *Grecian* Camp, deſiring to ſpeak to one of their Captains. The Sentinal to whom he ſpoke brought him immediately a Man of Diſtinction. Then *Alexander* told this Man the Diſpoſition of the *Perſian* Army, and charg'd him to let *Pauſanias* know that the *Perſian* Troops were to attack the *Lacedemonians*; and that early in the Morning, the whole Army was to paſs the River; and having ſo ſaid, he return'd to the *Perſian* Camp, charging the ſaid Man to tell no Body that he was *Alexander* the Son of *Amyntas*, but to *Pauſanias*. *Pauſanias* being ſtraightway inform'd of what *Alexander* had ſaid, call'd a Council of War, in which it was reſolv'd, the *Athenians*, who were accuſtomed to the *Perſian* Diſcipline, as having fought them at the Battle of *Marathon* and elſewhere, ſhou'd change Place with the *Lacedemonians*, and all the Army ſhou'd be in a readineſs to receive the *Perſians* the next Morning : Accordingly, when *Mardonius* began to move with his Army towards the River, he perceiv'd by the Colours and Standards of the *Grecians*, that the *Athenians* were in the Right Wing where he expected to meet the *Lacedemonians*. This put him to a Stand, ſo that he return'd to his Camp, and came not to a general Engagement in ten days after. In the mean while, he ſent out ſeveral Parties of Horſe, who very much infeſted the skirts of the *Grecian* Camp, and carry'd away many of their Convoys. One of theſe Parties conſiſting of a vaſt Number of Horſe, ruſh'd in upon a quarter of the *Grecian* Camp, which they ſo entirely defeated, that the *Grecians* ran away, leaving many of their Men dead in the Hands of the Enemy; and (which was of much worſe conſequence) abandon'd the only Well out of which all the Camp drew their Water, which the *Perſians* fill'd up with Earth and Stones, ſo as to render it uſeleſs to the *Grecians*.

This put the whole Camp into ſuch a Conſternation, that they reſolv'd to decamp that very Night, and retire to the Foot of the Mountain call'd *Cytheron*, in a little Iſland made by the concourſe of two Rivers : For, altho' the River *Aſope* was nigh the Camp, yet the *Perſians* extended ſo far above and below them upon the other ſide of it, and their Horſe made ſuch daily Excurſions, that they cou'd ſcarce get any Water from that River. But there happen'd an unlucky Accident which was like to break all their Meaſures. When they ſtruck their Tents, and ſent moſt of their heavy Baggage before them, a certain *Lacedemonian* Captain call'd *Amompharetes*, who commanded the *Pitanetes*, cry'd out aloud, that *he wou'd never fly away from before the Barbarians*, alledging, that *nothing cou'd be more diſhonourable*; and that *if all the World had abandon'd him, he would maintain his Ground to the laſt drop of his Blood.* This rais'd ſuch a Commotion in the Army, that notwithſtanding all the Remonſtrances and Menaces of *Pauſanias* the General, and of all the *Athenian* Captains, *Amompharetes* would not be induc'd to ſtir a ſtep, until it was day light. Then the Army retreated, leaving this croſs-grain'd Man and his Band behind, who at laſt,

tho' too late, thought better on't, and follow'd them. The *Athenians* led the Van, and gain'd the ſide of the Mountain, but *Pauſanias*, who led the *Lacedemonians*, and the groſs of the Army, was not far gone when all the *Medes* and *Perſians*, who it ſeems were ready by break of Day to give Battle, power'd down upon him and kill'd *Amompharetes*. *Pauſanias* being then neceſſitated either to have all his Men cut off, ſhou'd he Retreat before the Enemy, or determin the Fate of *Greece*, ſhou'd he Face about, choſe the Latter. He therefore ſent and *Aid de Camp* to the *Athenians*, ordering them to come forthwith to his Aſſiſtance. The *Athenians* ſent him word, they wou'd be with him immediately; But before they cou'd come in ſight of him, they were attack'd by *Mardonius* his Auxiliary Troops, by the *Theſalians*, the *Jonians*, the *Phoceans*, the *Macedonians* and by all the reſt of his Army except the *Medes*, and *Perſians*, who under his own Command ſet upon *Pauſanias* and his *Lacedemonians*. *Pauſanias* being thus ſeparated from the *Athenians*, had only 53000 Men under his Command, whereas *Mardonius* had 300000 *Medes* and *Perſians* to attack him. The *Medes* and *Perſians* appear'd in bright Armour glittering with Gold and Jewels, which were not proof againſt the Darts and Arrows of the *Grecians*; but the *Lacedemonians* wore only Ruſty Steel, that was proof againſt all the *Perſian's* Shot: So that at the firſt Onſet, the *Perſians* began to give Ground in both Wings. The main Body in which *Mardonius* Fought, Mounted upon a Gallant White Horſe, eaſily diſtinguiſh'd by the Richneſs of his Furniture, made a deep Impreſſion upon the Center of *Pauſanias* his Army, killing many of his ſtout *Lacedemonians*: But a gallant Man nam'd *Arimeſtes* bent his Bow and ſhot *Mardonius* to the Heart, ſo that he fell down Dead to the Ground. The *Perſians* ſeeing their General Drop, and the *Lacedemonians* reſume their Spirits upon his fall, betook themſelves to their Heels, their Horſe treading their Foot to Death, and the *Lacedemonians* at their Backs ſlaughtering them, until they came to a place near *Thebes*, which they had Fortify'd with Wooden Paliſades when they had Incamp'd in that place before. *Pauſanias* having put to the Sword all the Stragling Troops, which cou'd not get into this Intrenchment, reſolv'd to force the Paliſades before the *Perſians* cou'd recover of their Panick Fear: But being two or three times repuls'd with loſs, he ſent for the *Athenians*, who by this time had eaſily diſpatch'd the Troops that were upon their Hands, moſt of the *Grecians*, who oppos'd them, Fighting but faintly, or not at all, as being better pleas'd to be vanquiſh'd than to overcome.

When the *Athenians* came up, the *Perſians* were attack'd on every ſide, and after a Deſperate Obſtinate Reſiſtance their wooden Works were forc'd, and ſuch ſlaughter committed upon them, as was ſcarce ever ſeen or heard of in the World before or after, in ſo ſmall a ſpot of Ground: For of three hundred thouſand *Medes* and *Perſians* whom *Mardonius* brought to the Field, there eſcap'd in all only three and forty thouſand, that is, forty thouſand under the Command of *Atrabaſus*, who declar'd his Opinion againſt Fighting the *Grecians* in a pitch'd Battle, and therefore went off with his Men upon the firſt Defeat of the *Perſians*, making the beſt of his way to the *Helleſpont*; And three thouſand more that Eſcap'd the fury of the *Athenians* and *Lacedemonians*, within the Paliſades: And (which render'd this Victory the more memorable) the *Lacedemonians*, loſt in all, if we believe our Author, * but one hundered and five Men, and the *Athenians* only Fifty. Thus ended the famous Battle of *Platea*, by

* Heredotus.

by the Courage and Conduct of the Great *Pausanias* and his brave *Lacedemonians*, which put such a stop to the Insolence of the Haughty *Persians*, that they never after attempted to disturb the Repose of that famous Nation. 'Tis almost incredible, and seems to surpass humane Belief, what immense Treasures, *Herodotus* tells us the *Grecians* got by this Victory: Tables, Vessels, Horse-Trappings, all of massy Gold, nay, and Armour of the same Mettle, vast great Chests fill'd with Gold and Silver, Silks, Sattins and Velvet, beyond number. In a word, so much Plunder and Spoil, that the *Grecians* seem'd to become *Persians* for many Years after; and (which was worse) fell into the Luxury and Effeminacy of that Nation, which cost them their Liberty, as we shall see hereafter.

While Affairs were carry'd on so successfully in *Greece*, *Leutychides* the other King of *Lacedemon*, (for they had always two Kings) and Admiral of the *Grecian* Fleet, was equally Successful in defeating the *Persian* Fleet, at the *Promontory Mycale*: By which Victory *Jonia* was once more snatch'd out of the *Persian* Hands and join'd to *Greece*. When the two Fleets began to engage, a Report was bandied about that *Mardonius* was defeated in *Beotia*, which News did so animate the Soldiers, that they fought with an undaunted Courage, and gain'd the Victory: Indeed it is unaccountable how the News of that Victory could fly so soon into *Asia*; for, upon Subsequent Computations, it was found, that the Engagement happen'd in both places on the same Day: In so much, that some alledge the Rumour was spread on purpose to animate the Soldiers, and by good luck was confirm'd by the Event. The fight happen'd in the latter End of the Second Year after *Xerxes* invaded *Greece*.

The *Jonians* by this Battle being set at Liberty, all the *Grecians* went Home, except the *Athenians* who besieg'd *Sestus*. This was a fortify'd Town over-against *Abydos*, between which two places *Xerxes* laid his Bridge over the *Helespont*, and had, at this Time, a *Persian* Garison in it. These the *Athenians* straighten'd and block'd up so close, that after consuming all things in the Town, even to their Leathern Straps and Girdles, they stole away by Night, abandoning the City, which immediately open'd its Gates to the *Athenians*.

Here *Heredotus* puts an End to his History. What I have further to say of *Xerxes* and of his Successors the Kings of *Persia* unto the Days of *Alexander* the Great, I shall borrow from *Diodorus Siculus*, *Justinus*, *Thucydides*, *Xenophon* and *Eusebius*.

Xerxes brought under great Contempt by his shameful flight, and the loss of so many Millions of his Subjects; and being with all abominated by Mankind for his unnatural Incest, with his Brother's Wife, and with that of his own Son, seem'd to want nothing but the last Misfortune to compleat his Ruin; which accordingly came upon him after this Manner. *Artabanus* the Captain of his Guards being ambitious to ascend the Throne, and knowing very well how much the *Persians* hated *Xerxes*, concluded, that if he could take him out of the Way, he might easily dispatch his three surviving Sons, *Darius*, *Artaxerxes* and *Histaspes*. In order hereunto he inveigl'd *Mitridates* the Gentleman of his Bed-Chamber, who let him, and several of his Sons into the King's Bed-Chamber as he slept. And having murther'd *Xerxes*, ran immediately to *Artaxerxes*, and told him, that his Brother *Darius* had kill'd the King his Father. *Artaxerxes* flys to the King's Bed-Chamber, and finding him cover'd all over with his Blood, and Dead, runs straightway to *Darius* his Bed-Chamber whom

he finds in Bed asleep; and without staying to awake him, or ask any Questions runs him thro' with his Sword. *Artabanus* the wicked Regicide having accompanied *Artaxerxes* to *Darius* his Bedchamber, and seeing him busy in Mangling his Brother, for the pretended *Parricide* of the King his Father, struck him with his Sword thinking he might easily kill him, too, before his former Wickedness cou'd come to Light. But the stroke not being Mortal, *Artaxerxes* ran away to avoid a second Blow, and cry'd out for help, which coming seasonably to him, *Artabanus* was taken, and suffer'd the Punishment Due to his Crimes. Thus *Xerxes* ended his Days after a Reign of Twenty Years. He was the Proudest, and, next to *Cambyses*, the Bloodiest Man that ever sat upon the *Persian* Throne. He had such a mixture of Good and Ill Nature, that it was not easy to know which of these two Qualities was the more Predominant; intollerably puff'd up in Success, and equally dejected upon any Disaster; bold in undertaking, but Pusilanimous in Execution, grateful enough to those who serv'd him Well; but revengeful to excess upon the least failure of Duty. Timorous in his Nature, Obstinate in his Temper, Impatient of contradiction or wholesome Advice, Luxurious in his Diet, Leacherous in his Pleasures, Inhuman to his own Family: In a word to finish the Character, I may say of *Xerxes* what Dr. *Heylin* said of a Certain King, *That he never spar'd Man in his Anger, nor Woman in his Lust.*

CHAP. III.

Of Artaxerxes, *and his Successors, unto the Days of* Alexander *the Great.*

Xerxes being kill'd as aforesaid, *Artaxerxes* surnam'd *Daras-Dast* or *Longimanus*, *Long-Hand*, because his Right-Hand was longer than the Left, Took upon him the Rule and Government of the *Persian* Empire, his Elder Brother *Darius* being slain by his Hands, not out of Malice, or Ill Nature, but upon the False Report of the Villain *Artabanus*, who told him, that he had Murder'd the King his Father. *Artaxerxes* was an extraordinary handsome Man, and liberal to excess; Free to give, but always loth to receive. Clemency and Mercy seem'd so natural to him, that he constantly Order'd Criminals to receive the Stripes upon their Clothes, which ought according to the Law to be given upon their Bodies; and instead of cleaving their Heads, when the Crime requir'd it, he wou'd have their Caps or Bonnets only so us'd: Saying, *That such an Affront was Mortification enough to a Man of Honour for any*

any Crime. Being ask'd by one of his great Lords, how he took that Defect of his Left-Hand's being ſhorter than his Right: He anſwer'd, *He was very much oblig'd to Nature for giving him a long Right-Hand to give, and a ſhort Left-Hand to receive.*

Themiſtocles the *Athenian* being baniſh'd by his ungrateful Contrymen, came to *Artaxerxes* his Court, And tho' *Xerxes* his Father had promis'd to give any Man two hunder'd Talents, that ſhou'd deliver *Themiſtocles* into his Hands; yet *Artaxerxes* receiv'd him with ſo much Joy and Alacrity, upon account of his Extraordinary Parts, that he often cry'd out in his Sleep: *I have* Themiſtocles *the* Athenian: And as a mark of the Value and Eſteem he had for him, he made him a preſent of two hunder'd Talents, telling him, *That ſince his Father* Xerxes *had Promis'd ſo much Money to any Man that wou'd deliver him into his Hands, it was but reaſonable he ſhou'd Pay him that Sum, ſeeing he was ſo kind as to deliver himſelf up into the Hands of his Son.*

It was this *Artaxerxes* that ſent *Eſdras* to *Jeruſalem* in the 7th Year of his Reign, and Publiſh'd an Edict by which he allow'd the *Jews* that were in his Dominions to go and Dwell in that City: And in the 20th Year of his Reign, permitted *Nehemias* his Cup-Bearer to go thither, and viſit his Brethren, by whoſe help and counſel they built the Walls and Gates of *Jeruſalem*, and reſtor'd it in a manner to it's former Glory. In the beginning of his Reign the *Bactrians* revolted, but were ſoon reduc'd. The *Grecians* indeed gave him more trouble: For they ſent a great Fleet under the Command of *Cimon* that infeſted his Coaſts, took *Cyprus*, and forc'd him to make Peace upon diſhonourable Terms. But *Artaxerxes* was not much concern'd at that, being an Honeſt upright Prince, well ſatisfy'd that every Nation ſhou'd recover that which was injuſtly taken from them. The *Egyptians* alſo revolted under the Command of *Inarus* King of *Lybia*, being aſſiſted by the *Grecians*, who ſent a Squadron of Men of War, and ſix thouſand Land Forces to join them. But *Artaxerxes* was reſolv'd to puniſh the *Egyptians*, as believing they had forfeited their Liberty by their falſe Dealings with his Predeceſſors; he therefore ſent a vaſt Army into *Egypt*, under the Command of *Artabaſus*, and *Megabyſes*, who after many Skirmiſhes and Rancounters defeated the *Egyptians* in a pitch'd Battle, took their King *Inarus*, and Crucify'd him. As to the *Grecians*, who came to their Aſſiſtance, they recover'd their Ships: But before they cou'd ſet to Sea, the *Perſians* drain'd the Branch of the *Nile*, in which they lay at Anchor, by turning the Water into a deep Canal which they had made for the Purpoſe; ſo that the Ships lay upon dry Land. The *Grecians* ſeeing their Ships render'd uſeleſs, put fire to them, and reſolv'd to force their Paſſage or die to the laſt Man. This Bravery in a handful of Men againſt two hundred thouſand, was ſo much admir'd by the *Perſian* Commanders, and probably by *Artaxerxes* himſelf, that they thought it great pitty to deſtroy ſuch gallant Men; And therefore when they wou'd not be induc'd to lay down their Arms and ſubmit, upon any Terms, they not only ſuffer'd them to go away, but alſo furniſh'd Veſſels to carry them back to their own Country.

Artaxerxes having thus Quell'd the Revolt of the *Egyptians*, ſpent the reſt of his Days in quietneſs, doing good to all that wanted, and died after an eaſy Reign of forty Years. He had one lawfully begotten Son call'd, after his own Name, *Artaxerxes*, and ſeventeen Baſtards, among whom were *Sogdianus*, *Ochus*, and *Arſites*. *Artaxerxes* ſucceeded his Father, but was

kill'd by *Sogdianus* in the forty fifth day of his Reign. This Barbarous Act drew the Indignation of the great Lords and Captains of the Army upon *Sogdianus*; so that they came to *Ochus* and oblig'd him to take the Imperial Crown of *Persia*. *Ochus* being invested with the Regal Authority, chang'd his Name, and call'd himself *Darius*, surnam'd, by the *Grecians*, *Nothus*, or the *Bastard*; and having decoy'd *Sogdianus*, he caus'd him to be cast into a great heap of Ashes, where he was smother'd, a punishment usually inflicted by the *Persians* upon Princes of the Blood Royal. He was Marry'd to *Parisatis* Daughter to *Xerxes*, and his own Aunt; by her he had a Son in his private Capacity call'd *Arsases*, and a Daughter, *Amistris*; and, after he was made King, *Cyrus*, with thirteen more.

In his Reign the *Medes* revolted, but were soon reduc'd: The *Egyptians* revolted also, and shook off the *Persian* Yoke, but were not reduc'd in his Days. He made his Son *Cyrus* Governour of the Sea Coasts, and order'd him to assist the *Lacedemonians* against the *Athenians*: For at this time the *Grecians* were engaged with one another in the *Pelopponesian* War; by whose Divisions and Animosities *Darius* was a great Gainer; the *Athenians*, who were his most formidable Enemies, as being the best skill'd in Naval Affairs, and great Favourers of the *Jonians* his second Rivals in Sea Affairs, being brought very low by this War.

Darius-Nothus had a Mistress or Concubine, whom he very much admired for her extraordinary Beauty and Complaisance: This Woman happening to Die, *Darius* was inconsolable. All that his Friends cou'd say to him was not capable to mitigate his Grief, or give him any Comfort. There was at this time in his Court the Philosopher *Democritus*, who, after having in vain exhausted all his Philosophy and Rethorick upon *Darius*, promis'd, that *if he cou'd tell him the Names of three Men of Distinction, who had never in their Lives suffer'd any affliction, he wou'd raise from the Dead his fair Mistress, by laying the said Names written in a piece of Paper upon her Tomb.* *Darius* having mused a while, answer'd, that *he knew no Man, nor believ'd there ever was any, who had not one time or other in his Life some cause of affliction. Are not you asham'd then* (reply'd *Democritus* with a smile) *to lament, as if Fortune had frown'd upon you alone? and, since you cannot name me one Man, who has not met with some disgrace or affliction in his Life time, do you believe to meet with that in your own Person, which is not found in Nature?* *Darius* was so touch'd with this seasonable Reproof, that he never thought any more of his Mistress, being convinc'd, out of his own Mouth, how much he was in the wrong to imagine that he alone should be free from Affliction; and so pass'd the rest of his Days in Peace and Quietness.

When he was upon his Death Bed, *Parisatis* the Queen, who lov'd *Cyrus* much more than any of the rest of her Children, earnestly sollicited him to declare *Cyrus* his Successor, (alledging *that he was his First born, after he had been King*) as *Darius-Histaspes* had done to *Xerxes*. But *Darius-Nothus* wou'd by no means alter the Succession, and so died, leaving his Eldest Son *Arsaces* to succeed him, to the great mortification of *Parisatis* and *Cyrus*, who raised a great tumult, and left no Stone unturn'd to come to the Crown, as we shall see hereafter. Some Historians say *Darius-Nothus* reign'd only eight Years. *Philostratus* says, he reign'd sixty; but in my Opinion, *Thucidides* and *Diodorus-Siculus*, who affirm that he reign'd only nineteen Years, are more to be Credited.

Arsaces after the Death of his Father, chang'd his Name, or rather was call'd *Artaxerxes-Mnemon* by others. *Artaxerxes* in the *Persian* Language, sig-

ſignifies *a great Wariour*, and *Mnemon* in the *Greek*, *Mindful*; it being uſual with all Nations to give certain Characters or Surnames to their Princes, denoting their good or bad Qualities, which, in Proceſs of time, Hiſtorians take for their true Names; which ſhews, by the way, that the different Names, frequently given to Perſons by the Sacred Scripture, and by Prophane Authors, is no Argument that they are not the ſame Men mention'd by Both.

Artaxerxes (for ſo ſhall I call him after all other Hiſtorians) Marry'd three Wives, *Statira*, *Atoſſa*, and *Ameſtris*, by whom he had three lawful Sons, *Darius*, *Ariaſpes*, and *Ochus*; he had beſides three hundred Concubines, and by them, if we credit *Juſtinus*, one hundred and fifty Children, among whom three of the Daughters were very conſiderable. *Siſigambis*, *Rhodogune*, and *Apame*. *Siſigambis* was Marry'd to *Arſames* a Brother of *Artaxerxes*, who begot on her the famous *Darius Codomanus*. *Rhodogune*, to *Orontes*, and *Apame* to *Pharnabazus*. In ſome time after the Death of *Darius*, *Artaxerxes* was oblig'd to take a Journey to *Paſagarda*, in order to be Crown'd and Conſecrated King in the Temple of *Minerva*, built there by *Cyrus* in memory of his Victory over *Aſtiages*. Whilſt he was taken up with this Ceremony, *Tiſſaphernes*, one of his Great Captains, came, and told him *that* Cyrus *his Brother had a deſign to Murder him in the very Temple*. *Cyrus* being taken, and the Treaſon prov'd upon him, did however eſcape the Puniſhment due to his Crime. For *Pariſatis* his Mother ran to the King, with her Hair looſe, and Imbrac'd him ſo cloſe, tying her Hair ſo hard about his Neck, that the good Man, who was always very reſpectful to his Mother, cou'd not, without offering her Violence, which he wou'd by no means do, diſentangle himſelf, until he had granted her *Cyrus* his Pardon; being content only to order him to go back to his Government in *Lydia*.

One wou'd have thought that ſuch an Act of Clemency might have prevail'd upon *Cyrus*, to deſiſt from any further Attempt upon a Brother who had treated him ſo mildly beyond Example: But, it ſeems this good Nature in his Brother ſerv'd only to prompt him to more deſperate Deſigns. For finding that private Conſpiracies wou'd not take, he reſolv'd to ſet the whole Empire on Fire, or compaſs his Ends. In order hereunto, he gathers Auxiliary Troops from all corners upon various Pretences, eſpecially under colour of reducing *Tiſſaphernes*, whom he accus'd to the King as if he had a deſign to Revolt; tho' nothing was more falſe. At this time, *Zenophon* the famous Hiſtorian, who wrote the continuation of the *Peloponeſian* War, from the time *Thucidides* ended, and wrote alſo the Book call'd *Cyropædia*, or the Inſtitution of *Cyrus*, was at the Court of *Cyrus*; and *Clearchus* a famous *Lacedemonian* Captain. This latter being baniſh'd from his own Country, took party with *Cyrus*; but *Zenophon* came only, out of curioſity to ſee his Court, and was afterward ſo much taken with his Parts and Perſon, that he accompanied him in his Rebellious Expedition, and even wrote the Hiſtory of it at large.

Cyrus, the better to cover his Rebellion, began with the Siege of *Miletus*, whoſe *Grecian* Inhabitants *Tiſſaphernes* had partly put to Death, and partly baniſh'd. While this Siege was a carrying on, *Cyrus* gave Money to *Clearchus*, and ſent him into *Greece* to raiſe Men. He ſent alſo to *Proxenus* the *Bæotian*, *Socrates*, the *Achean*; and *Sophænetus* the *Stymphalian* to bring him as many Men as they cou'd raiſe; pretending his Deſign was only to make War upon *Tiſſaphernes*, and

to reſtore the *Grecian* Exiles, whom *Tiſſaphernes* had barbarouſly us'd. When theſe Captains came to *Sardis* with their new Levies, which together with the Troops brought by *Xenias*, made in all thirteen thouſand *Greeks*, *Tiſſaphernes* judging right, *that theſe Preparations were too great for ſuch an Inconſiderable Enterprize as the taking of* Miletus, haſted to Court to adviſe the King of it, who, on this Information, prepar'd for his Defence.

Cyrus having in like manner gather'd a vaſt Body of Strangers, March'd from *Sardis* with all his Forces thro' *Lydia*, and *Phrigia*, enter'd *Cappadocia* and *Cilicia*, and ſtay'd twenty Days at *Tarſus*, where the *Grecians* began to perceive that *Cyrus* was leading them againſt the King of *Perſia*. They made a difficulty of engaging in this War · But *Clearchus* prevail'd upon them to follow *Cyrus*, who declar'd, when he was further advanc'd, *that he March'd againſt the King of* Perſia, and encourag'd them to go on into *Meſopotamia*. When he came into the Province of *Babylon*, he drew up his Army in order of Battle, and took a view of it. He found it compos'd of ten thouſand four hundred heavy Arm'd *Greeks*, two thouſand five hundred others, an hundred thouſand Strangers, and twenty Scyth'd Chariots. On the other ſide, *Artaxerxes* came to meet him with an Army of twelve hundred thouſand Men, under the Command of four Generals, *Tiſſaphernes*, *Gobrias*, *Arbaces* and *Abrocomas*, and ſix thouſand ſelect Horſe, as his own Life-Guard. The Armys being now met, ſoon came to Action. The *Greeks* put the *Barbarians* to flight, and in the purſuit were in danger of being ſurrounded by that Body of the Army, which the King Commanded. *Cyrus* haſted thither with ſix hundred Horſe, and attack'd his Brother the King; and though not ſeconded by his Men, yet Fought valiantly, and wounded the King in the Shoulder; but was himſelf wounded under the Eye, and ſoon after kill'd in the Croud with eight of his Principal Courtiers. Thus dyed *Cyrus*, a Man of a Princely Mind, and one that merited a Crown, beyond all thoſe who derived their Original from *Cyrus* the Great, had he not been tainted with the Crime of Rebellion.

The *Grecians*, who thought of nothing but Victory, having routed all thoſe who oppoſed them, were extreamly mortify'd by the ſad News of *Cyrus*'s Death. They invited *Ariæus* the *Perſian*, who commanded his Troops to poſſeſs himſelf of the Kingdom, but he rejected the Propoſal; ſo that they were oblig'd to think of returning into their own Country. *Artaxerxes* purſued them, but his Soldiers were ſtruck with ſuch a Conſternation, that he was oblig'd to retire, and ſuffer them to get off. *Tiſſaphernes* took upon him the Task of Managing the *Grecians*, and having deſir'd an Interview with their Captains, perfidiouſly kill'd them: But others were choſen in their Room, among whom *Zenophon* the famous Hiſtorian, who wrote the firſt account of this Battle, and of the long March of the *Grecians*, was One. At laſt, notwithſtanding they were Foreigners in that Country, deſtitute of all Proviſions, unacquainted with the Paſſages, and oblig'd to make their way over craggy Mountains, and almoſt impaſſible Places; in a Land where the unwholeſomneſs of the Air, the ruggedneſs of the Ground, and the watchful Spite of the Enemies did at once attack them; yet by an unparallel'd Courage and Bravery, and by the Miniſtry of *Zenophon*'s ſingular Prudence, they got off clear. It is reckon'd that, in coming and going (for *Zenophon* it ſeems kept a Diary of this Expedition) they Encamp'd in two hundred and twelve Places, March'd a thouſand one hundred and fifty *Perſian* Miles, and took up in the whole Expedition one Year and three Months time. I muſt not here forget to make honourable mention of *Cteſias*

ſias the *Cnidian*, who wrought the *Perſian* Hiſtory, and from whom *Diodorus Siculus*, *Beroſus*, *Julius-Affricanus*, *Euſebius* and all the Hiſtorians that ſucceeded him, borrow'd their Account of the *Aſſyrian* Monarchy; He was a famous Phyſitian, and being in *Cyrus*'s Court, at the time he undertook the Expedition againſt *Artaxerxes*, follow'd him; was taken in the Battle, brought to *Suſa*, where he cur'd *Artaxerxes* of the Wound which *Cyrus* gave him; wrought many other great Cures in that City; and continu'd with *Artaxerxes* in great Eſteem for ſeventeen Years, during which time he wrote the *Aſſyrian*, *Babylonian* and *Perſian* Hiſtories, taking his Account from the Regiſtries and Records found in the *Archives* of theſe great Monarchies. 'Tis true *Cteſias* wrote a great many Fabulous things of the Beginning of the *Aſſyrian* Monarchy, as did indeed *Manetho* of that of the *Egyptians*, and the *Greek* Hiſtorians, of the *Grecians*; the Beginnings and Riſe of moſt Nations before Letters and Learning flouriſh'd, being only grounded upon Fables, and fabulous Traditions of the ſimple People: But, methinks, *Ariſtotle*, *Antigonus*, *Cariſtius*, *Plutarch*, *Photius* and others, who often call *Cteſias* a great Liar, might have treated him more civilly, conſidering that he had taken what he wrote of theſe Monarchies from the moſt Authentick Records that were to be found at the *Perſian* Court in thoſe Days, or from the beſt Antiquaries, as he declar'd in the beginning of his Works. But be that as it will, the Learned World is very much oblig'd to *Cteſias*: For if it were not for the Extracts of his Hiſtory tranſmitted to us by *Diodorus Siculus*, and *Photius*, we ſhou'd have no other account of the *Aſſyrian* and *Babylonian* Monarchies, than that lame one, which *Herodotus* gives of them, for which, in my Opinion, he deſerves the Character either of an Ignorant Hiſtorian, in this particular, or a Liar as much as *Cteſias* But to return.

When *Pariſatis* heard of the Death of *Cyrus*, whom ſhe lov'd above all her Children, ſhe left no Cruelty unpractis'd upon thoſe who had a Hand in his Ruin: She poiſon'd the Queen *Statira*, caus'd the King's Valet de Chambre, who had cut off his Head, to be flead alive, and the Man, that boaſted to have kill'd him, to be tortur'd in a moſt cruel manner. But after all, *Artaxerxes* behav'd himſelf very modeſtly towards his Mother; For, tho' he knew ſhe always lov'd *Cyrus* better than him, and endeavoured by all means to get him to ſucceed his Father; and that now ſhe was the occaſion of the Death of a Queen whom he tenderly lov'd: Yet he neither injur'd her by Word or by Deed; only when ſhe told him, *ſhe was going to* Babylon; he anſwer'd, *that he was very well ſatisfy'd with her Deſign*, but withal, *that he wou'd not ſee that Town while ſhe liv'd in it.*

Artaxerxes having thus put his Affairs into a peaceable State, bent his Mind upon the Recovery of the Cities that had revolted. The charge of this Enterprize was committed to *Tiſſaphernes* and *Pharnabazus*. The *Jonians* perceiving his Deſigns, ſolicited the *Lacedemonians* to aſſiſt them, The *Lacedemonians* were ſo tranſported with their late Succeſs againſt *Athens*, that they thought of no ſmall matters; And being encourag'd by the Return of the *Grecians*, who had follow'd *Cyrus*, embrac'd the opportunity of Invading *Aſia*, and began to entertain ſome hopes of Maſtering it. They ſent an Embaſſy to *Tiſſaphernes*, which he ſlighted; Whereupon they ſent *Timbrones* with an Army againſt him; but *Timbrones* having ill ſucceſs, was ſoon after degraded and baniſh'd. *Dercyllidas* ſucceeded him, who, by reaſon of his extraordinary Sagacity was ſurnamed *Siſyphus*. He ſoon perceiv'd, that he had two Generals to Encounter; and therefore endeavou-

red to gain one of them; by which means he rais'd such a Jealousy between the Two, that *Pharnabazus* went home to the King, and accus'd *Tissaphernes* of Treachery, as being brib'd by *Dercyllidas*. However the Truth or Falshood of this Accusation might be, *Agesilaus* the King of *Sparta*, who in some time after, was sent to Command the *Lacedemonians*, having defeated *Tissaphernes* in Battle; *Artaxerxes* sent *Tithraustes* to Command the Army, and order'd him to cut off *Tissaphernes* his Head, which he accordingly did.

Conon the great Admiral of the *Athenians*, after the *Peloponesian* War, and the reduction of *Athens*, left *Greece*, and offer'd his Service to *Artaxerxes* against the *Lacedemonians*. *Pharnabazus*, who knew the Merit of this Great Man, prevail'd upon the King to give him the Command of his Fleet. *Conon* immediately set to Sea with the *Persian* Fleet, and having met that of the *Lacedemonians* near the City of *Cnidus*, the Birth-place of *Ctesias*, Fought, and defeated it, took some of their Gallies, and forc'd the rest to fly, restoring by this Victory, their Liberty to the *Athenians*, and to the rest of the *Grecians*, whom the *Lacedemonians* brought under Subjection. Which done, *Conon* return'd to *Athens*, repair'd the Walls thereof and the Port call'd *Pireus*. This put *Agesilaus* upon taking new Measures; and having got the Command of the *Lacedemonian* Fleet, together with that of the Land Forces, became so formidable to the *Persians*, that *Tithraustes* their General, saw there was no other way of diverting the Storm, but that of giving the *Lacedemonians* so much trouble at Home, as might oblige them to recal their King for the relief of his Country.

In pursuance of this Project, he sent *Timocrates* the *Rhodian* with fifty Talents of Gold into *Greece*, in order to bribe the Heads of the Factions, and tempt them to make War upon the *Lacedemonians*. This took so well, that, in the space of one Year, a great Conspiracy broke out against the *Lacedemonians*, which occasion'd so great a War, that they were obliged to recal their King. He was mightily troubl'd for being oblig'd to return, just when he was setting out for the upper Provinces, whom the glory of his Name would have intimidated; and was hugging himself upon the happy Issue of all his Labour and Hopes. However, his Regard to his Country outweigh'd all other Considerations, and his steadfast Opinion, that a General was oblig'd to obey the Laws and the Magistrates, made him deaf to the Prospect of future Glory. Upon his Departure from *Asia*, he said in a merry humour, that *thirty thousand Archers had beat him out of Asia*, alluding to so many Pieces of Gold bearing the Effigies of an Archer, with which *Timocrates* had purchas'd the War against the *Lacedemonians*.

Notwithstanding that *Agesilaus* was recall'd, the *Lacedemonians* were so routed by *Conon* at Sea, and so much oppress'd at Home, that they began to fear the *Athenians* might recover their former Power; and thereupon made Peace with *Artaxerxes* by the Ministry of *Antalcidas*; whence it was call'd *Pax Antalcidæ*. *Artaxerxes* by this means being free of the *Grecian* War, and having put his Affairs in prety good Order, turn'd his Arms towards *Cyprus*, which *Evagoras* the King of that Island, had by this time almost quite recover'd. *Artaxerxes* fitted out a good Fleet, and gave Battle to *Evagoras*, defeated and scatter'd his Men of War; so that he was upon the brink of losing all again, when an unforeseen accident retriev'd him. The *Persian* Sea Captains being flush'd with their Victory, quarrel'd among themselves, some ascribing the Honour of the Defeat of the Enemy to themselves; and others as stifly opposing them. *Evagoras* who knew very well

well how to make advantage of these Dissentions, play'd his part so well, that he forc'd the *Persians* to make Peace, and to leave him in Possession of the better part of his former Acquisitions. After this, *Artaxerxes* wag'd War with the *Caduſians*, but with little ſucceſs. Then turning his Arms againſt the *Egyptians*, who had revolted ſeveral Years before, he carry'd on his Deſigns againſt them pretty happily, 'till a private Quarrel between *Pharnabazus* and *Iphicrates* ruin'd all.

In the mean time the *Grecians* were mutually engag'd in Civil Wars, which *Artaxerxes* endeavour'd to adjuſt, thinking to get Aſſiſtance from them againſt the *Egyptians*. But the *Lacedemonians* were ſo angry with him for including *Meſſene* in the Confederacy, that they ſent Relief to *Achoris*, King of *Egypt*. Beſides the *Grecian* Towns in *Aſia* made Head againſt him, and occaſion'd the Revolt of ſeveral *Satrapæ*. Indeed the *Satrapæ* were ſoon after betray'd by *Orontes* their Head. However *Artaxerxes* was not able to recover *Egypt*, notwithſtanding the Diviſions it lay under, which were occaſion'd by various Pretenſions to the Crown.

I had ſaid before, that *Artaxerxes* had but three Sons in lawful Wedlock, namely *Darius*, *Ariaſpes*, and *Ochus*; and a hundred and fifty Children by Concubines, of whom he had three hundred, tho' even that number did not ſeem to ſatisfy him: For he added unto it, by the Inceſtuous Pollution of his own Daughters. In his old Age he check'd *Ochus* for aſpiring to the Kingdom, and took in *Darius* the eldeſt, then fifty Years old, as Partner with him. But *Darius* Courted a certain Lady call'd *Aſpaſia*, *Cyrus*'s Miſtreſs, whom the King had taken to himſelf, and being rejected took that for an Affront, and enter'd into a Conſpiracy with fifty of his Brethren againſt his Father. The Plot being diſcover'd, he and all his Complices were puniſh'd with Death. Upon the Death of *Darius*, *Ochus* aſpir'd to the Crown more eagerly, but was much affraid of two of his Brethren, namely *Ariaſpes*, the Eldeſt Lawful Son, and *Arſamis*, a Baſtard, whom the Father doated on for his Wit and Spritelyneſs. He continually gave out, that *Ariaſpes* was quickly to be put to Death, by his Fathers Orders, and by this means provok'd him to Poiſon himſelf; and at the ſame time took care to ſee *Arſamis* kill'd by *Harpates*, the Son of *Terebazus*, who loſt his Life in *Darius* his Plot. *Artaxerxes* was acquainted with all theſe things, but being worn out with Age, could not prevent them. His grief and trouble of Mind was ſuch, that he ſunk under the weight, and died in the ninety fourth Year of his Age, and the fortythird of his Reign. His Subjects reckon'd him the meekeſt of Men, eſpecially upon the account, that the Crueleſt of *Parricides* was his Succeſſor.

Ochus Succeeding his Father, in Memory of whom he was Surnam'd *Artaxerxes*, is ſaid to have conceal'd his Fathers Death for ten Months, till all the People were ſatisfy'd, by ſending about the Royal Seal, that *Artaxerxes* had nominated *Ochus* for his Succeſſor. Having purchas'd the Kingdom by wickedneſs, he reſolv'd to eſtabliſh it by more of the ſame Stamp: Accordingly he fill'd the Palace with barbarous Murders, without any Regard to Dignity, Blood, Affinity, Sex or Age. *Ochus* had three Children, *Arſamis*, *Biſtham*, and *Pariſatis*, which conſulted their Safety by Flight, and eſcap'd the bloody Hands of their Father; who would have all his Children murder'd, leſt they ſhould uſe him, as he had his own Brethren.

Soon after theſe inhuman Maſſacres he made War upon the *Caduſians*, who inhabited the Land between the *Euxine* and *Caſpian* Seas; and triumph'd over them, by the help of *Codomanus* the Son of *Siſigambis*. For when

the *Perſians* and *Caduſians* drew near, and were ready to join Battle, a certain great Champion of the *Caduſians* ſtep'd out, and *bid defiance to any of the* Perſians *in ſingle Combat, declaring* (as *Goliah* had done in the days of *Saul*) *that, in caſe he was overcome, the* Caduſians *would ſubmit to the* Perſians. *Codomanus* accepted the Challenge, fought the *Caduſian* and ſlew him. The death of this Champion ſtruck ſuch a terror into the reſt of his Brethren, that they laid down their Arms, and ſubmitted to the *Perſian* Yoke. *Ochus* fluſh'd with this Victory turn'd his Arms againſt the *Phenicians* and *Cyprians*, who had a little before revolted, and enter'd into a Confederacy with the *Egyptians*; and having drawn together an Army of 300000 Foot, and 30000 Horſe, and fitted out a Fleet of 300 Ships, March'd into *Phenicia*, and ſat down before *Sidon*. *Tennes* the King of this City call'd to his Aſſiſtance *Mentor* the Prince of *Rhodes*: But perceiving how unequal he was to the great Power of the *Perſians*, reſolv'd to give up the City to *Ochus*. *Mentor* to whom he had communicated his Deſign, having no great regard for the welfare of the *Sidonians*, and ſeeing all the Reſiſtance they cou'd make wou'd only exaſperate *Ochus*, and render him more Cruel, ſent his Truſty Friend *Theſſalion* to tell him, *That if he pleas'd he wou'd ſoon make him Maſter of the City.*

While *Tennes* and *Mentor* were thus concerting Matters for their own ſafety, the *Sidonians* (who it ſeems ſmelt their Deſign) ſent five hundred of their chief Citizens to *Ochus* with Olive Branches in their Hands, praying him *to give them Peace, and to accept of their Submiſſion.* But bloody *Ochus* caus'd them all to be Shot to Death with Arrows, in his preſence. Nor did he treat *Tennes* their King better: For when he had betray'd the Town to him, he caus'd him to be, in like manner, put to Death as the reward of his Treachery. The poor *Sidonians* ſeeing the Gates of their City given up to *Ochus*, put Fire to the Town in every Corner, and reduc'd it to Aſhes, forty Thouſand of themſelves periſhing in the Flames. The Reduction of *Sidon* was immediately follow'd by that of *Cyprus*, which *Adrieus* Prince of *Caria* eaſily brought under Subjection. This *Adrieus* ſucceeded *Mauſolus*, who dieing two Years before without Iſſue, had a Tomb built for him, by his Wife *Artemiſia*, ſo great, and of ſuch noble and exquiſite Workmanſhip, that the *Romans* dignify'd their own Magnificent Buildings with the Name of *Mauſolea.*

Ochus animated by theſe Succeſſes Invaded *Egypt*, which had for ſome Years before ſhaken off the *Perſian* Yoke. *Mentor* was very ſerviceable to him in this Expedition. For by his prudent Conduct and Courage, the chief Cities of *Egypt* ſubmitted to *Ochus*; ſome opening their Gates freely, and others Capitulating upon promiſe of Life and Liberty. *Nectanebus* the then preſent King, and indeed the laſt that was of the *Egyptian* Race, being overcome in Battle, and ſeeing all his Cities Taken and Plunder'd, retir'd with his beſt Effects into *Ethiopia*, and was never heard of ſince. Then *Ochus* plunder'd the *Egyptian* Temples, and ſet them on Fire; kill'd their god *Apis*, and, in deriſion, ſet up an Aſs in his ſtead; carry'd off great Spoil, and return'd Home Crown'd with Glory and Renown, I mean ſuch as Flatterers give wicked ſucceſsful Princes; but did not live long after to enjoy the Fruit of his Victories. There was at this time a certain Eunuch in *Ochus*'s Court call'd *Bagoas* an *Egyptian*: This Eunuch had the Addreſs to inſinuate himſelf into *Ochus* his Favour ſo well, that he diſpos'd of all things according to his Pleaſure; and being griev'd to ſee his god *Apis* kill'd, or rather ambitious to enlarge his own Authority and Power, he Suborn'd

Ochus's

Ochus's Phyſitian to Poiſon him, in the twenty third Year of his Reign; and not content herewith, expos'd his Corps to be devour'd by Cats, and bury'd another Carcaſs in the Royal Tomb; and for an Emblem of the King's cruel Temper, caus'd Sword Hilts to be made of the Bones of his Legs.

He ſet *Arſames*, *Ochus*'s eldeſt Son, upon the Throne, and kill'd all the reſt of his Children, at leaſt as many as had not eſcap'd his Hands; to the end, that the new King being deſtitute of Friends, might depend upon him for ſupport. In effect *Bagoas* was the Man that Reign'd, and Uſurp'd every thing that belong'd to the Crown, bating the Name. When he perceived that *Arſames* took more than ordinary Notice of Things, and would enquire into the cauſe of the Murders that were committed upon his Brethren, and the Royal Family (for it ſeems *Bagoas* pretended to be a Stranger to all theſe Maſſacres) he apprehended the Danger of being call'd to an account, and in order to avoid it, ſlew him and all his Children, about the end of the third Year of his Reign. Then he heap'd up Wickedneſs upon Wickedneſs, and added Parricide to Parricide, 'till the Royal Family became ſo thin, that ſcarce any one remain'd to poſſeſs the Crown. Things being brought to this paſs, he pitch'd upon *Codomanus* the Son of *Siſygambis*, who was his truſty Friend, and Confederate in all his Wickedneſs, and who, having got the repute of a very Brave Man, by the Death of the great Champion in the *Caduſian* War, was mightily eſteemed by the *Perſians*, *Ochus* himſelf, however cruel to all others, highly Complementing him upon that Action, and making him chief Governour of *Armenia*.

Codomanus being thus raiſed to the Throne, by the common conſent and approbation of all the People, chang'd his Name, calling himſelf *Darius*, as being a Name, or Title of greater Majeſty and Honour. *Bagoas* perceiving by the behaviour of *Darius*, that he wou'd not admit of a Competitor, and that tho' he lov'd the Treaſon, yet hated the Traytor, quickly repented of what he had done; and therefore reſolved to add him to the number of the Murder'd Princes: But *Darius* was too quick for him; for as he perceiv'd him one Day over-buſy in bringing him a Cup to Drink, which he had mixt with rank Poiſon, he oblig'd him to Drink it himſelf, and ſo made an End of one of the greateſt Villains that ever the World produc'd.

Darius had the misfortune to fall into ſuch Times, and untoward Circumſtances, that the wiſeſt of Men wou'd have found great Difficulty to get clear of; and if we compare the temper of this Prince, with the Genius of the Adverſary he was oblig'd to encounter, we'll find it a hard matter for him to eſcape the Diſaſters into which he fell.

The Kingdom of *Macedonia* was, at this time, advanc'd to the higheſt pitch of Grandeur the Limits of *Greece* cou'd afford. *Philip* the Father of *Alexander* the Great, had then all *Greece* at his Beck, and under his Authority: And by the means of *Schools* for War and Sciences, had in a manner entertain'd both *Mars* and *Pallas* in his Camp: Whereas the Monarchy of the *Perſians* was almoſt worn out with Age, and Bent under its own Weight. In it the Juice and Blood of Sciences and Virtue dwindl'd, and vaniſh'd into the Vapour of Luxury, which was, in thoſe Days, ſo exceſſively great, that it is hardly creditable.

Darius Codomanus, after the barbarous Cuſtom of ſome of his Predeceſſors, Marry'd his own Siſter *Statira*, and had by her a Son named *Ochus*, and four Daughters, the eldeſt of which was call'd *Statira*; beſides, if we believe *Quintus Curtius*, he had three hundred Concubines; and as to the Luxury of his Palace and Table, it is altogether impoſſible to find, or hear

of any thing that cou'd parellel it. In his Bed-Chamber, at the Head of his Bed, there was always, for a Reſerve, a Treaſure of Gold conſiſting of five thouſand Talents, which made one hundred and twenty Millions of Livers; At the Bed's Feet three thouſand Talents of Silver, or eighteen hundred thouſand Crowns; Near this, a Golden Veſſel made by *Theodorus* the *Samian*, valu'd at Six Score Millions of Crowns; over the Bed hung a golden Vine with Cluſters of Grapes, made of Jewels and precious Stones: And as to his *Bakers*, *Cookes*, *Confectioners*, *Catherers*, and other Miniſters Employ'd in the Luxury of his Table, they were numberleſs, as were alſo the Expences beſtow'd upon the ſame. There were many Quarrels between the *Perſians* and the *Grecians* beſides the Inviterate Feuds that the Raviſhing of Women in Ancient Times occaſion'd. The Expedition of the *Athenians* againſt *Sardis*, ſtarted new Grudges, which the Adventures of *Xerxes* inflam'd. Beſides, the Riches of *Aſia* were a great Temptation to the *Grecians*. They thought it a ſhame that ſuch great Poſſeſſions ſhou'd continue in the Hands of ſo barbarous a People. After *Xenophon*'s return with a handful of Men thro' ſo many Provinces, they always prefer'd in the Day of Battle the *Grecian* Steel to the *Aſiatick* Gold. In ſhort the *Grecians* were ſmitten with an inſatiable Itch to pillage the Riches of thoſe Countries. *Cimon*, indeed was the laſt of the *Grecian* Generals; But *Philip* King of *Macedon*, a Man equally Entitul'd to Prudence and Military Virtues, ſeem'd to excel the moſt renown'd Captains; and, at this Time kept *Greece* in Bondage, under the Pretence of Liberty. When this great Prince divulg'd his purpoſe of making War upon the *Perſians*, the *Grecians* almoſt unanimouſly elected him to be their Head, and Soldiers were levied in Every City. The next Spring he ſent *Parmenio*, *Amyntas* and *Attalus* before him into *Aſia* under pretence of reſcuing the *Grecian* Cities; He himſelf deſigning to follow the next Spring, was Murder'd by one *Pauſanias*, at his Daughter's Wedding. Upon his Death *Darius* thought himſelf ſecure, and ſlighted *Alexander*, the Son and Succeſſor of *Philip*, who was then a Youth of Tweny Years of Age. But before I proceed any further, it will be requiſite to give a Brief account of the Origin, Riſe and Progreſs of the *Grecians*, who under the Conduct of this *Alexander*, ran like a Torrent, over all *Aſia*, and poſſeſs'd themſelves of the Univerſal Monarchy.

A New HISTORY OF THE WORLD.

BOOK VI.

CHAP. I.

Of the Origin, Riſe and Progreſs of the Grecians, *together with a particular Account of their Kingdoms and Republicks.*

SECT. I.

Of the Origin, Riſe and Progreſs of the Greeks *in General.*

IT is agreed upon by all the Learned, that the Deſcendants of *Japhet* the third Son of *Noe*, were the firſt Inhabitants of *Greece*. But under whoſe Conduct the firſt Colonies were led thither, is a matter not yet determin'd. When the Natives of this Country came firſt under one Common Denomination, they were call'd *Graij* or *Vetuſti*, that is *Ancient*, being ſo, in regard of the Colonies which they ſent *Weſtward* and *Northward* of themſelves; but were after call'd *Hellenes*, and the Country *Hellas*, from *Hellen* the Son of *Deucalion* King of *Theſſaly*.

We have no true Account of any thing in *Greece*, before the time of *Inachus*; He founded the Kingdom of the *Argians*, not in the Days of *Abraham* as moſt of our Modern Hiſtorians affirm; But in the time of *Moſes*, as I obſerv'd before, from *Tertulian* and other Ancient Writers. His name diſcovers his being a Stranger: For *Inachus*, *Anach* or *Enach* are the ſame, and ſeem to be deriv'd from the *Hebrew* or *Chaldean* Language. The Account which the Ancient Pagan Hiſtorians have Tranſmitted unto us concerning the Riſe and Progreſs of this Nation is ſo intermix'd with Fables, that it is impoſſible to diſcern the Truth from them for many Centuries. *Varro* divided the whole ſeries of time into three Ages. The firſt from the Beginning of the World to the Deluge, which happen'd in the Reign of *Ogyges* King of *Thebes*, which is a ſpace of Time wholy unknown with Reſpect to Pagan Authors; and probably was meant by him of the time that paſs'd from the Creation to the Flood of *Noe*. The Second, from the time of *Inachus* to that of the firſt *Olympiad*, which is call'd the Fabulous Age; becauſe it's Hiſtory is intermix'd with Fables; And the laſt, that ſince the Firſt *Olympiad*, which is the Hiſtorical Time. *Diodorus Siculus* extends the Fabulous Age no farther than the *Trojan* War; And Indeed, from that time forth things began to clear up, and Truth might more eaſily be diſcover'd: But all that preceded this *Æra* is ſo interwoven with Fables in our Pagan Writers of the *Greek* Hiſtory, that it is utterly impoſſible to diſtinguiſh what is True, from what is not So.

Apollodorus, an *Athenian Grammarian*, who liv'd in the Reign of *Ptolomæus Evergetes*, collected this Fabulous Hiſtory, in a Book intitul'd the *Bibliotheque of the Gods*; The Abridgment of which reduc'd into three Books, is ſtill extant. And for as much as *Greece* was the great Nurſery of the moſt exquiſite Arts and Sciences, and that the Knowledge of its very Fables are of no ſmall Improvement to our Youth, I ſhall give a Erief Account of thoſe Fabulous Times, and of the beginning of the ſix Famous Kingdoms whereof that Mother of Learning formerly conſiſted, (*viz*) *Sicyon*, *Argos*, *Athens*, *Sparta*, *Corinth* and *Thebes*.

Apollodorus tells us, *Cœlus* was the firſt, who had the Empire of the World. He married the *Earth*, by which he had Children who were nam'd *Centimani*, or *Hundred-hands*, *viz. Briareus*, *Gyges*, and *Cœus*, Men of a larger Size, and Stronger than ordinary. He had alſo by her, other Sons call'd the *Cyclopes*, *Harpies*, *Steropes* and *Brontes*: Theſe *Cœlus* caus'd to be bound, and thrown into *Tartarus*, or *Hell*, that is, I ſuppoſe, caſt them into *Priſon*. Beſides he had by his Wife the *Titans*, who were *Oceanus*, *Cœus*, *Hyperion*, *Japetus* and *Saturn*, as alſo ſeveral Daughters, Namely *Tethys*, *Rhea*, *Themis*, *Mnemoſyne*, *Phœbe*, *Dione* and *Thea*. *Cœlus*'s Wife enrag'd at his deſtroying the *Cyclopes*, ſet up the *Titans* againſt him, who attacking their Father, drove him out of the Kingdom, deliver'd their Brethren the *Cyclopes*, and plac'd *Saturn* on the Throne. *Saturn* getting the Power into his Hands, ungrateful to the good Offices the *Titans* had done him, impriſon'd them, marry'd his Siſter *Rhea*, and for fear his Children ſhou'd Dethrone him, devour'd them as faſt as they came to the World: *Rhea* ſeeing moſt of her Children deſtroy'd, conceal'd three of her Daughters, and two Sons, *Veſta*, *Ceres*, *Juno*, *Pluto* and *Neptune*; and being with Child of *Jupiter*, and deſpairing of being able to conceal him, fled to *Crete*, where ſhe was deliver'd of him in the *Dictæan Cave*, gave him in Charge to the *Curates*, and appointed *Adraſtæa* and *Ida*, two Women of that Country to be his Nurſes.

Jupiter

Jupiter being grown up married *Thetis* the Daughter of *Oceanus*, who found *Saturn*'s Children; by whose Assistance he made War upon his Father and the *Titans*, and Vanquish'd them. After this Victory, the three Brothers divided the Empire of the World betwixt them: *Jupiter* had the High Places, *Neptune* the Waters, and *Pluto* the Low Places; that is, as the Fable has it, Heaven, the Sea and Hell. The *Titans* had several Sons and Daughters, among whom *Japetus* had by *Asia* the Daughter of *Oceanus*, *Atlas*, *Promotheus* and some others. As for *Jupiter* he married his Sister *Juno* also, and convers'd with several other Women, by whom he had a great many Children: By *Themis* the Daughter of *Cœlus*, *Irene*, *Eumon*, *Dice*; and *Clotho*, *Lachesis* and *Atropos*, who are call'd the *Diræ*, or *Destinies*; by *Dione*, *Venus*; by *Eurynome* the Daughter of *Oceanus*, *Aglaia*, *Euphrosyne*, and *Thalia*, the three *Graces*; by *Styge*, *Proserpina*; by *Mnemosyne*, the nine *Muses*, *viz.* *Calliope*, *Clio*, *Melpomene*, *Euterpe*, *Erato*, *Therpsycore*, *Urania*, *Thalia*, and *Polyhymnia*. *Linus* and *Orpheus* were the Sons of *Calliope* and *Oeagrus*; the first kill'd was by *Hercules*, and the latter is said to be so excellent a Musician, that, at the Sound of his *Harp*, Mountains and Trees us'd to move or Dance. He was cut to pieces by the *Menades* out of Envy, because they cou'd not come up to the perfection of his Skill in Musick, and was interr'd near *Pieria*, whence the *Muses* were call'd *Pierides*. *Clio* falling passionately in love with *Pierius* the Son of *Magnes*, had a Son by him nam'd *Hyacinthus*, with whom *Thamyris* was in love to Distraction. *Hyacinthus* was kill'd by *Apollo*, and *Thamyris* blinded by the *Muses*. *Juno* had a Son nam'd *Vulcan*, but who was his Father is uncertain. *Jupiter* drove him into the Isle of *Lemnos*. He had a Daughter nam'd *Pallas* by *Thetis*; and by *Latona* two Children, *Apollo* and *Diana*. *Apollo* kill'd the Serpent *Python*, as he did also *Pityus* the Son of *Jupiter* by *Elora* the Daughter of *Orchomenus*, and *Marsyus* the Son of *Olympus*. *Diana* kill'd at *Delphi* *Orion* the Son of *Neptune* and *Euryale*. *Neptune* married *Amphitrite* the Daughter of *Oceanus*, and *Pluto* Stole *Proserpina* the Daughter of *Ceres*.

Now all, or most of these were *Deified*, had Temples and Altars erected for them; Solemn Sacrifices offer'd to them, gave *Oracles* and *Responses* in many of their Temples, had *Priests* and *Priestesses* consecrated to their Worship; some of them suppos'd to be carry'd to Heaven after their Death; and others to be only Translated, or withdrawn from the Commerce of Mortals, but so as to appear very often upon Occasion, as *Jupiter*, *Juno*, *Venus*, *Apollo*, *Diana*, and others, who serv'd the Women of Intriegue in great stead: For when they had the Misfortune to prove with Child, out of the State of Wedlock, they were sure to Father their Off-Spring upon some of the Gods. In those days, the Giants made War upon the Gods, threw up one Mountain upon another in order to reach Heaven with their Hands; but *Jupiter* assisted by *Hercules* and the *Titans* exterminated them, and pursu'd *Typhon*, the most formidable of them all, to the farthest part of *Syria*, whither he had fled. From thence he led him fighting as far as *Cilicia*, and having receiv'd a fresh Reinforcement, drove him to the Mountain *Nissa*: From this he escap'd into *Thrace*, whither *Jupiter* follow'd him, and beat him near Mount *Hæmus*. *Typhon* then fled into *Sicily*, where *Jupiter* compleatly conquer'd him: Whence comes the Fable, that he cover'd *Typhon* with Mount *Ætna*, and, when its Flames issue out, that they are thrown up by this Giant. Thus much concerning the Fabulous History of the *Greeks* in General. I shall now proceed to

give an Account of the ſeveral Kingdoms whereof that Nation formerly conſiſted, whoſe Beginnings are, indeed, ſtuff'd with a great many Fables, yet not ſo obſcure, but that Hiſtorical Truth may eaſily be diſcover'd, eſpecially, as to the Names and Firſt Founders of them, which I ſhall borrow from *Herodotus*, *Thucidides*, *Xenophon*, *Apollodorus*, *Eratoſthenes*, *Diodorus*, *Pauſanias*, *Varro* and *Euſebius*.

SECT. II.

The Kingdom of the Sicyonians.

THE Firſt King whom Hiſtory Records to have Reign'd in *Sicyonia* was *Egialeus*; He Dwelt near the Bay of *Corinth*, upon the Confines of *Achaia*, about the time (if we Credit ſome Hiſtorians) that *Ninus* govern'd the *Aſſyrian* Monarchy; Which cannot reaſonably be ſuppos'd to be true, except we allow a much more conſiderable ſpace of Time between *Mimrod* and *Ninus*, than our Modern Hiſtorians do. The Country was firſt call'd *Egialea* after his Name, as was alſo a part of the *Peninſula*, which was afterwards nam'd *Peloponeſus* from *Pelops* the Son of *Tantalaus*. Fifty two Years after, his Son *Europs* ſucceeded him; next to *Europs* was *Telchines*, then *Apis*; from whom the *Peninſula* was call'd *Apios*, then *Thelxion*, in whoſe Reign the People were ſo happy and flouriſhing, that when he Dy'd they worſhip'd him as a God, offering him Sacrifices, and Celebrating Games, which were firſt inſtituted to his Honour. There were eight others between him and *Corax*, who Dy'd without iſſue: Upon which occaſion *Epopeus* King of *Theſſalie* poſſeſs'd himſelf of the Kingdom. This Prince Raviſh'd *Antiope*, Daughter to *Nycteus* King of the *Thebans*; Whereupon a War enſu'd, in which both the Kings were mortally wounded. Then the Kingdom came into the Hands of *Lamedon* Brother to *Corax*, who deliver'd *Antiope* to the *Thebans*. *Antiope* upon her Journey brought forth *Twins*: Namely *Amphion* and *Zethus*, whom ſhe expos'd in a Deſert, but were found by a Shepherd and brought up. *Amphion* a famous Muſician, and *Zethus*, who was bred a Shepherd, did afterward reſent the Affront done to their Mother.

Lamedon being engag'd in a War ſent for *Sicyon* the Son of *Metion* and Grandſon to *Erechtheus* by his Daughter *Attica*, whom he made his Son-in-Law and Succeſſor. From him the City *Egialea* was call'd *Sicyon*, and the Country *Sicyonia*. He was follow'd in order by eight Kings, and then the Kingdom fell into the Hands of the Prieſts of *Apollo*, as ſome will

will have it; but *Pausanias* writes, that, in the Reign of *Lacestades* Son to *Hippolitus* at *Sicyon*, *Temenus* the Son of *Phalx*, who had been King of the *Argives*, surpriz'd the Town with the *Dorians* in the Night time. But by reason *Lacestades*, (as well as *Temenus*) was descended from the *Heraclidæ*, *Temenus* made him joint Partner with himself in the Government. By this means the *Sicyonians* became *Dorians*, and were reckon'd as part of the *Argives*.

SECT. III.

The Kingdom of the Argives.

THis Kingdom held always the first Rank in Antiquity, and probably was founded before that of *Sicyon*; at least, if we consider Power, Riches and the Glory of great Atchievements, it far out-stript it. The *Argolick* Bay lyes near the *Scyllean Promontory* and *Myrtoan* Sea; near to that where stood the Cities *Argos*, and *Mycene*, which gave Names to the Country, tho' built long after. *Inachus* was the first that reign'd in this Country, about the time that *Moses* led the *Israelites* out of the Land of *Egypt*. His Antiquity gave rise to the Proverb, *Inacho antiquior*. *Melissa* his Sister and Wife bore him a Son nam'd *Phoroneus*, and a Daughter call'd *Io*, which is not to be confounded with *Io* the Daughter of *Jasus*, as the *Mythologists* do. After fifty Years Reign *Inachus* Dy'd, and *Phoroneus* succeeded him. *Phoroneus* made himself Master of the whole *Peninsula*, and by the Nymph *Laodice* (I suppose so call'd for her great Beauty, as surpassing Mortal Women) begat a Son call'd *Apis*, and a Daughter whose Name was *Niobe*. This Woman is said to have been so great a Beauty that *Jupiter* fell in love with her, or rather she was the first Woman that he lov'd. However she was got with Child of *Argus*, and Father'd him upon *Jupiter*, who is said to have Reign'd in *Crete* at this time; as indeed he or some others of the same Name did in most Countries, if we believe our Ancient Poets and Historians, not as Mortal Men but as Gods. For the *Assyrians* had their *Jupiter-Belus*, the *Egyptians*, their *Jupiter-Hammon*; The *Romans*, their *Jupiter Indigetes*, *Stator*, *Feretrius*, &c. It being usual, in former Times, with every Nation to have a *Jupiter* of their own, whom they own'd for a Common Father; Besides, the Ancients had a Custom of calling the Ancientest of their Kings, *Saturn*; the Eldest of his Sons, *Jupiter*; and the strongest of them, *Hercules*. Hence came, that, after their Death, they were suppos'd to be gone to Heaven to Reign there as Gods, and were worship'd as such by their Children and Successors, 'till the whole Earth was fill'd with *Idolatry*. So proceed,

Phoroneus reign'd sixty Years, and then died. *Apis* his Son and Successor chang'd the Name of his Country, and call'd it *Apios* after his own Name: He reign'd thirty four Years, but left no Issue. Historians are not agreed about his End. Some say he was betray'd by two of his Subjects call'd *Thelxion* and *Thelchines*, and Murder'd. *Apollodorus* says, *he was kill'd for his Tyranny*; and others, that *he went into* Egypt, *and was worship'd there as a God, under the Name of* Serapis. But however *Apis* ended his Days, it's certain the *Egyptians* worship'd a god call'd *Serapis*. *Apis* being Dead or gone away, *Argus* his Sister *Niobe*'s Son by *Jupiter* succeeded him. The City *Argos* was so call'd after his Name, and the Inhabitants of the *Peninsula*, which was afterwards call'd *Peloponesus*, and now *Morea*, were Christen'd *Argi*, or *Argivi* from his Name. *Argus* had a Brother call'd *Pelasgus* (the Father of *Lycaon*) from whom sprung the *Pelasgi*, who first Inhabited *Arcadia*, from them call'd *Pelasgia*, and afterwards planted Colonies in several other Countries.

Argus had four Sons by *Evadne*, the Daughter of *Strymon*, namely *Jasus*, *Peiranthus*, *Epidaurus* and *Criasus*; to which Number *Pausanias* adds *Phorbas*. *Peiranthus* was the first who Consecrated a Temple to *Juno*, and Appointed his own Daughter *Callithya*, or *Callirroe*, or *Io* (for by so many different Names was she call'd) to be her *Priestess*; and the Women of that Order became so Famous, that the *Grecians* Recorded the publick Account of the Times by the Years of their Priesthood. *Pausanias* says, Peiranthus *succeeded* Argus; but others say, *Criasus*; then *Phorbas*, and after him *Triopas*. The same Historian writes, that *Triopas* had two Sons, *Jasus* and *Agenor*, and that *Jasus* was King of the *Argivans*. The Daughter of this Prince was the famous *Io*, who is said to have been ravish'd by *Jupiter*, and thereupon to have been Metamorphos'd into a Cow by Jealous *Juno*; and in passing the *Thracian* streight Christen'd it *Bosphorus*, that is, *the Cow's Passage*, which Name it retains to this Day. Afterwards she went into *Egypt*, recover'd her human Shape, bore *Epaphus* the Builder of *Memphis*, and was worship'd as a Goddess under the Name of *Isis*. *Herodotus* writes, that this Woman, (whom he confounds with *Io* the Daughter of *Inachus*) was ravish'd by *Phenician* Merchants, and that this was the cause of the Feud between the People of *Greece* and those of *Asia*.

Jasus was succeeded by *Crotopus* his Brother *Agenor*'s Son; to *Crotopus* succeeded *Sthenelus*, after whose Death *Danaus*, Brother to the famous *Sesostris*, alias *Egyptus*, whence *Egypt* borrow'd its Name, came to *Argos*, and claim'd the Crown of the *Argians*, as descending from *Epaphus*, the Son of *Io*, the Daughter of *Jasus*, King of *Argos*. *Danaus* soon possess'd himself of the Crown, being assisted by the People who were since call'd *Danai*, after his Name. He had fifty Daughters, and his Brother *Sesostris*, or *Egyptus*, as many Sons. *Egyptus* being apprehensive his Brother might make too great Alliances by the Marriages of his Daughters, dispatch'd his Sons with an Army to *Argos*, with Orders *either to Marry the Daughters, or kill the Father*. *Danaus* seem'd to comply with his Brother's Demands; but underhand provided a Dagger for each of his Daughters, and order'd them to Murder their respective Husbands the first Night. Which accordingly they all did, except *Hypermnestra*, and as some say, *Bebryce*. *Hypermnestra* was charg'd by her Father with the neglect of her Duty, and brought to a Tryal; but the *Argives* clear'd her. The rest, by so black a Crime, drew upon themselves eternal disgrace, and as the Fable goes, were Condemn'd in Hell to fill leaky Vessels with Water, which let it out as fast as they receiv'd it.

Danaus

Danaus having reign'd fifty Years was ſucceeded by *Lynceus* his Nephew and Son-in-Law, Husband to *Hypermneſtra*. *Lynceus* his Succeſſor was *Abas*, to whom *Ocalea* bore Twins, *Acriſius* and *Prætus*. Theſe two are ſaid to have ſtruggled for preference in the Womb. However they diſputed the Kingdom with one another, and after many bloody Battles, came at laſt to a Compoſition, by which the Patrimony was equally divided. *Acriſius* got *Argos*, and *Prætus* got *Hiræum*, *Meda*, *Tiryns*, and the Sea-Coaſts. And thus was the Kingdom of the *Argives* ſplit into two Parts. *Acriſius* Marry'd *Eurydice*, and had by her *Danae*, whom he ſhut up in a Tower together with her Nurſe, becauſe the Oracle foretold him, that *this Grandchild wou'd certainly be the Author of his Ruin.* But, as the Fable has it, Jupiter *transform'd into a golden Shower got in to her, and begat* Perſeus. By the bye, theſe *Jupiters* and Letcherous Divinities were very commodious to help out the Ladies at a dead Lift: For when their big Bellies diſcover'd their Intrigues, they were ſure to Father the Fact upon ſome God, who ſanctify'd the Birth, and dignify'd the Woman beyond what any lawful mortal Husband cou'd pretend to. To proceed.

When *Danae* was deliver'd of the Child, ſhe and the Infant were put into a Cheſt and committed to the Sea; but they were driven upon the Iſland *Seryphus*, where *Dictys* ſav'd, and brought up *Perſeus*. The firſt Exploit we read of *Perſeus* is the killing of *Meduſa*, one of the three *Gorgons*, the Daughters of *Orcus*, and a Sea-Monſter, whoſe Names were *Meduſa*, *Steno*, and *Euryale*. Then he Marry'd *Andromeda* the Daughter of *Cepheus* by *Caſſiopeia*, after he had ſnatch'd her out of the Jaws of a Whale. At length when he was in *Pelaſgia* or *Theſſaly*, ſo call'd by the *Pelaſgians*, a wandring and vagabond People, he invented the Game of the Quoit; and while *Teutamias* King of the *Lariſſeans* was celebrating Games to the Honour of his deceas'd Father, he unfortunately threw a Quoit that kill'd his Grandfather *Acriſius*. Some Authors are of Opinion, the Council of the *Amphictyones*, that met commonly at *Delphi*, was rather Inſtituted by this *Acriſius* than by *Amphictyon* the Son of *Deucaleon*, who reign'd in *Athens* a hundred Years before. But it is not improbable that *Amphictyon* did firſt inſtitute this Council at the *Thermopylæ*, and that *Acriſius* tranſlated it from thence to *Delphi*. This Place was reckon'd the Center of *Greece*. It was the Seat of that famous Oracle of *Apollo Pythius*, and of the publick and univerſal Council of *Greece*, which met twice a Year to adjuſt Differences between the Cities of that Nation; and which conſiſted of certain Commiſſioners call'd *Pylagoræ*, delegated by each City, not unlike our Members of Parliament. This Council continu'd long in its Primitive Conſtitution, 'till *Philip* King of *Macedon* cut off the *Phocians* from Voting, and join'd 'em to his own Kingdom. A long time after that, *Auguſtus Cæſar* made ſome Alterations in it; and in the Reign of *Antoninus Pius* it ſtill had a Being, and conſiſted then of thirty Members.

Perſeus having kill'd his Grandfather return'd to *Argos*, to avoid the deteſtable Imputation of Parricide; and perſwaded *Megapentes* the Son of *Prætus* to exchange Kingdoms with him. After this, he built *Mycenæ*, ſo call'd, becauſe the Pummel of the Hilt of his Sword fell off in that Place. *Perſeus* had five Sons by *Andromeda*, namely *Perſes*, *Alceus*, *Sthenelus*, *Electryon* and *Meſtor*. *Alcæus* begat *Amphitrion*. *Sthenelus* ſucceeded his Father *Perſeus* in the Kingdom of *Mycenæ*, after a Reign of fifty eight Years. *Electryon* begat *Alcmena*, Wife to *Amphitryon*. About this time the Kingdom of the *Argives* was divided into three Parts: For *Anaxagoras* the Son

of *Megapentes*, contenting himself with a third Part of his own Kingdom, gave the other two to *Melampus* and *Bias*, the Sons of *Amythaon*; because *Melampus* the first Inventor of Artificial Purgation, cur'd the Daughters of *Prætus* (who were *Anaxagoras*'s Aunts) of their Madness; or else, because he found out a Remedy for checking an Epidemical Madness that reign'd among the Women of the Country. *Bias* was follow'd by five Successors in a Direct Line, till the Days of *Cyanippus*, Son to *Ægialeus*, who Descended, all of them, from *Nileus* by the Mothers side. *Melampus* had six direct Successors for many Ages, till the Reign *Amphilocus* Son to *Amphiaraus*. But the Native Line, the Race of *Anaxagoras* continu'd to Reign much longer: For *Iphis* the Son of *Alector*, and Grandson to *Anaxagoras*, left the Kingdom to *Sthenelus* the Son of *Capaneus* his Brother. Not long after *Cyanippus* the Son of *Ægialeus* Dy'd without Issue; So that the Kingdom fell again to *Cylarabes* the Son of *Sthenelus*, *Cylarabes* likewise Dy'd without Children: Whereupon *Orestes* the Son of *Agamemnon*, being outted of his Father's Kingdom, possess'd himself of the Kingdom of the *Argives*, and then of that of *Sparta*. *Sthenelus* the Son and Successor of *Perseus*, begot *Eurystheus* Heir of the Kingdom; And in seven Months after his Birth, *Alcmena* the Wife of *Amphitryon* brought forth a Son, and in seven Days after another.

The first of these was call'd *Alcæus*, and for his mighty Exploits Surnam'd *Hercules*; The Second was call'd *Iphicles*: And for as much as the Birth of *Hercules* did precede that of *Iphicles* by seven Days, *Amphitryon* was esteem'd the Father of *Iphicles*, and *Jupiter* that of *Hercules*. There being several Persons of this Name, which signifies *Fame diffus'd thro' the Air*; And that the *Grecians* seem'd to attribute the Exploits of several Persons to their *Hercules*, it will not be improper to insist a little upon that Subject.

Cicero says, *there were six of that Name*: The First and Ancientest begot of *Jupiter* and *Lepitus*, who, they say, *disputed with* Apollo *for the* Tripos: The Second begot of *Nilus* in *Egypt*: The Third, *Hercules Indigetes* sprung from the *Ideans*, to whom they offer'd Sacrifices for the Dead: The Fourth, Son to *Asteria*, Sister to *Latona*, whom the *Tyrians* worship'd very religiously, taking *Carthago* to be his Daughter: The Fifth *Belus* in *India*; and the Last the Son of *Alcmena*. *Diodorus-Siculus* says, *there were three* Hercules's; *Servius* mentions Four; and *Varro* recounts forty four. *Tacitus* writes that the *Lybians* said, *The ancientest* Hercules *was born in their Country, and those who equal'd him in great Exploits, were honour'd with his Surname.* The Author of the Book call'd *Æquivoca* commonly ascrib'd to *Xonophon*, likewise observes, *that the ancientest Kings of noble Families were wont to be call'd* Saturns, *their eldest Sons* Jupiters; *and the bravest of their Grandchildren* Hercules's. Among all these, he who carry'd the Club and the Lyon's Skin, who kill'd Monsters, and as the Story has it, assisted the Gods against the Gyants; is rather to be reckon'd an *Egyptian* than the *Grecian*, the Son of *Alcmena*, who preceded the *Trojan* War by one Generation. But he, who erected the Pillars with the Inscriptions translated *Non plus ultra*, near *Gades*, now call'd *Cadiz* in *Spain*, and was then thought the utermost Boundaries of the World, was certainly a *Tyrian*, the Leader of the *Phenicians*, who made an Irruption into *Spain* as far as *Gades*. And the ambitious Plea of the *Grecians* is sufficiently baffl'd by this single Remark, that *in that Island of* Gades *there stood formerly an ancient Temple, in which* Hercules *was worship'd in the* Tyrian, *and not in the* Grecian *way.*

Sancho-

Sanchoniathon the ancienteſt Writer of the *Phenician* Annals ſays, that *this* Hercules *was the Son of* Demacoon, *and that his proper Name was* Melcarthus, which ſignifies *King of the City*; the *Grecians* calling him *Melicertes* and *Palemon*. In his own Country he was likewiſe call'd *Diodas*, as being invoked by Lovers. Some will have him to be the ſame with that *Lybian* or *Egyptian* Perſon, whom *Pauſanias* calls *Maceris*, who went to *Delphi*, and whoſe Son *Sardus* carry'd a Colony to *Ichnuſa*, and Chriſten'd the Iſland *Sardinia*.

However, *Amphitrion* the ſuppos'd Father of *Alcæus* or *Hercules*, ſeems to have been Governour of *Tiryns*, having kill'd *Electryon* his Uncle and Father-in-Law, was oblig'd to flee to *Thebes*. *Hercules* being Educated at *Thebes*, gave many wonderful Specimens of his Valour, and when he was twenty Years of Age, ſail'd to *Colchis* in Company of the *Argonautæ*, ſo call'd from the Ship *Argos* in which they Sail'd, in order to take away the Golden Fleece. The Projector and Head of this Adventure was *Jaſon* the Son of *Æſon*, of the Race of *Æolus*, whom fifty three Noble *Grecians* of the firſt Rank accompanied. After four Months they return'd Home. *Medea* the Daughter of *Æetas* King of *Colchis* having fallen in Love with *Jaſon*, betray'd the Golden Fleece into his Hands, and came with him to *Corinth*. In their Voyage to *Colchis* they met with a Storm off of *Sigæum* a Promontory of *Troas*, where *Hercules* kill'd a Whale, and reſcu'd *Heſione* the Daughter of *Laomedon* King of *Troy*, out of it's Monſtrous Jaws. Afterwards *Laomedon* refus'd to give *Hercules* the Reward he had ſtipulated; whereupon *Hercules* took *Troy*, ſlew *Laomedon*, and ſet his Son *Priamus* upon the Throne.

Hercules upon his return to *Greece*, inſtituted Games to the Honour of *Jupiter-Olympius*. Afterwards, *Euryſtheus* being Jealous of his greatneſs and Plotting his Ruin, preſs'd him to undertake the twelve famous Exploits, ever ſince call'd the twelve Labours of *Hercules*. Theſe *Hercules* undertook, and happily accompliſh'd. 1. He kill'd the Lyon of *Nemea*. 2. The Serpent of *Lerna*, that had an hundred Necks and as many Heads growing out of one Body; of which when one was cut off, two ſtarted up in the room on't. 3. He brought off the Wild Boar of *Erymanthus* alive, and in the ſame Expedition defeated the *Centaurs*. 4. He catch'd an Hind with Golden Horns, notwithſtanding its extreme ſwiftneſs, and brought it to the King. 5. He ſcar'd away the Birds of the Lake *Stymphalis*. 6. Clean'd *Augea's* Stable without Aſſiſtance, by bringing up the River *Peneus* to it. 7. Brought the Bull out of *Crete*, That *Paſiphae* is ſaid to have been in Love with. 8. Brought *Diomedes's* unruly Horſes out of *Thracia*. 9. He made War with the *Amazons*, and carry'd away the Girdle of *Hipolyta*. 10. Drive away *Geryon's* Oxen. 11. Brought the furious Dog *Cerberus* out of Hell. 12. Croſs'd over to *Affrica* and brought off the Apples belonging to the *Heſperides*.

At laſt, after many Noble Atchievements, his Wife *Deianira* being poſſeſs'd with a furious Jealouſy put upon him a Garment tainted with Poiſon, which *Neſſus* the Centaur recommended to *Hercules* (with a deſign to Kill him for offering to raviſh his Wife) as an excellent Thing for creating Love. The Poiſon of this Garment ſoak'd thro' to his Skin, and eat away the Fleſh all over his Body, whereupon in the extremity of his Torment, he threw himſelf into a Fire upon the Mountain *Oeta*, and was burn'd to Death. *Hercules* had many Sons call'd, ever ſince, the *Heraclidæ*, famous in Hiſtory for their Bravery, and the many Kingdom's they

poſſeſs'd. *Euryſtheus* being apprehenſive that the *Heraclidæ*, or the Sons of *Hercules*, wou'd create him trouble upon Account of all the Dangers to which he had expos'd their Father, made War upon them; and endeavour'd to drive them out of his Kingdom; but the *Heraclidæ* ſlew him and all his Children: However they were not able to poſſeſs themſelves of the Kingdom: For *Atræus* the Son of *Pelops*, who, at this time, Govern'd *Argi*, ſeiz'd upon *Mycenæ*, the Country of *Euryſtheus*. This *Pelops* was the Son of *Tantalus* the *Phrigian*, who about an hundred Years before being beaten by *Ilus* King of *Troy*, fled to *Greece*, and marry'd *Hyppodamia* the Daughter of *Oenomaus* King of *Elis*. Having got *Piſa* with her as a Dowry, he afterwards Maſter'd almoſt all the *Peninſula*, which deriv'd from him the Name of *Peloponneſus*.

Pelops had ſeveral Children by *Hyppodamia*, by the Marrying of whom, or rather by the vaſt Sums of Money which he brought into *Greece*, he inſinuated himſelf into ſeveral Cities. The moſt Noted of his Sons were *Atræus*, *Thyeſtes* and *Pliſthenes*. The firſt two ſucceeded their Father, who reign'd fiftyfour Years. *Pliſthenes* dy'd Young, and left his two Sons *Agamemnon* and *Menelaus* to the Charge of *Atræus* their Uncle. *Atræus* marry'd *Aerope* the Mother of theſe Children, and the Daughter of *Minos*. *Thyeſtes* being found guilty of Adultery with her was firſt baniſh'd; but afterwards recall'd, and entertain'd with the Fleſh of his own Children at Table. After the Death of *Euryſtheus*, *Atræus* having maſter'd all the *Peloponneſus*, put the *Heraclidæ* to flight. He was reckon'd a Famous Aſtrologer. He Adopted his two Nephews *Agamemnon* and *Menelaus*, who ſucceeded him eighteen Years before the *Trojan* War. *Agamemnon* being a Man equally Noted for Valour and Prudence, maſter'd not only *Micenæ* and *Argi*, but the whole Country as far as *Sicyon* and *Corinth*, and that part of the Country which was then call'd *Jonia*, *Egialea*, and afterwards *Achaia*. *Menelaus* reign'd in *Lacedemon*, having marry'd *Helena* the Daughter of *Tyndareus* the *Lacedemonian* King. *Paris Alexander*, the Son of *Priamus* King of *Troy*, ſtole away this *Helena*, which was the Cauſe of the *Trojan* War. In order to preſent the Reader with a brief Account of this War, it will be requiſite to premiſe a ſuccint Scheme of the Kingdom of the *Trojans*. *Dardanus* the Son of *Jupiter* and *Electra*, having left *Arcadia*, planted a Colony in *Phrigia* in *Aſia Minor*; and having marry'd *Batea* the Daughter of *Teucer*, and Grandchild of *Scamander*, ſettl'd in that Country; and there built a City which was call'd *Dardanum*, after his Name, about the Time that *Sthenelus* reign'd at *Argi*. *Erichthonius* his Son and Succeſſor was exceeding Rich, and marry'd *Calirrhoe* the Daughter of *Scamander*, by whom he had a Son call'd *Tros*, from whoſe Name the Country was call'd *Troas*, and the Inhabitants *Trojans*. *Troas* had three Sons namely *Ilus*, *Aſſaracus* and *Ganymedes*. *Ilus* Succeeded his Father, and begot *Capys* the Father of *Anchiſes*, and Grandfather of *Æneas*. *Ganymedes* being a Beautiful Boy was raviſh'd by *Tantalus*, Whereupon a War broke out in which *Tantalus* was outted of *Paphlagonia*, and (if we believe the Poets) *puniſh'd in* Hell *with perpetual Hunger and Thirſt, being dipp'd in Water to the Neck, and having fine Fruit hanging on Boughs bending almoſt to his* Mouth, *but, as he reaches his* Hands *to them, they go back, and as he Sinks Down, the Water Sinks alſo from him.* King *Ilus* built a City upon a plain Piece of Ground, which being the Metropolis of the Country was call'd by the *Grecians*, *Ilium*; and by the *Latins*, *Troja*. *Pelops* the Son of *Tantalus*

was

was also worsted in the War which he wag'd with *Ilus*, and being driven out of *Paplagonia* brought a Colony of *Asiaticks* to *Argi*, possess'd himself of the *Peninsula*, call'd ever since *Peloponnesus* after his Name, as I observ'd before. *Laomedon* the Son of *Ilus* was at once strip'd of his Kingdom and Life by *Hercules*, for offering to cheat him of the Reward he had stipulated for saving his Daughter who set his Son *Podarces* Surnam'd *Priamus* upon the Throne.

Priamus was very famous for his Riches and the Largeness of his Kingdom. He begat fifty Sons, seventeen of them were by Lawful Marriage; one of whom call'd *Paris Alexander* came to *Lacedemon* and stole away *Helena* the Wife of *Menelaus*: Upon Notice whereof the Princes of *Greece* join'd together, and resenting the Affront as offer'd to them all in the Person of this Princess, chose *Agamemnon* for their Head, and declar'd War against *Priamus*, obliging themselves by an Oath never to return 'till they had taken *Troy*. The Heads of this Expedition were *Nestor*, the two *Ajax*'s, *Achilles*, *Ulysses*, *Thoas*, *Podalirius*, *Machaon* and *Tlepolemus*. It's said one hundred and twenty thousand Men were Transported thither in a Fleet of a thousand Ships. As soon as they arriv'd in *Troas*, they had a slight Skirmish, and then sent their Ambassadors to Demand *Helena*: But *Priamus* was so far influenc'd by the Counsel of young Men, and so Indulgent to *Paris*, that he rejected their Demands. Then the War broke out on both Sides, and lasted for ten Years. Upon the *Grecian* Side *Protesilaus*, *Patroclus*, *Euphorbus*, and *Achilles* were slain. In the *Trojan* Army, *Hector*, *Troilus* and *Paris*, Sons to *Priamus*; *Memnon* Son to *Tithon* the King's Brother, and *Penthesilea* the *Amazon*, had the same Fate. At last the Town was taken by Stratagem: (By the means of the Wooden Horse if we believe our Poets) *Menelaus* recover'd his Wife *Helena*, and slew *Deiphobus*, who marry'd her after the Death of *Paris*, *Priamus* was kill'd by *Pyrrhus*, or *Neoptolemus* the Son of *Achilles*. But *Æneas* and *Antenor* with some others escap'd out of the *Grecian*'s Hands.

Among the *Grecians* who surviv'd the War, the two *Ajax's* dy'd before their Return; one of them (*viz.*) the Son of *Telamon* laid Violent Hands upon himself for being baffl'd by *Ulisses*, in the Contention about *Achilles*'s Armour; the other, the Son of *Oileus*, was lost at Sea. *Ulisses* is said to have been toss'd too and again at Sea for several Years: *Menelaus* was missing for eight Years after the Siege: *Agamemnon*, indeed return'd Home soon after the Siege, but was presently Murder'd by *Ægistus* the Son of *Thyestes*, with whom *Clytemnestra* his Wife not only committed Adultery, but even conspir'd to bring about that detestable *Parricide*. *Agamemnon* had by *Clytemnestra* one Son, Namely *Orestes* and three Daughters. *Orestes* was with some Difficulty sent out of the Way by *Electra* his Sister, for fear of *Ægisthus* before his Fathers Return. About eight Years after his Father's Death he recover'd his Kingdom, and put *Ægistus* and his Mother to Death. Being seiz'd with a furious Remorse for killing his Mother, he Submitted his Case to the *Areopagites*, whose Decision clear'd him, there being just as many Voices for, as against, him. *Cylabes* the Son of *Sthenelus* being dead without Issue, this *Orestes* obtain'd the Kingdom of the *Argives*; and afterwards upon the Death of *Menelaus* came to that of *Lacedemon*.

By this means the Kingdom of the *Argives* was once more united, about one hundred and forty Years after its Division into three parts as we

ſaid before. *Oreſtes* Tranſported a Colony of *Eolians* into *Aſia* about four Ages before the *Jonians* went thither, and at laſt dy'd in *Arcadia*, after a proſperous Reign of ſeventy Years. He left two Sons, one *Tiſamenus* by *Hermione* the Daughter of *Menelaus*; the other a Baſtard by the Daughter of *Ægiſthus*. *Tiſamenus* Succeeded his Father, but was ſoon after expell'd his Kingdom by the *Heraclidæ*. Theſe Sons of *Hercules* did often before attempt the Recovery of the *Peloponneſus*, but were as often repuls'd. *Hyllus*, one of them attempted it twice, and *Clodeus* and *Ariſtomachus*, two more of them, once; but were all equally unfortunate. *Ariſtomachus* left three Sons, *Temenus*, *Creſphontes*, and *Ariſtodemus*. Theſe chiefly laid claim to three Parts of the *Peloponneſus*, namely *Firſt*, *Argi*, as being the Poſterity of *Perſeus*; whereas *Tiſamenus* the preſent Poſſeſſor Deſcended of *Pelops* who had no Title to that Country. *Second*, *Lacedemon*, becauſe *Hercules* reſtor'd *Tyndareus* when he was outted by *Hyprosoon*, upon this Condition, that he ſhou'd hold the Kingdom as a *Depoſitum*. *Third*, *Meſſenia*, grounding their Title upon this Plea, that when *Hercules* Deſtroy'd *Pilus*, he likewiſe depoſited this Country in the Hands of *Neſtor*. So having built a Fleet upon the Coaſt of *Ætolia*, from whence the Place was call'd *Naupactus*, they pretended to go by the *Iſthmus*, but in effect were bound for *Molycrium*. Upon their arrival in the *Peloponneſus* they gain'd a great part of that Country without much Difficulty. *Temenus* got *Argi*, *Creſphontes* hook'd in *Meſſenia* to himſelf; But *Lacedemon* fell to *Proclis* and *Euryſthenes* Sons to *Ariſtodemus* who had been ſlain by the Sons of *Pyladas* and *Electra*.

Tiſamenus and the *Achaians* being thus driven out of *Argolis* and *Lacedemon* by the *Heraclidæ* and *Dorians*, were upon certain Terms entertain'd by the *Jonians* then Inhabiting the Reſt of the *Peloponneſus*. But afterwards the *Jonians* grew Jealous, that the Valour and Quality of *Tiſamenus* might Induce both People to chooſe him King; Whereupon a War broke out and *Tiſamenus* was kill'd in Battle. However the *Achaians* drove the *Jonians* to *Attica*, where the *Athenians* by the Advice of their King *Melanthus* receiv'd them into their City; Not ſo much out of Defference to their former Friendſhip, as out of Fear of the *Dorians*. *Temenus* being poſſeſs'd of *Argi*, his Sons out of envy to *Deiphontes* his Son-in-Law, whom he too much reſpected, made away with him. *Ciſus* the Eldeſt ſucceeded his Father: But the People was ſo much at *Deiphontes* his Beck, and ſo fond of their Liberty, that the Regal Power was confin'd to a very narrow Compaſs, and the Poſterity of *Ciſus* had little elſe but the Name of a King. So that this Kingdom was converted into a Democracy, about forty Years after the Reſtoration of the *Heraclidæ* and eight hundred and ninety Years after the Reign of *Inachus*.

SECT. IV.

The Ancient State of the Kingdom and Republick of Athens.

THE Kingdom of the *Athenians* was founded by *Cecrops*, who began first to Reign in *Attica*, then call'd *Acte*, and made *Athens* the Seat of his Empire; but whether he was a Foreigner, who brought a Colony thither, or a Native of the Land, and rais'd his Country to the Dignity of a Kingdom, is not agreed upon by the Historians of Old Times. While *Cecrops* Reign'd at *Athens*, *Deucalion* the Son of *Promotheus* sway'd the Scepter in *Thessaly*, whose History must necessarily be briefly Hinted at; since his Posterity gave Names to the *Grecians*. *Japhet*, an Inhabitant of this Land, had three Sons *Atlas*, *Promotheus*; and *Epimetheus*. *Atlas* Dwelt near a great Mountain, which was ever since call'd after his Name *Atlas*; And for as much as *Atlas* had more than ordinary Skill in Astronomy, he was said to bear up the Heavens upon his Shoulders. *Prometheus* is said to have form'd Men out of Clay, because he was an excellent Teacher of Wisdom; *Prometheus* had a Son call'd *Deucalion*, who took to Wife *Pyrrha* the Daughter of *Epimetheus*. In his Reign there happen'd a Deluge which overflow'd his Country, the proper Name whereof was then *Hellas*. We Read of three Deluges in *Greece*. One in the Reign of *Ogyges* King of *Thebes*. The Second was this of *Deucalion*, which happen'd about two hundred and forty eight Years after the First. The Third came to pass in the Reign of *Dardanus* and *Cadmus*, eighty six Years after the Second.

Deucalion had by *Pyrrha* two Sons, Namely *Hellen* and *Amphictyon*. From the former his Subjects, who before went by the Name of *Grecians*, were call'd *Hellenes*, and the Country it self *Hellas*, which formerly had been call'd *Pelasgia* from *Pelasgus*, and *Hæmonia*, from *Hæmone* the Daughter of *Pelasgus*, and *Pyrrhea* from *Pyrrha*. *Hellen* had three Sons, *Xuthus*, *Æolus*, and *Dorus*. He left his Kingdom to *Æolus*, and sent the rest to shift for themselves. *Æolus* was so much respected by his Subjects, that he was Surnam'd *Jupiter*, and Deified with the title of *the God of the Winds*. *Dorus* settled in the Country which lies about the Mountains *Osa*, and *Olympus*, whence the Inhabitants were call'd *Dorians*. *Xuthus* went to *Athens*, and *Erectheus* gave him his Daughter in Marriage, by whom he had two Sons, *Achæus* and *Ion*; but was afterwards expell'd the City, because being chosen

Arbiter by the Sons of *Erectheus*, he adjudg'd the Kingdom to *Cecrops* the eldeſt; whereupon he remov'd to *Egialea*. *Acheus* one of his Sons, came with Auxiliary Troops from *Egialea* and *Athens* to *Theſſaly*, and recover'd his Father's Kingdom; but afterwards upon the Caſual killing of a Man was oblig'd to flee to *Lacedemon*, where his Poſterity remain'd till they were turn'd out by the *Dorians* and *Heraclidæ*.

Archander and *Architeles* the Sons of *Achæus* remov'd to *Argi*, where the former marry'd *Scæa*, and the latter *Antomate*, *Danaus*'s Daughters. The Sons of *Achæus* became ſo powerful in *Argi* as well as in *Lacedemon*, that the Inhabitants of both Places were call'd, under one general Name, *Achæi*; tho' the peculiar Title of the *Argives* was *Danai*. *Ion* the other of *Xuthus*'s Sons was about to make War upon the People of *Egialea*, when *Selinus* their King pacified him by giving him *Helice* his Daughter in Marriage. He ſucceeded *Selinus* in the Government, and built a Town which he call'd *Helice* after his Wife. He likewiſe Chriſten'd the People *Jones*. Thus much concerning the Poſterity of *Deucalion*.

Some Hiſtorians are of Opinion that the famous Council of the *Areopagites* commenc'd in the Reign of *Cecrops*. Others date its Beginning from the Time of *Solon*. Neither are Authors better agreed upon the Original of the Name, tho' they all agree that *Areopagus* has an Alluſion to *Mars*, which in *Greek* is call'd *Ares*. However *Cecrops* dying about fifty Years after, *Cranaus* the richeſt of all the Citizens ſucceeded him, who continued only ſeven Years in the Empire, at which Period *Amphiction* the Son of *Deucalion* turn'd him out of his Kingdom. In ten Years after, *Amphiction* himſelf was ſerv'd at the ſame Rate by *Erichthonius*. This Man was reckon'd the Son of *Vulcan* and the *Earth*. He inſtituted Games to the Honour of *Apollo* and *Minerva*, and after fifty Years left the Kingdom to his Son *Pandion*, who reign'd forty Years, and then was follow'd by his Son *Erechtheus*. This was a famous Prince. He wag'd War with the *Eleuſians*, and made *Ion* his Son his General. The King of the *Eleuſians* being kill'd in the Field, he himſelf fell in the fiftieth Year of his Reign. 'Twas under his Reign the Citizens, who formerly were call'd *Cecropidæ*, got the Name of *Athenians* from the Town it ſelf. He left three Sons, *Cecrops*, *Metion*, and *Pandorus*. This was the *Cecrops* to whom *Xuthus* (as was ſaid before) adjudg'd the Kingdom upon the difference between him and his Brethren concerning the Succeſſion. He reign'd forty Years, and left a Son call'd *Pandion*, who being turn'd out of his Kingdom by the Sons of *Metion*, fled to *Megara*, where he obtain'd the Principality of *Pilas* his Father-in-Law. During his Exile he begat four Sons, namely *Ægeus*, *Lycus*, *Pallas*, and *Niſus*; who after the Death of their Father, turn'd the Poſterity of *Metion* out of *Athens*, and divided the Kingdom into four parts, purſuant to the Orders of their Father to that Effect. *Megara* was allotted to *Niſus* who reign'd there a long Time.

Notwithſtanding the above mention'd Diviſion, *Ægeus* was the Head that Govern'd all. *Pallas* had fifty Sons: Theſe laid wait for *Ægeus*, as contemning him for want of Children. At laſt *Pitheus* the Son of *Pelops*, who reign'd at *Tracene*, oblig'd him to embrace his Daughter *Æthra* of whom the famous *Theſeus* was born. *Theſeus* coming to *Athens*, and being own'd by his Father, cruſh'd the Family of *Pallas*; and to ingratiate himſelf with the People, tam'd the Bull of *Marathon*, that was ſo very troubleſome to the Inhabitants of *Tetrapolis*, ſhew'd him alive up and down

the

the Town, and then Sacrific'd him to *Apollo* at *Delphi*. In ſome time after, he ſail'd to *Crete*. The Occaſion of his going thither was this: *Minos* King of *Crete* had a Son call'd *Androgeus*. This young Prince came to *Athens* at the time the *Athenians* celebrated the *Panathenæan* Games, and carried the Victorious Prize from all the *Atheletes*. This, together with his having contracted a Friendſhip with the *Pallantidæ*, who, were *Ægæus* his Enemies, upon account of their Pretenſions to his Crown, gave him Umbrage, as fearing they ſhou'd by the help of the *Cretans* Diſpoſſeſs him of his Crown; to prevent which, he caus'd *Androgeus* to be kill'd in his Paſſage from *Athens* to *Thebes*. *Minos* hereupon declar'd War againſt *Ægæus*, took *Megara* and *Niſea*, and then inveſted *Athens*, which he reduc'd to ſuch Extremity that *Ægæus* was forc'd to ſubmit to the Diſcretion of *Minos*, who impos'd upon the *Athenians* (as a Penalty,) *to ſend every ninth Year ſeven young* Men, *and as many Virgins to* Crete *to be devour'd by the* Minotaur. This *Minotaur* is ſaid to have been one of the Sons of *Minos*, and had partly the Shape of a Bull, and partly that of a Man. He was ſhut up in a *Labirynth* (with ſo many Windings and Turnings, that it was very difficult to find the Way out when one was once got in) which was built by the famous Architect *Dedalus*, whom the Poets feign'd to have flown with Wings, becauſe he invented Sails for Ships, which before were mov'd only by Oars.

Theſeus being a Man of great Strength and Valour, was ſent by his Father *Ægæus* to *Crete* when the Time of paying the third Tribute began; hoping that by his Courage and Conduct he might Kill the *Minotaur*. When *Theſeus* ſet to Sea, *Ægæus* charg'd the Maſter of the Ship to ſet up a white Flag upon his Return, in caſe *Theſeus* came off with Victory; but in caſe he were Dead to ſet up a black one. When *Theſeus* arriv'd in *Crete*, *Ariadne* the Daughter of *Minos* fell in Love with him, and by the help of a Clew of Thred which ſhe gave him, he found his Way out of the *Labirynth*, having faſten'd an End of the Thred at the Entrance into it, and letting the ſame run as he went along; and having fought and kill'd the *Minotaur*, he follow'd the Thred back. Being come out thus Conqueror, he took away *Ariadne* and ſet ſail for *Attica*, where his Father *Ægæus* waited with Impatience upon an high *Promontory*, and ſeeing the Ship making to the Shoar, but not obſerving the white Flag as he had order'd, which both *Theſeus* and the Maſter of the Ship had forgot to ſet up, he caſt himſelf down the Rock, (concluding that *Theſeus* was loſt) and ſo drown'd himſelf in the Sea, which was ever ſince call'd after his Name the *Ægean* Sea.

Theſeus upon his Arrival at *Athens* underſtood that his Father was Dead, whereupon he took up the Reins of the Government, and inſtituted a ſort of mixt Monarchy, gathering together all the People that were in the twelve Towns of *Attica* into one City. Then he rank'd them into three States, *viz.* Noblemen, Husbandmen and Artificers. *Theſeus* accompliſh'd many noble Exploits. He Inſtituted the *Iſthmian* Games to the Honour of *Neptune*. He ſail'd to the *Euxine* Sea againſt the *Amazons*, and brought his Wife *Antiope* from thence, by the help of *Pirithous* the Son of *Tyndareus*. But when he on his part aſſiſted *Pirithous* in raviſhing the Daughter of *Aidoneus* King of the *Moloſſi*, he had the Misfortune to be taken and put into Priſon. His Aſſociate was put to Death being devour'd by a great Dog, but he was at laſt ſet at Liberty, thro' the Interceſſion of *Hercules*. That King is call'd *Pluto*, his Daughter *Proſerpina*, and the

Dog that devour'd *Pirithous*, *Cerberus*. Whence the Poets borrow'd the Fable of *Theseus* and *Pirithous*'s going to Hell, where the latter was devour'd by *Cerberus* the Dog of Hell.

While *Theseus* was detain'd in Confinement, *Castor* and *Pollux* took that Opportunity of rescuing their Sister *Helena*; and *Mnestheus* the Grand-Son of *Erichtheus* excited the People of *Athens* against him, and brought his Design to bear so far, that when *Theseus* return'd he was oblig'd to retire to the Island *Scyros*, where he was precipitated from a steep Rock, which ended his Days, after a Reign of thirty Years.

Mnestheus Reign'd after him for the space of twenty three Years. In this King's Reign happen'd the Siege of *Troy*, the most famous Event in prophane Antiquity. After the Death of *Mnestheus*, *Demophon* the Son of *Theseus* by *Phedra* recover'd the Kingdom of his Ancestors. He was educated by *Elpenor* the Son of *Chalcedon* together with his Brother *Achames*. *Demophon* snatch'd the Image of *Pallas* from the *Argives* who upon their return from *Troy* were forc'd in by a Storm upon the Coasts of *Attica*. After thirty four Years he left the Kingdom to his Son *Oxyntas*, who after twenty two Successions was follow'd by *Aphidas*. He having reign'd one Year was follow'd by *Thymetes*, who being a Bastard, is, said, *to have kill'd his Brother* Aphidas. After eight Years, this Prince lost his Kingdom, and concludes the List of the Kings of the Posterity of *Erechtheus*.

There arose a difference between the *Athenians* and *Beotians* about *Cælenæ*, which lay in their Neigbourhood: And it was mutually agreed upon, that the two Kings shou'd decide the matter in a Duel. But *Thymetes* refusing to Fight, was thereupon outted of his Kingdom. *Melanthius*, whom the *Heraclidæ* had expell'd his own Country, took up the Quarrel, and by a Stratagem defeated *Xanthus* the King of the *Beotians*: By which means he obtain'd the Government of *Athens* by way of Reward. After *Melanthus*, his Son *Codrus* succeeded, who was the last King of *Athens*. The *Heraclidæ* being engag'd in a War with the *Athenians*, were advis'd by the Oracle that the only way to obtain a Conquest was to avoid hurting the King of their Enemies. *Codrus* being inform'd hereof, put on the Habit of a Common Soldier, expos'd himself to the Enemy's Shot, and was kill'd. Upon the News of his Death the *Heraclidæ* broke up the Siege, and march'd off, tho' some of their Army had already enter'd the Town, whom the *Athenians* sent safe Home.

After *Codrus* there was no King at *Athens*. The Administration was then put into the Hands of Men whom they call'd *Archontes*, that is, *Chief Rulers*, who possess'd the Government for Life. But were Subject to the People, as being oblig'd to give them an Account of their Administration. This memorable change happen'd four hundred and eighty six Years after *Cecrops*, one hundred and fourteen Years after the Destruction of *Troy*, two hundred and ninety three Years before the first Olympiad. *Medon* the Son of *Codrus* was the first *Archon*; tho' he was bred up in hopes of being King. *Nileus* his Brother was very troublesome to him. He refus'd to obey *Medon* whose Government was Lame and Limited: But at last, the Affair was remitted to the *Delphick* Oracle, which made Answer, *that the Government of the* Athenians *belong'd to* Medon. After this *Nileus* and the other Sons of *Codrus* were sent into *Asia* with a Colony of *Athenians*, *Jonians*, *Thebans*, *Phocians* and *Eubeans*. This Colony built the twelve *Jonian* Cities in *Asia*, namely *Miletus*, *Ephesus*, *Priene*, *Colophon*, *Myus*, *Teos*, *Lebedos*, *Clazomenæ*, *Erythræ*, *Phocæa*, *Chius*,

and

and *Samus*; the Original of which Cities is accounted for at large by *Pauſanias*.

Medon was follow'd by twelve ſucceſſive Princes, who were call'd *Medontidæ* after his Name. The laſt of theſe was *Alcmæon* the Son *Æſchilus*, who dy'd before the end of the ſecond Year of his Government. Then the People being uneaſy under the perpetual power of the *Archontes* confin'd it to the Compaſs of ten Years. This change was decree'd about the Beginning of the *Olympiads*; and *Charops* was the firſt that was inveſted with this ten Years Government. That Form of Government laſted ſeventy Years. The laſt of that ſort of *Archontes* was *Erixias*, who after a ſix Years Reign either dy'd or was degraded; and then the Republick put on a new Face: For the People being proud of their Power, and poſſeſs'd with an inſatiable itch for Liberty, did quite abrogate the Monarchical Conſtitution, and put the Adminiſtration of Affairs into the Hands of nine *Archontes* to be elected Yearly. The firſt of theſe was Preſident, and call'd *Eponymus*. The ſecond was call'd King, being Judge of all Civil and Criminal Cauſes. The third *Polemarchus*, or ſupream Judge of Military Affairs. The other ſix were call'd *Theſmothetæ*, or Defenders of their Laws and Cuſtoms. The whole Body of the nine joyn'd together had power to call a Meeting of the People, and propoſe their Opinion in Matters of Importance, as the King and the *Archontes* did before.

So great was this Superſtructure of Liberty, that they inhanc'd upon the Foundation which *Theſeus* laid. But the People having once the Reins in their Hands, did not know where to ſtop or fix. The Harangues of popular Orators turn'd and toſs'd them to and again; being one Day for one Thing, and another Day for another. The Power of the Nobility was exceedingly depreſs'd, and their Perſons contemn'd, eſpecially in this, that the Sentiments of the Judges were look'd upon as Laws, there being no certain Statutes, as yet to walk by. About fifty Years after, a Complaint was given in upon this Head, which ſeem'd to carry Juſtice along with it. Whereupon they employ'd one *Draco*, a Wiſe but bloody Man, to make Laws for them. He abrogated many Laws, or rather Cuſtoms, and reform'd their Courts of Juſtice, chiefly that call'd the *Ephetæ* which was order'd to conſiſt of fifty one Members, each of them fifty Years Old or upwards. He made Laws entailing Death upon the ſlighteſt Crime; and being ask'd, by one of his Friends, Why he would have ſmall Faults puniſh'd with Death? Anſwer'd, *That the leaſt Crime deſerv'd Death; but that there was no greater puniſhment than Death for the greateſt Crimes.* But theſe bloody Laws did ſo exaſperate the Common People, who were every day a ſlaughtering for their petty Faults, that they became Turbulent and Daring, and their Diviſions and Animoſities roſe to a diſmal Degree. At laſt all their hopes were pointed at *Solon*, a Man of Prudence and known Integrity. They intreated him to act the part of a Phyſitian to the Republick; and, in order to furniſh him with ſuitable power for that End, they offer'd him of their own accord an Arbitrary One.

Tho' *Solon* was ſenſible he had ingratiated himſelf with the People, by the Fame of his Wiſdom, and the Stratagems with which he recover'd the Iſland *Salamina*; yet he had no mind to meddle with the Government: For he dreaded the Avarice of the Poor, and the Pride of the Rich: However he took upon him the offer'd Charge of Setting the Government to Rights. But before he ſet about it, he enacted a general Remiſſion of Debts call'd *Siſachthea*, by which means he ingratiated himſelf into the

Affection of all *Parties*. He was elected *Archon* immediately after *Philombrotus*; and his first Business was to abrogate all the Laws of *Draco*. Then he review'd the People, and drew them up in four *Tribes*, allotting Offices to every one suitable to their Station; the poorer sort being excluded from the Magistracy, and allow'd only to have a Place in the publick Meetings. And in order to curb the growing Power of the *Plebs*, he instituted a Senate, (besides that of the *Areopagites*) consisting of four hundred Members (that is, one hundred out of each *Tribe*) who were to moderate the General Conventions, and to examin, and Judge of all things belonging to the People: Their Decrees were to be look'd upon as Definitive, if the Matter was only of small Consequence; but if it was a Business of great Moment, they were to be remitted to the Censure of the People.

Tho' the Power of the Society of the nine *Archontes* was, by this means, much impair'd, yet he allotted them the same Offices as they had perform'd before, with the Addition of a more Solemn Institution, and a Reward for their good Services, after a severe Tryal before the *Areopagites*. For he suppos'd the Senate of the *Areopagites* to be Venerable and of untainted Integrity; and invested them with the Supreme Authority in the City, and with a Right to inspect into, and censure the Lives and Conversations of the Citizens, especially those of the younger Form. He gave the general Conventions of the People power to make Peace and War, to send out Ambassadors and to naturalize Foreigners. The Place of their Meeting was either the *Forum*, or a Place of Judicature just by, call'd *Pynx*; and sometimes the Theatre of *Bacchus*. The Set Time of sitting was three Days, to be renew'd every thirty five Days. The extraordinary Times were determin'd by Occasional *Occurrences*. There were several Courts for Law-Suits besides that of the *Areopagites*: The most remarkable was that of the *Ephetæ*, instituted by *Demophoon* the Son of *Theseus*: The next was that of the *Heliastæ*, so call'd from sitting in an open Place expos'd to the Sun which consisted of five hundred, or one thousand, and sometimes fifteen hundred Members, chosen by Lot, all of them being at least thirty Years Old. There was likewise a Court of *Arbiters* to whom two hundred and twenty Men chosen equally out of the *Tribes* were join'd. These took *Cognizance* of *Affairs* belonging to the *Tribes*. Besides a Court of thirty, and afterwards forty Members who went round the *Tribes*, and determin'd their *Differences* about small Sums of Money and trifling Concerns.

After *Solon* had made an End of his *Task*, he obtain'd Leave of the *Athenians* to Travel for ten Years, in order to avoid the Calumnies and Reproaches of the Citizens; thinking that in ten Years Time they wou'd be tam'd and inur'd to the Laws: But upon his Departure, the Commonality split into divers *Factions*. *Lycurgus* headed the *Faction* call'd *Pediæi*, *Megacles*, the Son of *Alcmæon*, the *Paralij*, and *Pisistratus*, the *Diacrij*; who were join'd by a Body of *Hirelings* that hated the Richer sort, tho' the Laws continued still in Force, yet the People were all in a Ferment, and eager for changing the Form of the *Republick*: For every *Party* made account, that by a *Revolution* they wou'd advance themselves. When *Affairs* were at this *Pass*, *Solon* having travel'd through *Egypt*, *Lydia* (where he had a long Conference with *Cresus*) and several other Countries, return'd Home, and finding the City in Confusion, endeavour'd to bring the *Factions* to an Accommodation by separate Interviews with their respective

reſpective Heads. *Piſiſtratus* ſeem'd to liſten to his *Propoſals*. He *was a fair ſpoken Man, proud of aſſiſting the Poor, moderate in Revenge, and one that gloryed in having ſuch Qualities as Nature had denied him. Solon* ſaw through the Humour and Deceit of the Man, and endeavour'd to reclaim him. But *Piſiſtratus* had inſinuated himſelf ſo much into the Affections of the People, that he expected to be made King, and contemned all the Remonſtrances that were offer'd him. At laſt he wounded his Body in two places, and expos'd himſelf thus wounded in a Chariot riding along the Streets, as if his Enemies had laid in wait, and treated him after that Manner. By this Stratagem, notwithſtanding all *Solon*'s Remonſtrances to the contrary, he got the People to make a Law empowering him to hire and maintain fifty Men to guard his Perſon. By the means of theſe Guards he poſſeſs'd himſelf of the Caſtle, and uſurp'd the Government.

He ſate at the *Helm* of Affairs three Years: At the End of which *Megacles* and *Lycurgus* conſpir'd againſt him, and expel'd him. But afterwards the Conſpirators diſagreed among themſelves; whereupon *Megacles* brought him back upon Condition he ſhou'd Marry his Daughter. The Stratagem by which he was reſtor'd was very Comical. There *was a Strapping handſome young Woman in the Tribe call'd* Pæaniæa, *whoſe Name was* Phya: *She was four Cubits high. This Woman was ſet out with all ſorts of Armour, and plac'd in a Coach in a very becoming Habit. In this Faſhion ſhe rode through the City with ſome* Athenians *going before her, and calling upon the People to give a welcome Reception to* Piſiſtratus, *whom the Goddeſs* Minerva *herſelf honour'd above all Men, and was then conducting to her own Palace.* By this means the Report was ſpread among the *Tribes*, that *Piſiſtratus* was brought back by *Minerva*; and thoſe who were in the Town, being perſwaded that 'twas the Goddeſs herſelf, fell down before the Woman and receiv'd *Piſiſtratus*.

Piſiſtratus being thus reſtor'd, marry'd the Daughter of *Megacles* purſuant to his Promiſe. His Wife after ſome time complain'd that her Husband us'd her unkindly: Whereupon her Father was again incens'd againſt him, and brought things to ſuch a paſs that *Piſiſtratus* was forc'd to retire to *Eretia*, in the tenth Year after his Reſtoration to the Government of *Athens*. He continued in Exile other ten Years without attempting any thing: At the End of which, his Son *Hippias* puſh'd him on to attempt ſomething. Accordingly he Hires ſome *Theban* and *Argivan* Troops, Maſters *Marathon*, routs the *Athenians*, and poſſeſſes himſelf of *Athens*, without much Oppoſition. Being thus a ſecond time reſtor'd to his Government he fortified himſelf in it, only by making Friends and Alliances, and by taking up his Enemies Sons as Hoſtages. The *Athenians* cou'd charge *Piſiſtratus* with nothing elſe but the Uſurpation of the Government. They felt no other Yoke but that of thwarting their Humour, which could not brook a Monarchical Government, He exacted no *Tribute* but the *Tythes*, that the Kings us'd always to have.

He *put none to Death*; He *baniſh'd none*; He *turn'd no Man out of his Eſtate. He left the Laws of* Solon, *and the order of the Magiſtracy unviolated; and although* Solon *was his Enemy, yet he honour'd and reſpected him in a diſtinguiſhing Manner. He was diſcreet and cautious, and did conſiderable Service to the Commonwealth of Learning. He was the firſt Inſtitutor of the* Grecian *Library, and drew up the ſcatter'd Poems of* Homer *in the order in which they now appear.* He left the Government to his Sons *Hippias*

and *Hipparchus*, who us'd their Power with a great deal of Moderation, and manag'd the Administration of Affairs incomparably well, till *Hippias* being fretted by the Death of *Hipparchus*, lost his Government, which happen'd in the Reign of *Darius* the Son of *Hystaspes*.

SECT. V.

The Ancient State of the Kingdom and Republick of the Lacedemonians.

THIS Country was in the Begining call'd *Lelegis* and *Lelegia* from *Leleges*, who was the first considerable Native of it. Afterwards it was Christen'd *Lacedæmon* from *Lacedæmon* the Son of *Jupiter* and *Taygeta*. *Lacedæmon* Marry'd *Sparta* the Daughter of *Eurotas*, Grandson to *Miles*, and great Grandson to *Leleges*, whence the City was call'd *Sparta*, and the Citizens *Spartiatæ*, the Inhabitants of the Country still retaining the Name of *Lacedæmonij*. This City was built while *Crotopus* Reign'd at *Argi*, and *Amphytrion* at *Athens*, three hundred and four Years before the Destruction of *Troy*. *Lacedæmon* was follow'd by *Amyclas*, and he by *Argalus* who left the Kingdom to *Cynortas* his Brother. Next to *Cynortas* succeeded *Oebalus*, from whom the Country was call'd *Oebalia*, whence *Statius* uses *Oebalidæ-Fratres* for *Castor* and *Pollux*. *Oebalus* by his first Wife had *Hypocoon* and *Icarius*; by his second, namely *Gorgophone* the Daughter of *Perseus*, *Tyndareus*, who disputed with his Elder Brother for the Kingdom: *Hercules* assisted *Tendareus*, kill'd *Hypocoon* with his ten Children, and gave *Tyndareus* the Kingdom for his Life only, securing the Reversion to his own Children.

Tyndareus by *Læda* the Daughter of *Thestius* King of *Ætolia* had *Castor* and *Pollux*, who were call'd *Dioscouri*, or *Jupiter's* Sons; and either by her, or some other Woman, a Daughter call'd *Helena*. *Menelaus* Marry'd *Helena*, who was ravish'd by *Theseus*, and afterwards by *Paris*. *Helena* bore to *Menelaus Hermione*, whom he first Marry'd to *Orestes* the Son of *Agamemnon*, and afterwards took her away from him, and gave her to *Pyrrhus* the Son of *Achilles*. But *Orestes* slew his Rival, and so recover'd his Wife. *Menelaus* had two Sons by a Servant Maid, namely *Nicostratus* and *Megapenthes*; but, by reason of their spurious Birth, the *Lacedæmonians* gave the Kingdom to *Orestes*. *Tisamenus* the Son of *Orestes* succeeded him; but was driven out of his Kingdom by the *Heraclidæ*, as I intimated above. *Lacedæmon* fell by Lot to *Procles* and *Euristhenes* the Sons of *Aristodemus*, one of the *Heraclidæ*. *Procles* and *Euristhenes* being Twins, and it being doubt-

doubtful which of them came first into the World, they reign'd jointly. They differ'd very much one with another, and the Emulation and Discord was transmitted to their Posterity, who were call'd *Euristhenidæ* and *Proclidæ*. *Agis* the Son of *Euristhenes* succeeded him, from whom his Posterity were call'd *Agidæ*. And *Sous* succeeded *Procles*. *Agis* turn'd the *Helotæ* out of the City which they inhabited, and was built by *Helius* the youngest Son of *Perseus*; whence they borrow'd the Name of *Helotæ*, and afterwards depriv'd them of their Liberty; because they refus'd to pay the Tribute which he requir'd. This famous Exploit of reducing the *Helotæ* to Bondage gave occasion to the ordinary way of calling the *Lacedæmonian* Slaves, *Helotæ*.

Echestratus the Son of *Agis* succeeded him, and *Eurypon* succeeded *Sous*. *Echestratus* was follow'd by *Labotas*, and *Eurypon* by *Prytanis*, in whose Reign the Discord between the *Lacedæmonians* and the *Argives* had its Rise. *Labotas* was follow'd by *Doryssus*, and he by *Egesilaus*. *Prytanis* left the Kingdom to his Son *Eunomus*, This Prince got, by his first Wife, *Polydectes*, and by his last, *Lycurgus*. From the Reign of *Eurypon*, (who it seems had Voluntarily quitted part of the *Regal Prerogatives* for to ingratiate himself with the People) there were a great many Distractions and Disorders in the Kingdom. During these Confusions, *Eunomus* offering to adjust some Differences, was run through with a Butcher's Knife and died, leaving the Kingdom to his eldest Son *Polydectes*. Not long after, *Polydectes* dy'd without Issue, and *Lycurgus* his second Brother succeeded him. But so soon as it was known that the Widow of *Polydectes* was with Child, *Lycurgus* profess'd, that, in case it prov'd a Boy, he would only Govern the Kingdom as Guardian to the Pupil during his Minority. In the mean while the Mother offer'd him to make away with the Child, in Case he kept the Kingdom and Marry'd Her. *Lucurgus*, however he Detested both the Mother and so barbarous a Fact, being apprehensive she wou'd be as good as her Word, Promis'd her to comply; but charg'd her not to meddle with the Child, only to leave the matter to his management, and that he would make it away so as that her Credit shou'd not suffer. But as soon as she was brought to Bed, it proving a Boy, *Licurgus* took him away, and when he was carefully Nurs'd resign'd the Government and plac'd him upon the Throne.

The Royal Child was call'd *Charilaus*, alluding to the Joy the People conceiv'd upon the Integrity and Justice of *Lycurgus*. But this Virtue, which merited Love and praise, met with hatred and Invective. For the Child's Mother thinking herself affronted, together with her Relations, bespatter'd him with Calumnious Imputations, as if he had a Design upon the Child's Life. This he took very ill; and fearing the uncertainty of Events, resolv'd to travel till his Nephew came of Age, and begot an Heir to the Crown. He visited many Places and Countries, and acquir'd a great deal of Experience in his Travels. But the *Lacedæmonians* did often miss and call upon him in his Absence, all Things being in horrible Confusion: For the People not only refus'd Allegiance to their Kings, but wanted further to feed an insatiable Appetite for Liberty. *Lycurgus*, upon his Return, being very well acquainted with the Nature of their Distemper, like a Skilful Physitian resolv'd first to evacuate, and purge the Body that was Stuff'd with Foul and Gross Humours, and then to enjoin a New Diet. However being sensible what Influence Religion had on Men's Minds, he went to *Del-*

phi; and it is given out, that he fetch'd from thence the *Rethra*, that is, (Laws dictated by the Gods, if we believe him) as a model for the Republick.

He propos'd that the Common-Wealth shou'd be govern'd by two Kings, as they had ever since the Reign of *Euristhenes* and *Procles*; but that these Kings shou'd be devested of all Majestical Power, and uncapable of doing any thing at Home, other than by the Orders and Directions of the Senate to which they were to be Subject in all things. Abroad indeed, the King was allow'd the Command of the Army. The Senate consisted of Elders sixty Years of Age or upwards, besides the Kings. This Senate he set up in Opposition to the Kings as being a Barier between them and the People, in order to confine both within the Bounds of their Duty.

Whatever the Kings lost, the People got but little for Shifting two Masters for thirty: For there was no Appeal from the Convention of the Senate and Kings. All the Priviledge they had was to Enact such Things as the Kings and Elders propos'd. However in order to make this Form of Government lasting, there was a necessity of sinking the Occasions of Sedition. Now to compass this, it was proper to reduce their Estates to an equal Standard. With which View *Lycurgus* took away all their Gold and Silver, and coin'd Iron Money for them. He order'd the Citizens to feast together at their *Publick Meetings*, call'd *Andria*, *Phyditia* and *Scyssitia*. He order'd the Boys to be educated and instructed upon the *publick Charge*, under the Hands of the *Pedonomij* and *Irenes*: And as they were to be exercis'd in Harsh and Dangerous *Adventures*; so he order'd the Girls to be exercis'd in *Running*, *Wrestling*, *Throwing* of *Quoits* and *Darts*: In effect, he *remov'd all the wonted Tenderness and Softness that us'd to attend the Education of Women.*

In order to put a stop to Luxury and the overflowing of Vice, he prohibitted any Man to Travel; and all those who repair'd to *Lacedemon* without some good and useful Errand, were expell'd the City; He wou'd not have the Town surrounded by Walls, as taking the Valour and Watchfulness of the Citizens, who minded nothing but the good of their Country, to be the best Walls and security of the City. For he wou'd not allow any of them to meddle with Illiberal Arts. The *Helotæ*, or *Slaves* manur'd the Lands, and paid the Landlords the Stinted Rents which was but little: And having thus model'd the Republick, and Settled all their Affairs, he call'd together the Kings, Senate and People, told them he was going to consult the Oracle upon one of the greatest Points he had yet to manage, and oblig'd them by a Solemn Oath to keep up the same Form of Government till he return'd. Being come to *Delphi*, the Oracle made Answer, That *his Laws were well concerted, and that the City wou'd continue its Glory so long as it shou'd hold to that Model.* Whereupon, as *Plutarch* tells us, *Lycurgus* resolv'd *never to free the Citizens from the Obligation of their Oath; and to that End starv'd himself to Death.*

Some say he died in *Crete*, and order'd his Body to be burnt, and the Ashes to be thrown into the Sea, to the End the *Spartans* shou'd not gather them together, and pretend to free themselves of their Oath by carrying them back to *Lacedæmon.*

But however the Death of *Lycurgus* happen'd, or in what manner the *Lacedæmonians* pretended to have freed themselves of the Obligation of their Oath, 'tis certain they did soon after his Death renew the War with the *Argives*, and took up Arms against the *Tegeatæ* a People of *Arcadia*, and the *Achaians.* The *Tegeatæ* took *Charilaus* their King, but quickly dismiss'd

dismiss'd him. This King was follow'd by his Son *Nicander*, and *Teleclus* his *Collegue*, by *Alcames*. In the thirtyfourth Year of *Nicander*, *Iphitus* King of *Elis* restor'd the *Olympick* Games, which were formerly celebrated by *Hercules*, *Pelops*, *Endymion*, *Neleus*, *Peliades*, *Lycurgus* and several others, and were so famous in *Antiquity*; all *Historians* and *Chronologers* from the Days of *Polibius* unto the Christian *Æra*, marking the date of all Events from such or such an *Olympiad*.

After the Return of the *Heraclidæ*, *Oxylas* restor'd these Games, and got *Elis* as the *Prize* of his *Victory*: But afterwards they were forgot for three hundred and three Years, till *Iphitus*, in the Time of the Divisions of *Greece*, being of the Posterity of *Oxylas*, restor'd them, upon Advice from the Oracle. They were call'd *Olympick* from the City *Olympia*, so call'd because it was near Mount *Olympus*, and were celebrated in the Beginning of every fifth Year, at full Moon, in the Month *Hecatombæon*, a little before the *Summer Solstice*. They consisted of *Wrestling*, *Leaping*, *Running* with *Chariots*, *Throwing* of *Quoits* and *Fencing* with *Sticks*, call'd by the Romans, *Cestus*; by the *Greeks*, Πουτας. From these five Exercises they were call'd Πενταθλοι, and *Quinquertiones*. But it is to be remark'd, that the Vulgar Computation of the *Olympiads* is not taken from the first *Olympiad* in the Days of *Iphitus*, but from the twenty eighth in which *Corebus* carry'd the *Prize*, seven hundred and seventy six Years before the Christian *Æra*.

In the End of the seventh *Olympiad*, there happen'd a great Alteration of Affairs in *Lacedæmon*, upon the Institution of the *Ephori*, about one hundred and thirty Years after the commencing of *Lycurgus* his Laws. The Number of the *Ephori* was five, to be chosen every Year out of the Commons. *Elatus* was the first that got this Office. Most Writers say, these Officers were created in the Reign of *Theopompus* Son to *Nicander* and Grandson to *Charilaus*. But *we are at a Loss to know what was the End of their Institution, many alledge they were appointed for a Ballance to the Regal Power*: But others say, *they were created by the Kings themselves, when engag'd in an Expedition against the* Messenians, *which oblig'd them to nominate some of their Friends to manage Affairs in their Absence, and were call'd* Ephori *from inspecting the Publick Affairs. So that at first they seem'd to be only the Kings Officers, but afterwards gradually arrogated to themselves a Magistratical Power when no Body was aware of it. But whatever the End of their Institution was, 'tis certain their Power in a short time became Tyrannical, and put their Kings in Danger of their Lives.*

In the second Year of the ninth *Olympiad*, the *Lacedæmonians* embarqu'd in an open War with the *Messenians*, tho' before the Institution of the *Ephori* they had Jealousies of one another. For the *Lacedæmonians* took it very ill that *Cresphontes* over-reach'd his Grandsons, and possess'd himself of the *Messenian* Ground: And their Anger was inflam'd by the Battle fought at *Diana*'s Temple in the Confines of *Messene*, in which *Telechus* Father to *Alcmenes* then King, was kill'd. At last their mutual hatred broke out into an open War, by means of an horrid piece of wickedness committed by one *Evæphnus* a *Lacedæmonian*. This Fellow endeavour'd to cheat *Polychares* the *Messenian* of some Oxen that were hired to him; and when he found the Design was discover'd, he desir'd his Son might be sent to receive their *Price*, and, when he came, kill'd him. *Polychares* was justly incens'd at the heinousness of this Action, and demanded the *Criminal* shou'd be deliver'd up in order to be punish'd: But

finding his Solicitations were not regarded, he ſlew every *Lacedæmonian* he met with. Whereupon the *Lacedæmonians* were exaſperated, and demanded that *Polychares* ſhou'd be brought to condign *Puniſhment*. The *Meſſenians* were divided upon the Matter; but the Majority carried that *Polychares* ſhou'd be defended by Force of Arms if there was Occaſion. When the *Lacedæmonians* heard this, they refus'd to remit the Caſe to the Judgment of the *Amphyctiones* or *Areopagites*, and prepar'd for an Expedition, engaging in a mutual Oath never to return till *Meſſene* was taken.

The War was carry'd on for ſeveral Years with Various Succeſs. At laſt, the *Meſſenians*, whoſe Country was the Seat of the War, were hard put to it, and in fine reſolv'd to abandon all the Towns that lay remote from the Sea, and to remove to the Mountain *Ithomes* Upon this removal, there follow'd a Ceſſation of Arms on both ſides for ſome Years: And in the Interval, the *Lacedemonians* wag'd War with the *Argives*, occaſion'd by a Diſpute concerning *Thyrea*, which lay in the Confines of *Argos*. Both Parties agreed to leave the matter to the Deciſion of the *Amphyctiones*, and their ſentence was, that the Controverſy ſhou'd be decided by thirty Men on each ſide, adjudging the rightful Title to the Victors. And Indeed the Senate adjudg'd the Victory to the *Lacedemonians*; but the *Argives* pretended they were Victors, and thereupon renew'd the War, but with ſmall Succeſs. About eight Years after the removing to *Ithomes*, the *Meſſenians* and *Lacedemonians* return'd to their former War, and had ſeveral Engagments, with Various ſucceſs. In the firſt Engagment the *Meſſenians* loſt their King *Euphaes*, and choſe *Ariſtodemus* for his Succeſſor: In the ſecond, being fortify'd by Auxiliary Troops from the *Arcadians*, *Argives* and *Sicyonians*, they had better Succeſs, whereupon the *Lacedemonians* ſeem'd to be doubtful of the Event, and both the one and the other ſent to *Delphi*, to enquire into the Event of the War. The *Lacedemonians* obſerv'd the Oracle's Orders, in doing what it gave for an Omen of the Victory; and at laſt beſieg'd the frighted *Meſſenians*, and took the Mountain *Ithomes* in the end of the twenty eight Year of the War, in the firſt Year of the fourteenth *Olympiad*.

The Conquerors deſtroy'd *Ithomes*, and Maſter'd all the other Places of *Meſſene*, and oblig'd the *Meſſenians* to manure the Ground, and bring one half of the Produce every Year to *Lacedemon*. They bound them alſo by an Oath to remain ever true to them, and to appear in Mourning, both Men and Women, at the Funerals of the *Lacedemonian* Kings. The *Lacedemonians* being yet abſent from home, and being under the Obligation of an Oath, never to return till they had reduc'd the *Meſſenians*, were in great pain concerning their future Off-ſpring, fearing the People ſhou'd revolt, during the abſence of the Husbands from their Wives. To prevent this Evil they ſent home, ſome Years before the Conqueſt of the *Meſſenians*, fifty of their ſtouteſt young Men, who were ſo young at their ſetting out, that they were not engag'd in the Oath, and order'd them to lie promiſcuouſly with the Women. From theſe ſprung an Off-ſpring call'd *Parthenij*, who when they grew up were own'd by none, and had no Heritages allotted them; Whereupon they enter'd into a Conſpiracy together with the Slaves or *Helotæ*: But the Conſpiracy being diſcover'd they were expell'd, and as they wander'd in queſt of a new ſeat, happen'd to fix in *Italy*, where they expell'd the *Barbarians* and *Cretians* that liv'd near *Tarentum*.

The

The *Messenians* were impatient of Bondage, and having no hopes that the *Lacedæmonian* Yoke wou'd become easier, thought it better for them to Dye in Battle than to depart the *Peloponesus*; In order hereunto they enter'd into a Conspiracy under the Conduct of *Aristomenes* a youth of noble Extraction. Accordingly when all things were got in readiness for War, they revolted in the thirty ninth Year after the Overthrow of *Ithomes*. *Aristomenes* being a Man equally admir'd for the accomplishments of his Body and the Endowments of his Mind, govern'd the *Messenians* very happily, and routed the *Lacedæmonians* oftner than once; so that they began to entertain some Thoughts of Peace; but the Poet *Tyrtæus* unhing'd their Resolutions by advising them to make up the loss of their Men by Recruits of the *Helotæ*. For about a Year or two before, they had sent to consult the *Delphick* Oracle about the Event of the War; and the Goddess made answer, *that a Councellor must be sent for from* Athens. The *Athenians* being desir'd to give them a Counsellor, were indeed unwilling to assist them, but dreaded to disobey the Oracle; Wherefore they sent them this *Tyrtæus* a Poet and Schoolmaster, lame in his Feet, and not over sound in his Intellectuals, who gave them however, that wholesome advice.

In the third Year of the War, the *Messenians* being deserted by the Auxiliary Troops of *Arcadia*, were almost cut off at a Place call'd *Fossa-Magna*: Then by *Aristomenes*'s advice, they abandon'd all their Towns, except *Pylus* and *Methene*; and retir'd to Mount *Ira*, where they were soon after block'd up: The Siege lasted ten Years; At length, *Aristomenes*, who had frequently gall'd the *Lacedæmonians* in sallying out upon them, was wounded; Whereupon the Guards were but carelessly kept, and the Enemy got access into *Ira*; but with a hot Engagement, which gave *Aristomenes* the Opportunity of getting off. Thus the War ended, and the slavery of the *Messenians* was compleated in the sixteenth Year of the War, the first Year of the twenty eight *Olympiad*. While the *Lacedæmonians* were pulling *Messene* to pieces, *Aristomenes* resolv'd to attack *Sparta*: But unfortunately discover'd the Design to the *Arcadians* and their King *Aristocrates*, who (as he had formerly betray'd them at *Fossa-Magna*) reveal'd it to the *Lacedæmonians*: By which means *Aristomenes* was indeed baulk'd; but *Aristocrates* was brought to condign punishment, being Ston'd to Death by his own Subjects. Next *Spring* several *Messenians* sail'd to *Italy*, being invited thither by *Anaxilaus* Tyrant of *Regium*, who was a *Messenian* Born. By the advice of this Man they besieg'd *Zancle* a City in *Sicily*, and having at last forc'd it to surrender, Christen'd it *Messena* or *Messina*, which Name it retains to this Day. *Aristomenes* gave his Virgin Daughters to the Men of the biggest Character in this City, and soon after went to *Rhodes* to his Son-in-Law *Demagetus* where he Dy'd. Such of the *Messenians* as had not the Courage to leave their Country, were added to the Number of the *Helotæ*, and oppress'd with the Highest Degree of slavery; not so much for being Enemies, as Rivals in Power; and indeed the War they wag'd was not carried on out of any Design to affect the *Lacedemonian* Government, but to shew themselves a Gallant People. The *Lacedæmonian* Interest was considerably strenghten'd by the Addition of *Messene* to their Dominions. It continued two hundred Years in their Hands, till at length the Old Inhabitants return'd. But of the Ancient State of the *Lacedemonians*, enough.

SECT. VI.

The Ancient State of the Kingdom of Corinth.

CORINTH, a City in the *Isthmus* of *Peloponnesus*, famous for its Situation, and the Valour of its Inhabitants; but much more for the *Christian Religion*, and the Epistles of St. *Paul*; was built by *Sisyphus*, under the Reign of *Cecrops* King of *Athens*, a little before *Deucalion's* Deluge.

Sisyphus was a Wise Man. He marry'd *Merope* the Daughter of *Atlas*, and begot *Glaucus*, *Ornytion*, *Thersander* and *Olmus*; and was the first that celebrated Games in the *Isthmus*. *Glaucus* begot *Bellerophon*, who, upon the Murder of a certain Man, fled to *Argi*, where he was entertain'd by the King *Prætus*; but having deny'd to Satisfie the Queen, who, it seems, fell in Love with him, was charg'd with offering Violence to her: Whereupon the King sent him away to *Lycia* to *Jolus* the Queen's Father with private Directions to make away with his Guest. Accordingly *Jolus* engag'd him with the Monster *Chimera*, whom he defeated and kill'd, being mounted on *Pegasus*, the Horse whom the Poets feign'd to have Wings, because of his Swiftness. Then he sent him against the *Solymi* and *Amazons* whom he likewise Conquer'd. At last several Stout young Fellows lay in Wait for him; but these he also slew. *Jolus* surpriz'd at the Greatness of his Exploits, and the Comliness of his Person, turn'd his Revenge into Affection, gave him his Daughter *Philonoa* to Wife, and instituted him his Heir after his Death.

When *Bellerophon* fled from *Corinth*, *Thoas* the Son of *Ornytion* got the Kingdom, *Demophoon* succeeded him, and after him *Propodas*; whose two Sons *Doridas* and *Hyanthidas* reign'd Jointly, when *Aletes* the Son of *Hypotas*, Grandson to *Antiochus* and Great Grandson to *Hercules* Conquer'd *Corinth*.

It is not certain from whence this City was call'd *Corinth*; but thus much we know, that *Aletes* Christen'd it *Corinthus Jovis*, in honour of *Jupiter-Dodonæus*, whose *Oracle* (if we believe our Author) foretold his Accession to the Crown. Hence the Vulgar People took Occasion to Boast, *that one* Corinthus *the Builder of their City was descended of* Jupiter; *and so proud of the Fancy were they, that all the rest of* Greece *ridicul'd them for it.* After *Aletes*, the eldest Sons of the *Heraclidæ* reign'd for several Ages. The first was *Ixion*, the second, *Agelaus*; the third, *Prumnis*;

nis; the fourth, *Bacchis*; whose Posterity were call'd *Bacchiadæ*. He was follow'd by eight Successors in order, the last of whom, *Antomenes*, had reign'd just one Year, when above two hundred *Bacchiadæ* possess'd themselves of the Kingdom, and continued an *Aristocratical Government* for ninety Years, chusing every Year a *Prytanis* or *Superintendant* over the Rest. While the *Bacchiadæ* were thus possess'd of the Government, the *Corinthians* were Lords of the Sea, and carry'd a *Colony* to *Sicily*, under the Conduct of *Archias*, who built the City *Siracusa*. About the same Time they sent another *Colony* to the Island *Phæacus*, which built the City call'd *Corcyra*, from whence the Island deriv'd its Name.

The *Bacchiadæ* admitted no Body else to share with them in the Government, or to join with them in Marriage; but one *Labada* slighted by her own Family, because she was Lame, marry'd *Eetion* Son to *Echecrates*, who consulted the *Delphick Oracle* concerning his Issue, and receiv'd this *Response*: That *he wou'd have a Son, who shou'd fall like a Stone upon the* Oligarcy *and Crush it to pieces*. The *Bacchiadæ* being aware of the *Prophecy*, resolv'd to make away with the Infant so soon as it was born; and accordingly sent ten of their Family to put the Design in Execution, under pretence of congratulating *Eetion* upon the Birth of his Son. But when they took the Child in their Arms, it smil'd so prettily upon them, that they were mov'd with Compassion, and went away without hurting it. Being gone as far as the Door they chid one another for their fond Compassion, and return'd to put the Murder in Execution; but the Mother overhearing their Conference, hid the Child under a Bushel, which in *Greek* is call'd κυψελη, whence the Child was nam'd *Cypselus*; and by this means saved his Life. When *Cypselus* came of Age, he blinded the People with his Bounty, and then invaded the Government. At first he establish'd himself by the Slaughter of a great many of the *Bacchiadæ* and of the Citizens; but afterwards behav'd himself so *Civilly* and *Bountifully*, that he made use of no Guards. After thirty Years Reign he died, and his Son *Periander* succeeded, who was so Timorous that he kept a Guard of three hundred Men, and chose rather to be fear'd than belov'd. Authors tell us, that at first he demean'd himself pretty moderately, and gradually degenerated into a *Cruel* and *Barbarous Temper*. He married *Melissa* the Daughter of *Procles* or *Patrocles* King of *Epidaurus*, by whom he had two Sons *Cypselus* and *Lycophron*; but upon the *Sollicitations* of his Whores, *kick'd her to Death when she was with Child*.

Lycophron was mightily troubled at the Death of his Mother, and prov'd so disobedient to his Father, that he banish'd him to *Corcyra*. But after some Years *Periander* being worn out with Age, and *Cypselus* natually unfit for Business, he call'd him Home again, and purchas'd his Return at no less Rate, than that of divesting himself of the Power, and exchanging Places of Residence with him. But after all, when every thing was agreed upon, the *Corcyreans* being resolv'd to undergo any Difficulties, rather than to admit *Periander* among them, made away with the young Prince. *Periander* took the Murder of his Son so much to Heart, (and with all, his not being able to Revenge it upon the *Corcyreans*,) that *he sunk under it in the eightieth Year of his Age, and the fortieth of his Reign*. He was reckon'd, by some, one of the seven Wise Men of *Greece*. He was a most cruel *Tyrant*, famous for his Skill in *Military Affairs*, as having pass'd all his Days in Arms; and redoubted for his Power at Sea, being furnish'd with the most Commodious Harbours both in the *Jonian* and *Egean* Seas.

The *Tyranny* did not laſt much longer than *Periander*, for *Pſammeticus*, Son to *Gordias* his Brother, or elſe to *Periander* his Kinſman, poſſeſs'd it only for three Years and ſix Months: After which time the Monarchy was abrogated, and a Popular Government erected, which continued as long as the Liberty of *Greece* it ſelf. We are at a Loſs to tell what was the particular Form of this *Republick*; but it is plain from *Plutarch*, that the Power of the *Commons* was not ſo Extenſive as in that of *Syracuſa*. However the Government was all over popular; for nothing of Importance was determin'd without the Conſent of the People. The *Corinthians* were *Mortal Enemies* to *Monarchy*; upon which account they frequently Embarqu'd in Heavy Wars, and a *Corinthian* General was always look'd upon, as a fit Inſtrument for extirpating *Tyranny*.

SECT. VII.

The Ancient State of the Kingdom of Thebes.

THEBES was the Capital City of *Bæotia*, but by whom it was built is uncertain. *Calydnus* is ſaid to have Reign'd there firſt, and next to him *Ogyges*, in whoſe Reign the Ancienteſt Deluge, Recorded by Pagan Hiſtorians, happen'd in *Greece*. From this Prince's Name the Kingdom was call'd *Ogygium* in the Reign of *Phoroneus* at *Argi*. At length *Cadmus* came to the Government, while *Corax* Reign'd at *Sicyon*, and *Danaus* at *Argi*, about three hundred and forty ſeven Years after the beginning of *Ogyges* his Reign. According to the *Greek* Hiſtorians, *Cadmus* was the Son of *Agenor* Brother to *Belus* and Couſin Germain to *Danaus* and *Egyptus*. Beſides *Cadmus*, *Agenor* begat upon *Telphuſſa* two Sons, *Phænices* and *Cilices*; and a Daughter call'd *Europa*. which is ſaid to have given Name to *Europe*. This young Lady (if we believe the *Grecian* Authors) was Raviſh'd and carry'd away by *Jupiter*. Whereupon *Agenor* commanded *Cadmus* and his Brethren to go in Queſt of their Siſter, charging them never to return till they had found her. *Cadmus* wander'd up and down along while, and when he deſpair'd of finding his Siſter, came at laſt to *Bæotia*, where by Advice of the Oracle, he either built or reſtor'd *Thebes*, and added a Caſtle to it, which from him was call'd *Cadmea*. He Marry'd *Harmonia* the Daughter of *Mars* and *Venus*. He was the firſt that introduc'd Letters from *Phænicia* to *Greece*, which were thence call'd *Phænician*, and afterwards, *Pelaſgian* becauſe the *Pelaſgi* were the firſt acquainted with them.

By

By *Harmonia*, *Cadmus* had one Son, namely *Polydorus*, and four Daughters, (*viz.*) *Semele*, *Ino*, *Antonoe* and *Agave*. *Semele* bore to *Jupiter*, *Dionyſius* or *Bacchus*, the Inventor of Wine; *Ino* bore to *Achamas* the Son of *Æolus*, and Grand-ſon to *Hellen*, *Acteon*; whom his own Dogs devour'd; and *Agave* bore *Pentheus* to *Eetion*. *Cadmus* being invited to Head the *Enchiloi* againſt the *Illyrians* left *Thebes* to *Polydorus*, conquer'd the *Illyrians*, and reign'd over them. Having eſtabliſh'd himſelf in the Government he begot his Son *Illyrius*, who either gave that Name to the People, or elſe Deriv'd it from them. The Poets fabulouſly repreſented *Cadmus* and *Harmonia* as being at that time, Converted into *Snakes*; becauſe they laid aſide their former Goodneſs, and took up a Barbarous Temper. *Polydorus* ſucceeded his Father *Cadmus*, and begat *Labdacus*, by *Nycteis* the Daughter of *Nycteus*, and at his Death, recommended his Son to the Care of his Father-in-Law. *Epopeus* King of *Sicyonia* Raviſh'd *Antiope*, *Nycteus*'s other Daughter; whereupon a War broke out, and both the Kings being wounded in Battle Died of their Wounds. So that *Lycus* the Brother of *Nycteus* became Guardian to *Labdacus*, who manag'd every thing ſo faithfully, that when *Labdacus* Dy'd, he committed the Education of his Son *Laius* to his Care. But *Lycus* having puniſh'd *Antiope* in purſuance of the Orders left by *Nycteus*, was kill'd in an Engagement with *Zethus* and *Amphion* her Sons; So that *Thebes* was taken, and the Infant *Laius* eſcap'd very narrowly.

By this means *Amphion* and *Zethus* the Sons of *Antiope* Poſſeſs'd themſelves of the Kingdom of *Thebes*. *Amphion* was ſo noted a Muſician, that he is ſaid *to have been able by his Art to draw up Stones for the building of Towers*. He Marry'd *Niobe* the Daughter of *Tantalus* and Siſter to *Pelops*, who being the Mother of a numerous Iſſue, ruin'd herſelf by boaſting that ſhe was more fruitful than *Latona* herſelf. For, as the Fable has it, this, Vindictive counterfeit Goddeſs got *Apollo* to Deſtroy all her Male Children, and *Diana* to do the ſame to thoſe of the other Sex; Whereupon *Niobe* was ſo ſtupify'd with ſorrow, that ſhe was Fabulouſly repreſented, as being turn'd into a Stone. Afterwards *Amphion* and all his Family Dy'd of the *Plague*, and *Zethus* had no leſs Misfortunes; for his own Wife did cauſually kill all his Sons. The loſs of which brought him to his Grave. The two Brethren being thus cut off, the *Thebans* reſtor'd the Kingdom to *Laius* the Son of *Labdacus*. *Laius* Marry'd *Jocaſta* the Daughter of *Menæceus*, who bore him a Son, whom he bound in Fetters, and expos'd on a Mountain, becauſe the Oracle had Advertis'd him to beware of his Son. The Infant, whoſe Feet were mightily ſwell'd by the Fetters, (from whence he was call'd *Oedipus*,) was found by a Shepherd and carry'd to *Polybus* King of *Corinth*, who cur'd him, and brought him up. Long after this, *Laius* having heard ſome uncertain Rumours of his Son *Oedipus*, and *Oedipus* of his Father; both went different ways at the ſame time to conſult the Oracle; and meeting accidentally in *Phocis*, Laius *imperiouſly commanded* Oedipus *to get out of his way*; *but* Oedipus, *who was not of a humour to bear an Affront, and not knowing the Perſon that offer'd it, kill'd his Father upon the Spot.*

After the Death of *Laius*, *Crion* the Brother of *Jocaſta*, poſſeſs'd himſelf of the Kingdom, and continu'd Poſſeſſor till *Oedipus* unfolded the Riddle of the famous *Sphinx*. The Story is, *That this Monſter had a Woman's Head and Face, with lower Parts reſembling thoſe of a Lion, and Wings beſides. It us'd to Sit on* Mount Phiceon, *and propoſe Riddles to Strangers,*

which whoever could not unfold was Slain, and whoever could was to have Jocasta *and her Kingdom as a Reward.* The Riddle propos'd to *Oedipus* by the *Sphinx* was this: *What is it, that walks upon four, two, and three Feet?* *Oedipus* answer'd that it was Man, *who in his Infancy Creeps upon all four; in his Youth stands strait, and walks on two Feet; and in his Old Age, leans upon a Staff as a third Foot.* The *Sphinx* enrag'd to hear her Riddle unfolded, *cast herself down the Rock and Dy'd.* This is the usual account given of *Oedipus* and the *Sphinx*: But *Pausanias* says, *she was a Bastard Daughter of* Laius, and upon that Account some think that, by reason of her extraordinary Wisdom, she was empower'd to determin the Debates of those who were Competitors for the Kingdom, and punish with Death, such as were Convicted of Falsity. But be that as it will, it is Story'd that *Oedipus* Marry'd his Mother *Jocasta*, and obtain'd the Kingdom of *Thebes*. He had two Sons by her, namely *Eteocles* and *Polynices*. Soon after, the Parricide of his Father, and his Incest with his Mother came to Light; *whereupon* Jocasta *hang'd herself, and* Oedipus *was banish'd to* Athens *to the Court of* Theseus, *where he Dy'd.*

Eteocles the eldest of *Oedipus*'s Sons promis'd to share the Government with his Brother *Polynices*; but was not so good as his Word. *Adrastus* King of *Argos*, whose Daughter *Polynices* had marry'd, resolv'd to resent the Injury *Eteocles* did to his Brother, and accordingly drew together a Company of the most War-like Youths of his Country in order to attack *Thebes*. Seven great Captains engag'd themselves in this War, under the Obligation of an Oath *to die or Conquer*; among whom was *Amphiaraus*, who marry'd *Eriphile* the Sister of *Adrastus*. After several doubtful Skirmishes it was agreed upon, that the two *Brethren shou'd decide the Quarrel in a Duel, but to no purpose*; for they kill'd one another, and a bloody Engagement ensued, in which most of *Adrastus* his Companions were cut off, he himself very narrowly escaping by the Swiftness of his Horse. But the *Thebans* lost so many Men, and purchas'd this *Victory* so dear, that *Victoria Cadmæa* became a *Proverb* among them, to express a *Victory dear bought*. This *Theban* War happen'd twenty eight Years before the Destruction of *Troy*.

Eteocles left a young Son after him, nam'd *Laodamus*, and *Creon Jocasta*'s Brother undertook his Guardianship. *Creon* prohibited the Burial of the *Argives*, till *Theseus* obtain'd it by his Intreaty. About ten Years after the War, *Laodamus* came of Age; at which time the Off-Spring of those, who were kill'd in the War, and were call'd *Epigoni*, resolving to be reveng'd upon the *Thebans*, engag'd in another War, in which *Laodamus* and the City were taken. The *Epigoni* being Masters of the Town, set *Thersander* the Son of *Polynices* upon the Throne, who afterwards headed the *Beotians* in their Expedition against *Troy*, and was kill'd by *Telephus* in *Mysia*. *Tisamenus* his Son being then a Child, the *Beotians* chose *Peneleus* to be their Head, who died in an Engagement with *Euriphilus* the Son of *Telephus*.

After the Death of *Peneleus*, *Tisamenus* the Son of *Thersander* reign'd in *Thebes*. *Antesion* his Son went over to the *Dorians*, and his Place was fill'd by *Damasichthon* the Son of *Opheltas*, and Grandson to *Peneleus*; and he again was follow'd by *Ptolomy*. The last in the *Roll* was *Xanthus*, whom *Melanthus* the *Messenian* kill'd in a Duel; at which Time the War broke out between the *Thebans* and *Athenians*, upon the account of *Celænæ* which lay in their Confines; of which elsewhere. This War happen'd

fifty

fifty six Years after the Destruction of *Troy*, twenty four Years before the Return of the *Heraclidæ*, fifty seven Years before the Death of *Codrus*, two hundred and fifty two Years before the Restoration of the *Olympick* Games by *Iphitus*.

After the Death of *Xanthus*, the *Thebans* together with the *Celænians* renounc'd *Monarchy*, preferring the Government of many to that of one, as *Pausanias* informs us; but what sort of *Republick*, whether an *Oligarchy* or a *Democracy* prevail'd among them, he no where Relates. However the *Thebans* continued in that State, till the *Persian* Monarchy began to Flourish.

CHAP. II.

Of the *Grecian* Affairs, from the Battles of *Platea* and *Mycale* unto the End of the *Peloponnesian* War.

THE History of the *Peloponnesian* War is accurately written by *Thucydides* and *Xenophon*, two great Captains as well as Historians, who were Eye-Witnesses for the most part of what they wrote, and bore a great Share in the Transactions of those Times: And for as much as this War makes a great part of the *Greek* History, and was fam'd for the Greatness of the Captains which it produc'd; the *Ruin* and *Desolation* of *Kingdoms* occasion'd by it, and the *Oceans* of *Blood* spilt therein; It will be requisite to give an *Abstract* of it from the said *Authors*, as also of what gave Occasion to so *Cruel* and *Bloody* a *War*, which arm'd all *Greece*, and caus'd them to Sheath their *Swords* in one another's *Breasts*.

The *Persians* being expell'd *Europe*, both by *Sea* and *Land*, as we observ'd before, in the Days of *Xerxes*; and those few, who fled to the *Promontory* of *Mycale*, being quite cut off. *Leutychides* the *Lacedæmonian* Admiral of the *Grecian* Fleet return'd Home with the Confederate *Peloponnesians*. The *Athenians*, together with the *Jonians*, and those of the *Hellespont* besieg'd *Sestus*, and after they had taken it, return'd likewise Home. The *Athenians*, after the Defeat of *Mardonius*, brought back their *Wives* and *Children* to the City, and by the help of *Aristides* set up a *Democratical Government*. By the Advice of *Themistocles* they set about repairing of their Walls, which the *Lacedæmonians* warmly oppos'd; but were eluded by the *Industry* and *Managemeut* of *Themistocles*. Soon after *Pausanias* the *Lacedæmonian*, who gain'd the *Victory* at *Platea*, made himself Master of several *Persian* Cities; but having an Eye upon the Kingdom of *Greece*, did privately enter into a League with *Xerxes* who gave him his Daughter to Wife, as a Reward of his *Treachery*. When he return'd being

charg'd with this *Treachery*, and with engaging the *Helotæ* in the ſame *Seditious Deſign*, he took Shelter in the Temple of *Minerva*; and the Gate being ſhut up, was ſtarv'd to Death. At the ſame time *Themiſtocles*, whom the *Ingratitude* of the *Athenians* forc'd to retire to *Sparta*, and whom the *Lacedæmonians* through Envy of his parts baniſh'd their Country, died at the Court of *Artaxerxes-Longimanus*, who though *Themiſtocles* was the Man that contributed moſt to the *Ruin* of the *Perſians* in *Greece*; yet for the Eſteem he had of his Merit, allow'd him ſome Cities to maintain him in his Exile ſuitable to his Quality. Fives Years after his Baniſhment, *Ariſtides* died, whoſe *Integrity* and *Love* for his Country was ſuch, that after his Death, there was not Eſtate enough left in his Family to maintain his Daughters, but the publick was oblig'd to take the Charge of them.

The meek Temper of *Ariſtides* together with the haughty Humour of *Pauſanias*, occaſion'd the transfering of the Adminiſtration of the *Grecian* Affairs, both by Sea and Land, from the *Lacedæmonians* to the *Athenians*: For the Allies of *Sparta* were ſo diſoblig'd by the Pride of *Pauſanias* that they all ran over to *Ariſtides*, who, under Pretence of making Repriſals upon *Xerxes*, impos'd Taxes on every City. Some were Order'd to fit out ſuch a Number of Ships, and others to advance certain Sums of Money. The Iſland *Delos* was the Place appointed for the Treaſury, the gathering and diſpoſal of which was ſolely left to the *Athenians*. *Ariſtides* laid on a Tax of four hundred and ſixty Talents, *Pericles* rais'd it to ſix hundred, but after his Death it was ſcrew'd up to one thouſand three hundred. The *Athenians* converted to their own uſe what was deſign'd for the Publick Good, and laid out that Money which was gather'd for the Common Benefit of all *Greece*, in oppoſing the Cities that had liberally contributed towards it, which gave no ſmall occaſion of Jealouſy to the *Lacedæmonians*.

The *Athenians* being tranſported with their new Power, poſſeſs'd themſelves of *Thaſſus*, as taking it ill that the People of that Iſland ſhou'd be Maſters of Silver and Gold Mines. The *Thaſſians* deſir'd Aſſiſtance of the *Lacedemonians*, but they were ſo buſy at Home, being engag'd with the *Helotæ*, who rebell'd and poſſeſs'd themſelves of *Ithomes* after a great Earthquake, that they cou'd ſend them no ſuccour: So that the People of *Thaſſus* were left to the Diſcretion of their Enemy. On the contrary, the *Lacedæmonians* having loſt three thouſand Men, and ſeveral Houſes by the Earthquake, ſought help from the *Athenians* in order to reduce the *Helotæ*. The *Athenians* ſent them Auxiliary Forces: But the *Lacedemonians* upon ſome ſiniſter Conſtruction ſent them immediately Home again. This the *Athenians* look'd upon as a great Affront, and thereupon enter'd into a League with the *Argives* their Enemies. After a War, which laſted ten Years they expell'd their ſlaves the *Helotæ* out of *Ithomes*, and poſſeſs'd themſelves of *Megara*, which had ſided with the *Lacedemonians* againſt the *Corinthians*. This was the Original of the Jealouſies between the *Athenians* and *Spartans*, as alſo between the Former and the *Corinthians*. At the ſame time *Mycene* was taken and deſtroy'd by the *Argivans*, becauſe the Citizens wou'd not bear their Yoke. The War between the *Athenians* and the *Corinthians*, upon the account of *Megara*, broke out again; but the *Athenians* came off with Victory. The *Athenians* likewiſe aſſiſted the *Phocians* againſt the *Dorians* and *Lacedemonians*, but were not ſo ſucceſsful; and beſides ſuſtain'd ſeveral loſſes in *Egypt* and Elſewhere: So that they were forc'd to make Peace with the *Peloponneſians*, and to part with *Bæotia*, at the ſame time that the Iſland *Eubæa* revolted from them.

However,

However, *Pericles* the Son of *Xanthippus*, recover'd *Eubæa* to them, and did ſo bribe the *Peloponneſian* Officers, that they return'd Home and left *Attica*, when they had juſt Invaded it. This Succeſs diſpos'd both Parties to a Peace of thirty Years. Soon after *Pericles* ſubdu'd the Iſland *Samos*, and the *Byzantins* were ſo apprehenſive of the like Fate, that they ſurrender'd their City to the *Athenians*. In the ſecond Year of the fifty fifth *Olympiad*, and in the twenty fifth of *Artaxerxes-Longimanus*, theſe Commotions happen'd, which not only occaſion'd the *Corinthian* War, but laid the Foundation of the *Peloponneſian*. The People of *Corcyra* were a Colony of the *Corinthians*, and thoſe of *Epidamnus* were another of *Corcyreans*. The *Epidamnians* were oppreſs'd with Seditions at Home, and finding the Men whom they had baniſh'd too hard for them, had recourſe to the *Corcyreans* as their Patrons. But the *Corcyreans* either favour'd the Exiles, or were ſo taken up with other things, that they cou'd not mind their Concerns. The *Corinthians*, who always complain'd of the Haughtineſs and Pride of their Colonies, embrac'd this Opportunity of Chaſtiſing them. At the ſame time the *Corcyreans* alledg'd, that the buſineſs of *Epidamnus* belong'd wholely to them, as being a Colony belonging to their Plantation; and that the *Corinthians* did amiſs in offering to meddle with them.

The Town being defended by a *Corinthian* Gariſon was taken by the *Corcyreans*, who finding themſelves not able to Cope with the *Corinthians*, enter'd into an Alliance with the *Athenians*. The *Athenians* indeed thought to find their Account in poſſeſſing themſelves of the Iſland of *Corcyra*, from whence they might be able to annoy the *Peloponneſians*, with whom they ſaw a War unavoidable. The *Corcyreans* by the Aſſiſtance of the *Athenians* defeated the *Corinthians* in a Sea Fight. The *Athenians* fearing the *Corinthians* might prejudice them in *Thracia* by inveigling their Cities, endeavour'd to perſwade the *Potidæatæ*, a Colony of the *Corinthians* planted in the *Iſtmus* of *Palenæ*, to reject the Magiſtrate that was ſent every Year from *Corinth*, and to take an *Athenian* Garriſon; But the *Potidæatæ*, refuſing to comply with the motion, were block'd up by Sea and Land. This incens'd the *Corinthians*, and mov'd them to deſire the Aſſiſtance of their Neighbours, who ſent Ambaſſadors to *Lacedæmon* to arraign the *Athenians*. There a War was agreed and concluded upon, and an Embaſſy was ſent to demand ſuch things of the *Athenians*, as they knew wou'd never be granted. *Sthenelaidas* the *Ephorus* perſwaded the *Lacedæmonians* to engage in this War; and *Pericles* on the other Hand ſtirr'd up the *Athenians*, to the end the publick Buſineſs might Divert the People from inſpecting the Accounts of the Money given for Publick uſes, which he had laid out upon his private Concerns.

The *Lacedemonians* Drew to their ſide the *Magareans*, *Phocians*, *Locrians*, *Ambracians*, *Leucadians*, *Anactrians*, in a Word all the *Peloponneſus*, and the Kingdoms adjacent to it, except the *Argives*. On the other ſide, the *Athenians* were join'd by the People of *Chios*, *Lesbos*, *Platea*, *Meſſene*, *Neupactum*, *Acarnania*, *Corcyra*, *Zacinthius*, the *Carians* towards the Sea ſide, with the *Dorians* their Neighbours, the *Jonians* who liv'd towards the *Helleſpont*, ſeveral *Thracian* Cities, and many other Towns, beſides the Iſlands lying to the *Eaſt* between *Crete* and the *Peloponneſus*, together with all the *Cyclades*, except *Melus* and *Thera*.

This memorable War broke out in the forty eight Year of the Prieſthood of *Chryſes* the *Argivan* (for in thoſe Days the Publick Account of

the Time was kept by the Years of the *Prieſteſſe's* not by thoſe of the *Olympiads*) in the thirty third Year of the Reign of *Artaxerxes-Longimanus*; in the firſt Year of the eighty ſeventh *Olympiad*, as time was afterwards computed, *Æneſias* being *Ephorus* in *Sparta*, and *Pythodorus Archon* at *Athens*. It was call'd the *Peloponneſian* War, becauſe that *Peninſula*, and the Kingdoms adjacent to it, were the chief Actors in it; tho' indeed all *Greece* was engag'd in the Quarrel. At this time *Athens* and *Sparta* abounded with great Captains, and Men renown'd for all ſorts of Litterature; as *Æſchylus* the *Tragedian*, *Iccus* the Phyſitian, *Anaxagoras* of *Clazomene*, and *Pericles* his Diſciple, two great Captains; *Panyaſis* the Poet; *Pericles* the incomparable *Athenian* General and Orator, whoſe Harangues, ſays Ariſtophanes, *were like Thunder and Lightning capable of ſetting all* Greece *on Fire*: *Charondas* Law-giver to the *Thurij*, and *Zaleucus*, Law-giver to the *Locri*, both of them Diſciples to *Pithagoras*; *Meliſſus*, *Protagoras*, *Empedocles*, *Herodotus Halicarnaſſeus* the Famous Hiſtorian; *Euripides*, the *Tragedian*; *Sophocles*, the *Athenian* General; *Phrynicus* the *Comedian*, and *Pindarus* of *Thebes*, the Prince of Lyrick Poets. To proceed.

The *Lacedæmonians* and their *Confederates* being come in one Body to the *Iſthmus*, invaded *Attica* under the Command of *Archidamus* King of *Lacedæmon*. The *Athenians*, in order to divert them, ſent Forces to plunder the *Peloponneſus*; turn'd out the Inhabitants of *Ægina*, and put a *Colony* of their own into it. This hinder'd *Archidamus* of doing any thing Memorable the firſt Campaign. In the next, when he return'd to *Attica*, the Country was mightily Diſpeopl'd by a horrible *Plague*, which Swept off an infinite Number, and among the reſt *Pericles*. However *Potidæa* was ſurrender'd to the *Athenians* in the midſt of all their Diſtreſs. The *Peloponneſians* continu'd to renew their Incurſions into *Attica* every Year, for ſix Years together; in which Space *Mitylæne* was ſurrender'd to the *Athenians*, and *Platæa* to the *Lacedæmonians*.

In the ſixth Year, while *Agis* the Son of *Archidamus* was yet in *Attica*, *Demoſthenes* the *Athenian* ſail'd towards *Sicily*, poſſeſs'd himſelf of *Pylus* a *Promontory* in *Laconia*, which he fortify'd and left a good Gariſon in it. The *Lacedæmonians* were ſo much diſturb'd at this Adventure, that they recall'd their Army from *Attica*, and bent all their Forces, both by Sea and Land, upon the Re-taking of *Pylus*. In the firſt place, to carry on the Attack more conveniently, they poſſeſs'd themſelves of *Sphacteria*, an Iſland over-againſt the *Promontory*. But the *Athenian* Navy came up with them, and being much the Stronger, and more Numerous ſhatter'd the *Lacedæmonian* Fleet in the Harbour, and block'd up the Beſiegers in the Iſle of *Sphacteria*. The *Lacedæmonians* upon this Diſaſter, ſent Ambaſſadors to *Athens* to treat of Peace, but one *Cleon* a *Crafty Turbulent Fellow render'd their Embaſſy ineffectual*; ſo that the beſieg'd were oblig'd to ſurrender, and the *Athenians* reſolv'd to put them all to the *Sword*, ſo ſoon as the *Lacedæmonians* invaded *Attica*. By this means the *Athenians* became ſo great, that *they rejected the moſt honourable Terms of* Peace.

But ſoon after in aſſiſting a Party of *Beotians*, who endeavour'd to introduce a Popular Government, they were Defeated at *Delos*; and again routed at *Amphipolis* a City in *Thrace*, where *Bracidas* the *Lacedæmonian* maul'd them Sadly. Then they began to repent of their Stiffneſs, and were not againſt Propoſals of Peace. On the other Hand, the *Lacedemonians*, who, however they made account to make good their *Deſigns* by

invading

invading *Attica*, ſaw notwithſtanding through the Vanity of their Hopes, and always call'd to Mind the Defeat they got at the Iſle of *Sphacteria*, and how they were gall'd by the Excurſions of the *Athenians* from *Pylus*, and the Iſland *Cithera*, whereof the *Athenians* were Maſters and which lay juſt by *Laconia*; ſeem'd to be no leſs inclined thereunto. Beſides they were poſſeſs'd with fears, leſt *Argos*, a Potent City, that always hated the *Lacedæmonians*, ſhou'd now join with their Enemies, the Year of their Truce being then expir'd. But after all, they cou'd not tamely ſit down with the Captivity of their Men, who were taken in the Iſle. However a Peace was ſtruck up for five Years; chiefly upon theſe Terms, that all Places and Priſoners taken on either ſide ſhou'd be given up, excepting a few Cities. But ſeveral Cities complain'd of the Injuſtice of this Peace, and inſtead of continuing their hatred to the *Athenians*, their known Enemies, Transfer'd it upon the *Lacedæmonians*, as being guilty of flaming Injuſtice. Above all, the *Corinthians* cried out, that *they were much injur'd, and join'd with the other* Peloponneſians *and the* Argives; *upon the Conſideration that the* Lacedæmonians *had ſo lately ſtruck up a Peace with the* Athenians, *and that it was to be fear'd the* Athenians, *might be brought to ſide with the* Peloponneſians; *which if they did,* Corinth *muſt unavoidably be undone.*

The *Lacedæmonians* deprecated the Reſentment of the Cities; but in avoiding one Inconvenience, they fell into another. They endeavour'd to comply with all the Demands of the *Athenians*; but did nothing to the Purpoſe. For the Places which ought to be reſtor'd, were not in their Hands; but in thoſe of their *Allies*. The *Athenians* charg'd them with many Failures upon this Score, and abſolutely refus'd to give up *Pylas*. The *Lacedæmonians* were eager to have it; and in order thereunto, got *Panactum* from the *Beotians* to be deliver'd to the *Athenians*, but upon theſe Terms, that *the Town ſhou'd be diſmantled, and that the* Lacedæmonians *ſhou'd enter into an Alliance with the* Beotians. *So that the* Athenians *whom they endeavour'd ſo much to oblige, had two Reaſons to be angry with them:* First, *for diſmantling the Town, and then for making a League with the* Beotians *their Enemies, which was contrary to the Rules of a Cloſe Alliance.*

While the angry *Athenians* continu'd in Suſpence, whether they ſhou'd think of Peace or War; *Alcibiades* a Youth of Noble Deſcent and *Pericles*'s Siſter's Son puſh'd them on to War. On the other Side, the *Ephori* of *Sparta* were ſo far againſt Peace, that they rejected all Propoſals of Accommodation. So that the *Athenians* enter'd into a Confederacy with the *Argives*, and ſome other *Peloponneſians*, and employ'd *Alcibiades* to make a Deſcent into the *Peloponneſus*. Next Summer the *Lacedæmonians* ſent their King *Agis* againſt the *Argives*; and in the Winter check'd him ſeverely for his ill Succeſs: But he having obtain'd his Pardon for ſome overſights, march'd againſt them a ſecond time, and retriev'd his Fame by Defeating them in an obſtinate and bloody Battle. Notwithſtanding this *Victory*, the *Lacedæmonians* ſtill courted the Alliance of the *Argives*, and indeed a League was brought about by the Miniſtry of their Chief Noblemen, who were for an *Oligarchy*: But ſoon after, the People getting the upperhand, look'd upon it as Illegal, and renew'd their Alliance with the *Athenians*, who were under the ſame *Republican Government*. Hitherto the *Lacedæmonians* thought themſelves at ſo low an Ebb, that, though the *Athenians* attack'd *Melus* their *Colony* (which they afterwards maſter'd and us'd very Cruelly) and made Incurſions from *Pilus* into *Laconia*; yet they did not

complain of the Violation of the Treaty; but only allow'd their Subjects underhand to plunder the *Athenians* when they cou'd conveniently do it. And these were the Transactions of the Summer of the tenth Year.

In the fourth Year of this War, the *Athenians*, though at the same time otherwise engag'd, had fitted out a Fleet for *Sicily*; and gave out, as if they design'd to assist the *Leontini* against the *Syracusans*; but the real Project was to make themselves Masters of the Isle, by Virtue of which they might gall *Greece* more sensibly. They continu'd now and then to send Forces thither and foment their *Divisions*. Whereupon *Hermocrates* the *Syracusan* endeavour'd to perswade his Country-men to lay aside all their Animosities, and joyn unanimously in a Vigorous Opposition to the *Athenians*, who carried on a *Design* against their Liberties. But all *Hermocrates*'s Remonstrances cou'd not keep the Citizens of *Egesta* from falling by the Ears with those of *Selinus*, whom the *Syracusans* sided with. *Egesta* had enter'd into a Confederacy with the *Athenians*, and desir'd Auxiliary Troops from them, offering to pay the Troops themselves. The *Athenians*, who were fond of any Opportunity of enlarging their Dominions, sent some Deputies to *Egesta*, to enquire into the Riches and Strength of the City. The Deputies return'd and magnified their Riches beyond their *Due Extent*: Then the *Athenians* resolv'd to send them Auxiliary Troops under the Conduct of *Nicias*, *Alcibiades* and *Lamachus*; and great Preparations were made for War.

When the Fleet was just ready to Sail, the Statues of *Hermes* or *Mercury*, which stood at the Gates of the City were maim'd (in the Night-time) of their Arms. This mightily incens'd the People, and inflam'd their suspition of *Alcibiades*, who was a Man of an aspiring Temper, and seem'd to dislike the popular Government. *Alcibiades* dreaded his Enemies shou'd get him Condemn'd in his absence; and therefore desir'd a Tryal before his Departure. But those who knew his Interest with the Soldiers, had no mind to start the Quarrel before he set out. Yet when the Fleet came upon the *Sicilian* Coasts, was recall'd; and being conscious to himself, and sensible of the danger, he fled to *Lacedemon*; whereupon he was Condemn'd, and some of his Friends were put to Death. In the mean time, the *Lacedemonians* and *Corinthians* assisted *Selinus* and *Syracusa*; and *Gylippus* the *Lacedemonian* prov'd a great Obstacle to the Projects of *Nicias*, who, indeed, was not wanting in serving his Country to the best of his power; but being blam'd by *Demosthenes* for not attacking *Syracusa*, which was the Bulwark of the War, was influenc'd by his Authority to attack *Epipolæ*, a very inaccessible Place; and when he had done his utmost was oblig'd to retire with Loss.

Demosthenes, being cast down by this Disaster, had a mind to be gone. But *Nicias* knowing the humour of the People, who always Measure things by the Event, was unwilling to put his Life and Fortune in so much Danger; But afterwards, upon the News that *Gylippus* advanc'd with fresh Troops, he chang'd his Mind, and was just making ready to get off when the Moon happen'd to be Eclips'd. *Nicias* was so sway'd by Superstition that he wou'd not stir till the twenty seventh Day: Upon the glad News of their delay the *Syracusans* resolv'd to cut off their Retreat, or at least to oblige them to take another Way. First of all they attack'd their Camp, and the next Day forc'd them to an Engagement both by Sea and Land. And *Eurymedon Nicias*'s Collegue Dy'd in a very sharp Engagement in the Mouth of the Harbour.

The

The *Syracuſans* having determin'd to ſecure the Mouth of the Harbour with a Wall in order to prevent the Retreat of their Enemies; The *Athenians* reſolv'd upon another Sea Engagement, and in caſe it prov'd unfortunate, deſign'd to burn their Ships, and March off by Land to *Egeſta*. In purſuance of this Reſolution they endeavour'd to join their Camp to their Fleet, but the *Syracuſans* oppos'd the Enterpriſe ſo vigorouſly, that the two Navies fell in with one another, and had a very bloody Engagement. After the Engagement, the Land Forces refus'd to board the Ships, and therefore, there was a neceſſity of puſhing on a Land Fight, which, if put in Execution, wou'd have done better; but *Hermocrates* the *Syracuſan* manag'd them ſo dexterouſly that they linger'd till the third Day. Then as they endeavour'd to Force their way, their Flight preſented the World with a memorable ſpectacle of Howlings, Sorrow, Miſery and the uncertainty of human Affairs. *Gylippus* took one hundred and thirty of their Ships in the Harbour, and oblig'd the reſt to ſtrike, who had fled and divided themſelves into two Squadrons. *In one Day one thouſand eight hundred of them were kill'd, and ſeven hundred taken and Condemn'd to the* Mines, *who were afterwards Sold.* Nicias *and* Demoſthenes *either Dy'd in Priſon or laid Violent Hands on themſelves. And this was the upſhot of the Ambition of the* Athenians, *who by graſping at all, were mortify'd with the Loſs of almoſt every thing.*

The more the *Athenians* were mortify'd in ſeeing themſelves baulk'd, the greater was the Joy and Mirth of the Reſt of the *Greeks*. Such of them as wag'd War with the *Athenians* ſeem'd to triumph over their moſt cruel and haughty Enemies, and ſuch as ſerv'd under them were glad to be Rid of the Yoke of their Bondage. *Alcibiades*; then in Exile, was buſy in projecting againſt his Country; but ſoon after he became ſuſpected to the *Peloponneſians*, and *Agis* the King, whoſe Wife he had Debauch'd, gave Orders to *Aſtiochus* his General to kill him. Whereupon he fled to *Tiſſaphernes*, *whom he alienated from the* Peloponeſians *by ſuggeſting ſuch things to him, as were very much to the Intereſt of the* Perſian *King his Maſter.* For he open'd to him the whole Caſe of the *Lacedemonians*, and perſwaded him to change the Soldier's Pay from a *Drachma* to three *Obuli*; and told him he ought to ſtop even part of that, in order to make them the more obedient, *it being certain that Poverty is the beſt* Means *of keeping* Men *humble.* He alſo told him, *that he ought by all means to take care that the* Athenians *ſhou'd not be cruſh'd by the* Lacedemonians, *that it was his Intereſt to keep theſe two Cities upon a Ballance, in order to waſte one another; that he ought rather to have moſt regard for the* Athenians, *who contented themſelves with being* Maſters *of the Sea, without extending their Conqueſts further; Whereas the Ambition of the* Lacedemonians *was boundleſs inſomuch that they made Account of freeing all the* Grecians *from the* Perſian *Yoke.*

Tiſſaphernes look'd upon theſe Suggeſtions as the Dictates of an Oracle, and took all his Meaſures accordingly: So that he never perform'd his promiſe of Joining his Fleet with that of the *Grecians*, and cut the Sinews of their Forces by ſtopping their Pay. *Alcibiades* thought of nothing now, but returning to his own Country, and wrote ſome Letters to that Effect; but inſinuated that he wou'd not willingly return, unleſs the Popular Government were aboliſh'd. The Nobility indeed got this done for him; but matters were not yet ripe, by reaſon that *Tiſſaphernes* did not continue his Friend. The *Athenian* Army was then at *Samos*, and was mightily diſpleas'd with the Change of the Form of Government. However, *Alcibia-*

des made his Addreſs to them, and they recall'd him. Now the Heats between the Army and the four hundred Oligarchical Men, to whom the Adminiſtration of Affairs was committed upon the Diſſolution of the Popular Government, came to that height, that the *Athenians* were again beaten at Sea, and wou'd certainly have been quite undone, had they been engag'd with any other Enemies than the *Lacedæmonians*, who were always lazy and backward for Action. Upon this diſaſter, they endeavour'd to make Friends with the Army; and to that end, transferr'd the Government from four hundred Men to five thouſand, and Enacted ſuch Laws, that *Thucydides* ſays, *The Republick of* Athens *was then in its beſt Conſtitution, as being equally remov'd from the Impoſition of a Few, and the boundleſs Liberty of a Multitude.* Affairs being thus put in order, they began to chear up, and entertain better Hopes. In the mean time *Alcibiades* went to Viſit *Tiſſaphernes*, and was detain'd Priſoner by him, thinking by ſo doing to oblige the King of *Perſia*, who, he fear'd, might be wrought upon by the querulous Requeſts of the *Lacedæmonians*.

However *Alcibiades* eſcap'd out of Priſon and advancing to *Cyzicum*, Defeated *Mindarus* the *Lacedæmonian* General both by Sea and Land, and took all the *Peloponeſian* Ships, inſomuch that Letters were intercepted, directed for *Lacedæmon*, which gave an Account of the Caſe in this *Laconick* Stile: *All's gone*: Mindarus *is loſt; the Soldiers are ſtarv'd: We cannot tell what to do.* Upon this Turn of Affairs, the *Lacedæmonians* ſent Ambaſſadors to *Athens* with Propoſals of Peace. But *Cleophon* perſwaded the *Athenians* not to give them any Audience; ſo unavoidable was the Fate (to ſpeak with our Pagan Authors) which attended the *Athenians*, as we ſhall ſee by and by. For a ſhort time indeed, Things went pretty even with them; and when *Alcibiades* return'd they treated him very honourably, and made him their General. But ſoon after, the Temerity of the Mob was ſo great, that they degraded him, becauſe the Admiral of the Fleet had fought unfortunately in his Abſence; and nominated ten Generals for the Land and Naval Forces. Theſe ten Defeated *Callicratides* the *Lacedæmonian*, *Lyſander*'s Succeſſor, in a Sea Engagement; but for as much as ſome of the Soldiers were loſt, inſtead of being inveſted with the Honours due to their Merit, they were Sentenc'd to Die, and ſix of them of whom *Pericles*, the Son of the Great *Pericles* was one, were Beheaded.

Then the *Peloponneſians* perceiv'd, their Affairs were in a tottering Condition, and therefore reſolv'd to take other Meaſures: Purſuant to which they determin'd to make *Lyſander* Admiral. By the Laws of the Country no Man cou'd be twice Admiral, and *Lyſander* was once ſo before: But, in order to comply in ſome ſort with them, they employ'd him as Vice-Admiral under one *Arcus*. *Lyſander* fell in with the *Athenian* Fleet in the River *Ægoſpotamus*, which lay there ſecurely as they thought, but out of order; and of one hundred and thirty Ships none eſcap'd but eight; and of three thouſand Soldiers all were kill'd bating one call'd *Adimantus*. Then *Lyſander* purſuing his Fortune, clear'd all the Cities of the *Athenian* Gariſons, and ſent them all Home to *Athens*, to the End that the City being crowded with People, might be uncapable to endure a long Siege. He alſo diſolv'd the *Democratical Government*, and introduc'd *Oligarchy* every where, inſomuch that he got his own Friends to be inveſted with Power in all the Cities, and by that means obtain'd a ſort of *Tyranny* over *Greece*. At laſt he brought his Forces from *Lacedæmon*, and inveſted *Athens* by Sea and Land, which after holding out to the laſt Extremity, ſurrender'd

upon

upon these *Terms*: That *the Fortifications of the Haven, and the long Wall call'd* Pireum *shou'd be Demolish'd; That all their Ships, bating twelve, be given up; That all their Exiles be receiv'd into the City, and restor'd to their Estates and Fortunes; That the* Athenians *shou'd stand and fall with the* Lacedæmonians, *and make Peace and War as they did.*

These Articles being agreed upon, *Lysander* possess'd himself of the Ships and the Wall. The Ships he set on Fire, and the Wall he threw down with *Huzza*'s and Sound of *Trumpet*. Thus the twenty seventh Year, and the *Peloponesian* War, which took off more *Grecian* Captains, than almost all the preceding Wars, came to an End; in the fourth Year of the ninety third *Olympiad*, in the nineteenth Year of *Darius Nothus*.

CHAP. III.

Of the thirty Tyrants of Athens, *and the* Theban *War.*

THE next Year after the *Peloponesian* War, in which the ninety fourth *Olympiad* was Celebrated, *Crocinas* the *Thessalian* being *Victor*, when *Eudicus* was *Ephorus* in *Sparta*, and *Pythodorus Archon* at *Athens*; thirty Men were chosen to make Laws, and manage the Affairs of the *Republick*. These thirty Men having got the Power into their Hands, by the Assistance of *Lysander*, thought of nothing but establishing their Power, and introducing a more Monstrous *Tyranny* than was ever heard of elsewhere. *Blood* and *Rapine* shin'd through every part of it: Citizens were pitch'd upon, to be Victims to their Avarice, for no other Reason, but that they had good Estates, and plentiful Fortunes; and even *Theramnes* one of their own Number was sentenc'd to drink a Draught of *Hemlock*, by a Judgment which was so much the more unjust, because it was publick. His Crime was, that *he hated their Monstrous Wickedness, and made it his Business to stop the mischievous Effects of the same.*

A great part of the Citizens went off and banish'd themselves; and their Estates were declar'd to be forfeited to the *Tyrant*'s *Exchequer*. Among those Citizens, there was one *Thrasybulus*, who at the Head of thirty Men first possess'd himself of *Phyle* a Castle in *Attica*, and afterwards, being strengthen'd by the Number of Men that fled thither, master'd the *Haven*, whereupon those who remain'd in the City, wrested the *Government* out of the Hands of the *Tyrants*. The *Tyrants* sought Assistance from the *Lacedemonians* and *Lysander* came immediately and besieg'd the *Pyræum*. But his *Treatment* of the *Exiles* was so hard, that *Pausanias* the King, who envy'd

Lyſander the Glory of conquering *Athens* a ſecond time, render'd all his *Attempts* ineffectual; and by this means reſtor'd *Athens* to its former Condition. He baniſh'd the *Tyrants*, put the *Government* into the Hands of the People, and cauſed a general Indemnity to be agreed upon by univerſal Conſent; which according to *Xenophon*'s Remark, *was the great and only Bond of Peace and Concord, and was admirably well calculated for thoſe Times.*

This was the Exit of the Tyranny of the thirty Men, who being prefer'd to Sit at the Helm by the Senate's Decree, put one thouſand four hundred Citizens to Death, and baniſh'd more than five thouſand. Neither did their fury confine itſelf to the Town, but reach'd even to *Aſia*, and brought Deſtruction upon *Alcibiades* the Hope of his Country: For they fear'd that one Day he might come and reſcue *Athens*, and cou'd promiſe themſelves no ſecurity while he liv'd, and with that View intreated the *Lacedæmonians* by any means to take him out of the Way. The *Lacedæmonians* oblig'd *Pharanabazus* to perpetrate the Murder, either becauſe they dreaded him as well as the Tyrants, or out of a Deſign to oblige King *Agis*, whoſe Wife he had kiſs'd. *Alcibiades* Died in the flower of his Age. He was a Man of a wonderful Genius, and handſome to the laſt degree. *Socrates* lov'd him with a true platonick love; but it ſeems it produc'd no great Effects, ſince it is manifeſt, *Alcibiades* was equally Superiour to all Men, both in Vice and Virtue. About this Time *Cyrus* the Brother of *Artaxerxes* rais'd a great Army, rebell'd againſt his Brother, as we obſerv'd before in the Life of *Artaxerxes*, and implor'd the aſſiſtance of the *Lacedæmonians* againſt *Tiſſaphernes*. Accordingly they ſent *Thimbrones* into *Aſia*; and when they heard, that a great Fleet was fitting out in *Phœnicia*, *Ageſilaus* their King, Brother to *Agis*, who Dy'd a little before, went himſelf upon the Expedition. As ſoon as *Ageſilaus* arriv'd in *Aſia*, he found that *Lyſander's* dignity and the Glory of his memorable Actions Ecclips'd him; upon which account he was always againſt his Motions, in order to leſſen his Intereſt, and at laſt remov'd him to the adminſtration of other things at a great diſtance. However he carry'd every thing before him, ſo that he ſeem'd to ſtand fair for the Empire of the *Eaſt*: Then the *Perſians*, finding there was a neceſſity of getting him out of *Aſia*, or that elſe they ſhou'd be undone, brib'd the *Grecian* Cities with Gold to declare War againſt the *Lacedæmonians*, in order to conſtrain him to return to the relief of his Country.

The *Thebans* were the firſt that attack'd the *Lacedæmonians*, and *Pauſanias* the other King (for the *Lacedæmonians* had of old always two Kings at once) and *Lyſander* were ſent to make Head againſt them. *Lyſander* brought off *Orchomenum* from their Confederacy with the *Thebans*, and afterward Dy'd at the Siege of *Haliartum*. He was a Cruel cunning Man, who always promoted his Deſign Right or Wrong, and us'd to ſay, that, *when the Caſt-Coats of a Lion wou'd not ſerve, the Skin of a Fox ſhou'd be patch'd upon them.* But *Pauſanias* was Condemn'd for not ſending him Relief according to his Promiſe, and for ſeveral other Crimes, with which he was Charg'd; Whereupon he fled to *Tegea*, where he Sicken'd and Dy'd. However the *Ephori*, and *Ariſtodemus* Guardian to the young King *Ageſipolis* drew together fifteen thouſand Men, and routed the *Thebans* and their Confederates conſiſting of twenty thouſand, with the loſs only of eight Men.

Ageſilaus being by this time return'd to *Greece*, routed again the Confederates in the Bloody Battle of *Chæronea*, where the *Bœotians*, the *Athenians*,

nians, *Argivans*, *Corinthians*, *Eubæans*, *Ænians* and both the *Locrians* were engag'd. But *Conon* the *Athenian* Admiral, who promoted the Intereſt of his Country in many things, by the Aſſiſtance of the *Perſians* join'd with *Pharnabazus*, and theſe two jointly routed the *Lacedæmonians* in a Sea-Fight; This Battle did ſo mortifie the *Lacedæmonians* that they thought fit to propoſe a Peace, which, after ſeveral Interviews, was at Length obtain'd, and was call'd *Pax Antalcidæ* from *Antalcidas* the Ambaſſador that concerted it.

The *Lacedæmonians* having thus obtain'd Peace, became very proud, and pretended to call ſome of their Neighbours to Account for favouring their Enemies. They oblig'd the Inhabitants of *Mantinea* to throw down the Walls of their City, and retire to their Villages; conſtrain'd the *Phliaſij* to recal their own Exiles, and declar'd War againſt the *Olynthians*, being mov'd thereunto by the complaints of the Inhabitants of *Acanthus* and *Apolloniatis*, who arraign'd them of a Conſpiracy with the *Athenians* and *Thebans*. At this time the *Olynthians* were juſtly much redoubted: For they had Maſter'd a great part of *Macedonia* and poſſeſs'd themſelves of *Pella* the Metropolis thereof; And upon the ſame Pretence that the *Lacedæmonians* had formerly made uſe of, of reſcuing the *Grecian* Cities, had outted King *Amyntas* of almoſt his whole Dominions. Theſe the *Lacedæmonians* quell'd under the Conduct of *Ageſilaus*, took *Olynthus* their Metropolis, and ſubdued the *Phliaſij*. But at the ſame time that every thing ſeem'd to go according to their wiſhes, The *Thebans*, whom they had baniſh'd and reduc'd to the laſt extremity, by the two late Battles, recover'd *Thebes*, and, by a Stratagem of theirs, *Sphodrias* the *Lacedæmonian*, was induc'd to invade *Attica*; and *Ageſilaus*, upon the Solicitation of his Son *Archidamus*, countenanc'd the Invaſion: Whereupon the Project of the baniſh'd *Thebans* took Effect, that is, the *Athenians* were ſo incens'd that they join'd with the *Thebans*, and carry'd the Victory by Sea and Land more than once. *Ageſilaus* march'd twice againſt the *Bæotians*, but came off with Loſs, as well as ſeveral others after Him. By this means the *Thebans* were encourag'd and being daily exercis'd in War, inſtead of defending themſelves, began to aſpire at the Empire of *Greece*, Fortune itſelf having led the Way, and in a manner driving them upon the Project.

In the next Year which was the ſecond of the Hundred and Firſt *Olympiad*, and the Thirtieth of *Artaxerxes* Mnemon, in the Archonſhip of *Hippodamus*; *Artaxerxes* ſaw it his Intereſt to have Aſſiſtance from the *Grecians* againſt the *Egyptians*; and with that View got them to make Peace one with another: But the *Thebans*, who were puff'd up by their late Succeſs, refus'd to ſtand to the Peace, or to ſet the *Bæotian* Cities at Liberty. They were animated by the Warlike Genius of their Citizens, eſpecially *Pelopidas*, and *Epaminondas*, who from a poor Philoſopher roſe to be One of the moſt Celebrated of all the *Grecian* Generals; And even they, who deſir'd the Peace, cou'd not enjoy it, or confine themſelves to its Preſcriptions: For thoſe, who ſet up for *Democracy*, after they got clear of the *Lacedæmonian* Yoke, were inveterate Enemies to the *Oligarchy-Men*; and bloody Murders were reciprocally committed, while Sometimes theſe, and ſometimes the People, had the Upper-hand: Neither did their Feuds end till they were all reduc'd under one Empire.

However, the *Lacedæmonians* always ſtood by *Oligarchy*, and the *Athenians* by the Popular Government; ſo that the Peace was preſently trampled upon, and both Parties took up Arms. The *Thebans* obſerving the

other two were chiefly at Variance, minded their Game very close, and possess'd themselves of *Platea* and *Thespia*; because they seem'd to favour the *Athenians*, which Cities they levell'd with the Ground, at the same time that *Helice* and *Bura*, two Cities in *Achaia* Perish'd by an Earthquake, and a subsequent Irruption of the Sea. The next Year *Artaxerxes* got the Cities once more to make Peace one with another: But the *Thebans* going upon the same Motive as above, wou'd not stand to it: Whereupon the *Lacedæmonians* declar'd War against them, as the common Enemies of *Greece*; and were reinforc'd by Auxiliary Troops from all the rest, insomuch that *Thebes* seem'd to be in a desperate Condition.

But the *Lacedemonians* were not aware, they had to do with *Epaminondas* the *Theban* General, who by his *Courage* and *Conduct* supplied the defect of Numbers, as he soon gave them to understand: For when *Cleombrotus* their King invaded *Bæotia*, he fought him at *Leuctra*, routed all the *Lacedemonians* and their *Confederates*, and kill'd *Cleombrotus* on the Field of Battle. Upon the News of this Defeat, the *Lacedemonians* behav'd themselves with a great deal of *Constancy*, and sent *Archidamus* their other King, to invade *Bæotia* once more; but as soon as he arriv'd there, a Truce was agreed to by *Jason* the *Thessalian*. After the *Victory* of *Leuctra*, *Epaminondas* had perswaded all the *Arcadians* to incorporate into one City, which was call'd *Megalopolis*. He also sent Messengers to *Sicily*, *Italy*, and to all other Countries, in which the *Messenians* were dispers'd, to recal them to the Seat of their Ancestors, which then receiv'd its ancient Name *Messene*. This Restoration happen'd two hundred and twenty eight Years after the taking of *Ira*, at which Time the *Messenians* were banish'd their Country by the *Lacedemonians* as we observ'd before.

The *Arcadians* being invaded by the *Lacedemonians* sought help from the *Athenians* in vain, but obtain'd it of the *Thebans*. *Epaminondas* invaded *Laconia*, and restor'd *Messene* to its *Primitive Splendor*, and after he had been eighty five days out, was attack'd upon his return, by *Iphicrates* the *Athenian*, whom he defeated, and pursu'd to the Walls of the City. But after all, he return'd too late, because the Laws provided that new Captains shou'd be chosen in the beginning of the Month *Bucatium*, at which time *Epaminondas* was order'd to be back; and because he was not, without any Consideration of the Circumstances that retarded his Return, was thereupon brought to a Tryal for his Life by the Magistrates.

Epaminondas pleaded that *he was not at all unwilling to Die, provided they wou'd engrave upon his Tomb the great and mighty Actions he had done:* But the People were so much taken with the *Recital* of his *Atchievements* that they freely clear'd him. Soon after he return'd to *Peloponesus*, and after doing many good Services to the *Confederates*, and taking of several Cities from the Enemy, attack'd *Corinth*; but being repuls'd by *Chabrias*, return'd to *Thebes*.

The *Arcadians* thinking it unworthy of their Honour and Name to be Retainers in the War, withdrew themselves from their Alliance, and made Friends with the *Athenians*. The *Pisatæ* wag'd War with the *Eleans*, and claim'd a Right to the Administration of the *Olympick Games*, by Virtue of some fabulous *Pleas*. And indeed they administred at the Celebration of the one hundred and fourth *Olympiad*, which is therefore left out in the *Catalogue* of the *Olympiads* in the *Elean Annals*; nor is it known who was then *Victor*. However the *Arcadians* being possess'd of the *Olympick Temple* converted the Money they found in it to the use of their Soldiers.

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The *Mantineans* proteſted loudly againſt this Sacrilege, and the quarrel roſe ſo high, that the *Thebans* were call'd in to prevent *Arcadia's* falling wholly into the Hands of the *Lacedemonians*. *Epaminondas* was once more employ'd to check the *Arcadians*. But the *Arcadians* (both *Mantineans* and others) ſmelling the Deſign which the *Thebans* had to ſubdue the *Peloponeſus*, made their Addreſs to the *Athenians* and *Lacedemonians*, and implor'd their Friendſhip and Aſſiſtance: *Epaminondas*, upon the News, that *Ageſilaus* with the *Lacedemonian* Forces was come up to aſſiſt the *Arcadians*, march'd directly to *Sparta*, which was then empty and expos'd, and which he had certainly carried, had not ſome Body or other of his own People, out of a greedy deſire of getting Money, acquainted *Ageſilaus* with his Deſign; who thereupon ſend ſpeedy Notice to the Citizens of the approaching Danger, with Promiſes of ſpeedy Aſſiſtance from him.

When *Epaminondas* found his Deſign was render'd ineffectual by the Approach of the *Lacedemonian* and *Arcadian* Troops, and that *Mantinea* was left Defenceleſs, he return'd with all poſſible ſpeed to poſſeſs himſelf of it. But *Hegelochus* the *Athenian* at the Head of ſix Thouſand Men prevented him. *Epaminondas* ſeeing all his Projects fail, was reſolv'd to engage the Enemy upon their coming back, as thinking it diſhonourable to return without doing ſomething Memorable. In Purſuance of this Reſolution he March'd towards *Tegea*, and having drawn up his Army Wedge-wiſe ſurpris'd the *Lacedemonians* and *Arcadians*, and kill'd great Numbers of them, but purſuing the Fight too eagerly, and too ſecurely, receiv'd a Wound in his Breaſt, and was carry'd back to the Camp with the Dart ſticking in the Wound; where, as ſoon as he found that his Shield was intire, and that his Men had carry'd the Day, he order'd the Dart to be taken out of his Body, which done he immediately expir'd. This was the Exit of one, who perform'd all the Offices of a good Man, a good Philoſopher, and a good General; the Glory and Credit of *Bœotia*, nay of all *Greece*, and the Ornament of their Schools and Military Arts.

The Character of *Epaminondas* will ſufficiently appear, if we conſider that, before his Time, the *Thebans* never did a Memorable Action; and after his Death were toſs'd from one Rub to another, and quickly made Shipwrack of their whole Fortune. However the Iſſue of this War was, that neither ſide was Victor, tho' both of them made a ſhew of Victory, by erecting Trophies; and as *Xenophon* ſays, *the Divine Providence order'd Things much otherwiſe than Men expected*: For by the Interceſſion of *Artaxerxes* King of *Perſia*, a Mutual League was concluded upon by all *Greece*, notwithſtanding the Remonſtrances of *Ageſilaus*, in order to exclude the *Meſſenians*. The Glory of *Ageſilaus* ſeem'd to be very much Eclips'd by this, that when he was eager for War, he ſuffer'd *Greece* to be torn in Pieces; and when he was worn out with Age ſerv'd *Nectanebus* the *Egyptian* Tyrant for Money. And after he had ſacrific'd his Honour to his Avarice, in ſerving the *Egyptian*, he dy'd upon his return, in the eighty fourth Year of his Age, and the forty firſt of his Reign, the next Year after the Death of *Epaminondas*, being that in which *Artaxerxes* dy'd. He was a very great Man, inferior to none in Military Virtues.

In the Interval between the *Peloponeſian* War and this Time, there flouriſh'd in *Greece*, *Hippocrates* of *Coos*, the Prince of Phyſitians; *Democritus* of *Abdera*, *Socrates* the *Athenian*, and *Plato*, three eminent Philoſophers; *Sophocles* and *Euripedes*, two Poets; *Cteſias* the Phyſitian and Hiſtorian; *Ariſtotle* the Head of the *Peripateticks*; *Demoſthenes* the *Athenian*

Orator, *Eudoxus* of *Cnidos* the Mathematician, *Zeno* of *Citium*, the Head of the Stoicks; *Thucydides* the *Athenian* Hiſtorian, and *Zenophon*, who for his Eloquence was call'd *Muſa Attica*, an Excellent Philoſopher, and a Man ſo well vers'd in Military Affairs, that his bringing back the *Grecians* after the Death of *Cyrus*, ſeems juſtly to ſurpaſs all the Atchievements of *Alexander* the Great, if not in the Importance of the Thing, at leaſt in the variety of Stratagems and Conduct.

CHAP. IV.

Of the Kingdom of Macedonia, *its Origin and Riſe, unto the Days of* Alexander *the Great.*

THO' the Kingdom of *Macedonia* made no great Figure either in Hiſtory or Warlike Atchievements till the Days of *Philip*, and *Alexander* the Great his Son; yet foraſmuch as it produc'd theſe two great Men, it will be requiſite to give a brief Account of its Ancient State, and by what ſteps it came to Conquer not only all *Greece*, but almoſt all the World.

In ancient Times *Macedonia* being inhabited by the *Pelaſgians*, was call'd *Emathia*, and afterwards *Bæotia*. *Telegonus* Father to *Ariſtopæus* that famous Warrior, who ſerv'd under *Priamus*, reign'd in one Part of *Pæonia*, and *Europus* in the other. But about five Years after the Death of *Sardanapalus*, *Caranus*, King of the *Argives*, the tenth from *Hercules*, upon Advice from the Oracle, led a Colony into this Country, and eſtabliſh'd his Kingdom by force. After him there follow'd fifteen Kings in Order, till the Time of *Amyntas*, Son to *Phalareus* or *Philip*.

Amyntas being Conquer'd by the *Illyrians*, and deſpairing to retrive his Loſs, gave a great Part of his Kingdom to the *Olynthians*, which he afterwards demanded again, when he brought his Affairs to bear. The *Olynthians* refus'd to give up what was freely gifted them; and tho' *Amyntas* was aſſiſted by the *Lacedæmonians*, yet he was worſted, and loſt a great Part of what remain'd of his Kingdom, together with *Pella* his Metropolis. He had three Sons by his Wife *Euridice*, namely *Alexander*, *Perdiccas* and *Philip*, and a Daughter call'd *Euryone*. By *Gygea* his other Wife, he had *Archelaus*, and *Argæus* and *Menelaus*, who were afterwards kill'd by *Philip* their Brother. *Alexander* ſucceeded his Father, but *Ptolomy Alo-*

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rites robb'd him of his Life and Kingdom, as ſome ſay thro' the Treachery of his Mother, who wou'd have made away with her Husband, and obtain leave to Marry this *Ptolomy* her Son-in-law. In three Years after, *Perdiccas* the Elder Brother of *Philip* kill'd *Ptolomy*, and recover'd his Ancient Kingdom: And when he had poſſeſs'd it five Years, was either ſlain in Battle with the *Illyrians*, or murther'd by his Mother. He left a Son an Infant under the Guardianſhip of *Philip* his Brother, in the ſecond Year of the Reign of *Ochus*, the firſt of the hundred and fifth Olympiad, when *Callimedes* was Archon. It is ſaid, Philip *was kept as an Hoſtage at* Thebes *for ſome Years, and ſuck'd in the firſt Rudiments of Military Virtues under* Epaminondas *the Famous* Theban *Captain.* After *Philip* had acted as Regent for ſome time, (the *Macedonians* being threaten'd with Wars on all Hands, which the Authority of the young King was not able to encounter) he was declar'd King: For the *Macedonians* had been ſadly maul'd by the *Illyrians*, who likewiſe threaten'd another Invaſion. The *Pæonians*, in like manner, made Incurſions upon them; and the King of *Thrace* employ'd his Intereſt to ſet *Pauſanias* upon the Throne, as the *Athenians* did theirs for *Argæus*, both of them being the Sons of *Æropius*, who had Uſurp'd the Kingdom. But *Philip* got clear of theſe Difficulties by winning the Affections of his People. He reſtor'd the Military Diſcipline, and inſtituted the *Macedonian Phalanx* or Battalia. He took off the *Pæonians* and the King of *Thrace* by Money, and repuls'd *Argæus* and the *Athenians* by Force of Arms. Nay, he gain'd the good Will of the *Athenians*, by ſetting *Amphipolis* free, and ſhewing a great deal of Clemency to the Priſoners.

When he thought he had ſufficiently confirm'd himſelf in the Government, he ſubdu'd the *Pæonians*, Conquer'd the *Illyrians*, took *Amphipolis*, and after he had poſſeſs'd himſelf of *Potidea*, gave *Pydna* to the *Olynthians*, in order to procure their Friendſhip which he thought wou'd be uſeful to him in compaſſing his Deſigns.

He Chriſten'd *Crenides*, which was mightily enlarg'd by the Acceſſion of ſeveral Citizens, by the Name of *Philippi*; and improv'd the Gold Mines of that Place to that Degree, that they brought him one Thouſand Talents every Year; upon which Fund he began to be very great: For he Coin'd this Gold into Pieces, which from him were call'd *Philippica*, hir'd a great many Troops, and brib'd moſt of the *Grecians* to betray the Country. In the mean time his Affairs went on the better, that the *Athenians* were engag'd in a Social War, ſo that they cou'd not Mind *Amphipolis*, and the other Affairs of *Greece*. This Social War took its riſe from the Revolt of the People of *Chios*, *Rhodes*, *Coos* and *Bizantium* from the *Athenians*. It laſted three Years, and then was put to an end, by reaſon the *Athenians* fear'd the *Perſians* wou'd joyn in with the Rebels. The Famous Men in this War were *Iphicrates*, *Chabrias* and *Timotheus*, with whom the Glory of all the *Grecian* Generals was ſunk and bury'd.

In the preceding Year *Philip* had Marry'd *Olympias* the Daughter of *Neoptolemus* King of the *Moloſſi*. The Kings of the *Thracians*, *Illyrians* and *Pæonians*, look'd upon his Succeſs with an Envious Eye, and attempted to do with joint Force, what they cou'd not Compaſs ſeparately. But *Philip* attack'd them, when they were running up and down in diſorder, and eaſily brought them under Subjection. The ſame Year being the firſt of the Hundred and Sixth Olympiad, the ſixth of *Ochus* King of *Perſia*, in the Archonſhip of *Elpinices*, *Alexander* the Son of *Philip* and *Olympias* was born at *Pella*. On the firſt Day of his Birth, the Temple of *Diana* at

Epheſus was ſet on fire by a certain impudent Fellow, on purpoſe, as he confeſs'd, to have his Name Recorded for the heinouſneſs of the Action; being incapable of deriving it otherwiſe to future Ages: But, beſides the cruel Death to which he was put, he miſs'd of his Aim: For the *Pannonian* or publick Council of *Aſia* decreed that none ſhou'd make mention of his Name; ſo that it is not certain who he was, or what his Name; ſome calling him *Heroſtratus*, and others *Lygdamis*.

The next Year *Calliſtratus* being Archon, the *Phocian* or Sacred War broke out. The *Amphictyones* had fin'd the *Lacedemonians* for ſeizing upon *Cadmea* without any colour of Right; and likewiſe amerc'd the *Phocians* in a Thouſand Talents, for poſſeſſing themſelves of *Cirrhæa*, a Piece of Ground that belong'd to the *Delphick* Temple: But *Philomelus* animated the *Phocians* mightily, by offering to prove from two Verſes of *Homer*, that in former Times the Temple was under their Patronage. Whereupon he was made General with an ample and unlimited Power, and brought the *Lacedemonians* to join in the War, as being injur'd at the ſame Rate. This Delphick Temple and Oracle of *Apollo Pythius* was a very ancient Thing: For *Homer* ſays, Agamemnon *conſulted it before the* Trojan *War*. The Place upon which it ſtood was reckon'd the Center of *Greece*. The Oracle took its Riſe from the Goats that fed about a Den which was in the Place where the Temple was afterwards built, and made unwonted Sounds and uncouth Geſtures.

At firſt indeed, any one, who pretented to Inſpiration, gave Reſponſes to another, without any difference; but when many People in Fits of Madneſs crowded into the Cave, a three-footed Machine was invented, call'd the *Tripos*, in which a Woman might ſtand ſecurely. That Woman was call'd *Pythia*, from being interogated, and had Divinity aſcrib'd to her; whence came the ſaying: *The Goddeſs made Anſwer. The firſt Woman that had this Honour was call'd* Phemonoe. Virgins were commonly Appointed for the Office, till one of them was debauch'd by *Echecrates* the *Theſſalian*; then Women of fifty Years of Age were pitch'd upon, who gave Reſponſes in Virgin's Habits. In former times this Temple was mightily Celebrated upon the Account of the Oracle, the meeting of the *Amphictyones*, the *Phythian* Games, and its Riches, which indeed were ſo great, that all the Gold and Silver of the reſt of *Greece* came far ſhort of it: But in *Strabo*'s time it's Glory was much Eclips'd. To proceed.

Philomelus cover'd his Deſigns with the higheſt Pretences of Juſtice and Honeſty, and engag'd the *Lacedemonians* and *Athenians* on his ſide; but moſt of the other *Grecians* thought it their Duty to vindicate the Honour of the Temple with Arms, and with that view join'd with the *Thebans*; and the *Amphictyones* back'd their Reſolution with a Decree, amercing the *Lacedemonians* in one Thouſand Talents more, for not paying the former Fine within the limited time. But *Philomelus*, finding that the Forces of his Allies deſign'd to make Head againſt the *Thebans*, ſeiz'd upon the Treaſure of the Temple, and hir'd Soldiers with it. But his Attempts prov'd ſucceſsleſs, for he either dy'd in Battle or threw himſelf headlong over a Rock, in order to avoid falling into the Hands of his Enemies. *Philomelus* was follow'd by *Onomarchus* who aided the Tyrant of the *Phereans* againſt the *Theſſalonians* and *Philip*, but was afterwards taken Priſoner by *Philip* and ſtrangled. To him ſucceeded *Phayllus* his Brother, who after he had brib'd the greater Cities of *Greece* to aſſiſt him, dy'd of a Conſumption, without doing any Memorable Action. In the mean time *Philip* took *Methona*, (in the Siege of which he loſt his right Eye by a Dart,) and

ſnatch'd the Power out of the Hands of the *Pherean* Tyrants. Then having Conquer'd ſome Cities of the *Helleſpont*, he attack'd the *Olynthians*, thinking he had now ſtrength enough to ſubdue thoſe, whom both he and his Grandſires had dreaded, and whom himſelf had by all Means endeavour'd to oblige.

Having defeated the Citizens twice, the Magiſtrates betray'd the City into his Hands, which he levell'd with the Ground, and ſold the Inhabitants, together with the Spoil, for a vaſt Sum of Money; with which he made Account to carry on his Deſign of bribing the *Grecians* to betray their Country. And indeed he found Traitors in every City, nor did he himſelf ſtick to own, that Gold had aggrandiz'd him more than Steel. *Demoſthenes* caution'd the *Athenians* to be upon their Guard againſt this Art of Bribery; but notwithſtanding all his Remonſtrances, *Philip* gain'd Ground every Day, by Virtue of his Silver or Golden Weapons; and triumph'd over the *Athenians* themſelves, in obtaining a Peace for ſeven Years, having diſtributed Money among the popular Men, and as ſome ſay, Demoſthenes *himſelf had a ſhare on't*. His Deſign in the Peace was to gain time to get clear of his *Thracian* concerns, in order to bend all his Force upon the worrying of *Greece*.

After his Return from *Thrace*, the *Bæotians* ſollicited him for Aſſiſtance: Whereupon he invaded *Phocis*, and put an end to the War without coming to an Engagement: For the Greatneſs of his Name, mov'd *Phalecus* the *Phocian* General, to deſert the *Phocians*, he and his Army having obtain'd leave to go off clear. Thus was the *Phocian* War ended after ten Years, and the Way of puniſhing the *Phocians* was remitted to the determination of the *Amphictyones*. They Decreed, that the two Fines in which they were amerc'd, ſhou'd be transferr'd to the uſe of *Philip*, in Conſideration of his Diligence in promoting the Intereſt of the Temple, that they ſhou'd be excluded from the Temple, and allow'd neither Arms nor Cavalry, till they reſtor'd the Treaſures they had carry'd off; that all their baniſh'd Men ſhou'd be taken up by way of Repriſal and Attonement; their Town levell'd with the Ground, and their Inhabitants diſpers'd in Villages, each of them conſiſting of fifty Families, and lying from one another, at the diſtance of a Furlong; and in Fine, that they ſhou'd pay a yearly Tribute of ſixty Talents, till the Damages were repair'd.

This was the Sentence given againſt all the *Phocians* excepting the *Ateans*, who were the only *Phocians*, that had not ſtain'd their Hands with this Sacrilege as it was call'd in thoſe Days. In the mean time *Philip*'s Glory increas'd apace; and he us'd alluring Ways to get himſelf choſen Commander of the *Grecians* againſt the *Perſians*. For he had deſign'd a War againſt them a long time before. He Conquer'd the *Illyrians* and *Thracians*, and built Caſtles to awe them to Obedience. The next Year, being the eighteenth of *Philip*, *Arymbas* King of *Moloſſi* dy'd, and left a Son, namely *Æacidas*, the Father of *Pyrrhus*. *Philip* turn'd *Æacidas* who was then a Child, out of his Kingdom, and put *Alexander* Brother to *Olympias*, in his Place: Some ſay, *this* Alexander *was made King in the Life-time of* Arymbas, *he being outted; and that* Philip *did only adjudge him the Crown as being his by Right.*

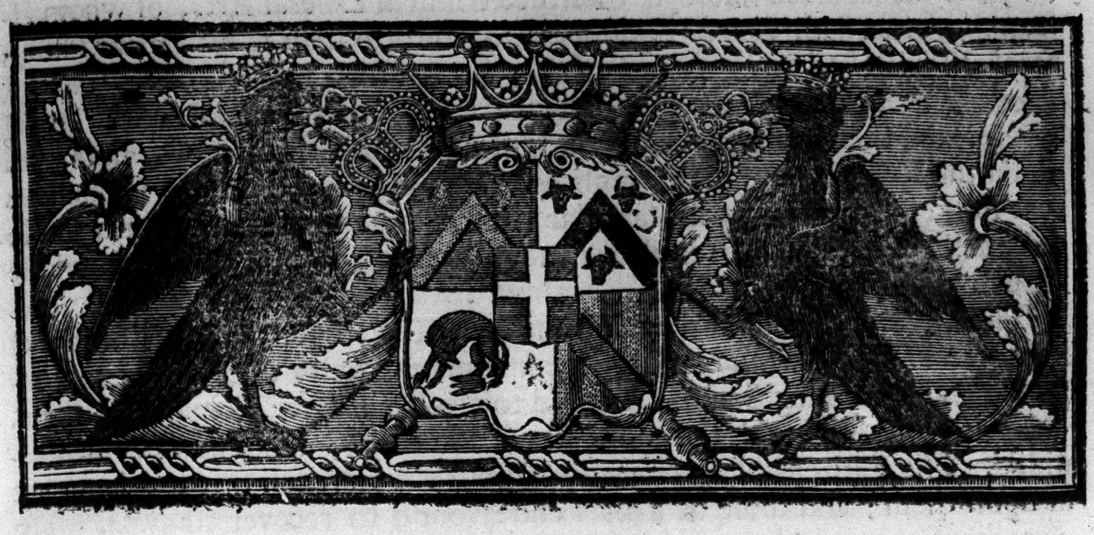
Then *Philip* attack'd *Perinthus* and *Byzantium*, but without any great Succeſs; for the *Perſian Satrapæ* reliev'd the former, and the *Athenians* and their Allies, rais'd the Siege of the latter: And by the *Athenian* Intereſt, *Greece* join'd unanimouſly in ſo firm a League, that *Philip* was oblig'd to make Peace with them. About this time *Ateas* King of *Scythia*

was assaulted by the *Istrians*, and call'd in *Philip* to his Assistance, promising him the Right of Succession to his Crown as a Reward: But when the *Istrians* retir'd, he refus'd to perform his Promise. This incens'd *Philip* so, that he invaded *Scythia*, ravag'd a great Part of the Country, and came back with much Spoil; but upon his return it was all taken away from him by the *Triballi*, upon which Occasion he receiv'd a Wound in his Thigh, the Dart going quite thro' and killing his Horse. *Isocrates* the Orator made use of this Opportunity to write a second Letter to *Philip*, perswading him to make Peace, but all in vain: For that Defeat did only encourage him to go on more briskly, so that he enter'd into an Alliance with most of the *Grecians*; and seeing the *Athenians* were the only People of all *Greece*, that thwarted him, he resolv'd to check them by Force of Arms, and Stratagems. Accordingly he surpriz'd *Platea* in *Phocis*; which put the *Athenians* into great Consternation, however they fortify'd themselves as much as was possible for the time, and got the *Bæotians* to join with them. *Philip* invaded the *Bæotians* with thirty Thousand Foot and twenty Thousand Horse, and being Superior to his Enemy both in Number of Men and Military Prudence (for the rest of the *Greeks* had, at this time, no experienc'd Generals) routed them at *Chæronea*. Here concludes the Liberty of *Greece*, and its ancient Glory. However he made but Moderate use of his Victory over the *Athenian* Prisoners; but according to *Justin*, was very severe upon the *Thebans*. This Battle was fought in the the third Year of the hundred and tenth Olympiad, in the Archonship of *Charondas*, and the first Year of *Arses* King of *Persia*.

The Upshot of this Victory was, that he got himself declar'd General of the *Grecians* against the *Persians*, and a Quota of Men and Money laid upon every City. The *Lacedæmonians* were the only People that stood out, and contemn'd both him and his Peace: But when he flourish'd abroad, his Concerns at Home were but in an ill Condition, upon the Account of his Divorcing *Olympias* and Marrying *Cleopatra* the Grand-Child of *Attalus*: For *Olympias* incessantly push'd on *Alexander* her Son to Jealousy and Hatred. Next Spring *Philip* receiv'd a *Response* from the Oracle when Consulted upon the War, which was as Ambiguous as that given to *Cresus* in former Times; whereupon he sent *Attalus*, *Amyntas* and *Parmenio* before him into *Asia* with a few Troops, under the Pretence of relieving the *Grecian* Cities in those Parts, till he was ready in the Summer to follow them at the Head of a Puissant Army.

In the mean time, he Celebrated the Nuptials of his Daughter *Cleopatra*, (whom he had given in Marriage to *Alexander* King of *Epirus*) with a great deal of Magnificence; and as he display'd his Majesty, and by his Spectacles and publick Feasts ingratiated himself with the People, he receiv'd a Wound in his Side from a noble Youth call'd *Pausanias*, of which he died immediately. This *Pausanias* was outragiously affronted by *Attalus*, who having made him drunk, was not content to have abus'd his Body himself, but also prostituted him to others; and the generous Youth finding that all his Sollicitations and Complaints cou'd not prevail upon the King to redress the Affront, took this Way of resenting the Injustice of the Judge.

This was the Exit of *Philip* in the twenty fourth Year of his Reign, and the forty ninth of his Life: A Man who surmounted Difficulties almost insuperable, purchas'd to himself so great an Empire, instructed so many Warlike and renowned Men, that both *Mars* and *Pallas* seem'd to wait upon him; and even justly Merited a great Part of the Glory that ensu'd upon the Actions of his Son *Alexander*.



A New HISTORY OF THE WORLD.

BOOK VII.

CHAP. I.

Of the Wonderful Exploits of Alexander *the Great.*

PHILIP King of *Macedonia* being Murder'd by *Pauſanias* as aforeſaid, *Alexander* his Son ſurnam'd the Great, for the Greatneſs of his Warlike Atchievements, ſucceeded him in the twentieth Year of his Age, the firſt Year of the Hundred and Eleventh *Olympiad*, and the Firſt of the Reign of *Darius Codomannus* King of *Perſia*. From his Infancy his Spirit was Noble and Magnanimous, and delighted in nothing ſo much as in Arms and War. When he heard of any Conqueſt made by his Father, he us'd to tell his Playfellows he was not well pleaſed thereat, giving for Reaſon, *that his Father wou'd Conquer all, and leave nothing for him to do*, as *Quintus Curtius* tells

us, from whose History I borrow the Account I give of his Life and Actions. *Aristotle* the famous Philosopher instructed him in Liberal Arts, of whom *Alexander* often said, *that he ought more to* Aristotle *than to his Father* Philip; *for that* Philip *had only given him Life; but* Aristotle *taught him to live well.* *Alexander*'s first Care was to Celebrate his Father's Funeral with Royal Pomp, and then having taken upon him the Administration of Affairs, punish'd the Regicide and his Complices. He surmounted all the Difficulties that stood in his Way by his singular Humanity, and the almost incredible Greatness of his Mind, which was never wanting to him thro' the whole Course of his Life.

The *Athenians* conspir'd against the new King, upon the Sollicitations of *Demosthenes*; and *Attalus*, whom the inhuman Cruelty of *Olympias* to *Cleopatra*, and her young Son had incens'd to the last Degree, join'd with them. The *Etolians* resolv'd to restore the *Acarnanians*, whom *Philip* had banish'd. The Citizens of *Ambracia* turn'd out the Garrison that had been put in upon them; and those of *Thebes* endeavour'd to recover *Cadmea*. The *Arcadians* contemn'd the Son as much as they did the Father before, and all the other *Peloponesians* were ready to vindicate their Liberty. All these Evils were enflam'd by Mutinies of the Nations adjacent to *Macedonia*, who were eager for shaking off the *Macedonian* Yoke. But Providence had decreed, that *Alexander* shou'd Master every Thing, either by Favour or Force. He took care to get himself declar'd General of the *Grecians*, first by the *Thessalians*, and then by the *Amphictyones*. After this he march'd at the Head of an Army into *Bœotia*, and did so frighten the Rest, that a Council was call'd at *Corinth*, which chose him General in the War against the *Persians* for the next Spring. Though he had Conquer'd the *Thracians* and fought with good Success against the *Peonians* and *Illyrians*, yet some Cities revolted; and the *Thebans* having possess'd themselves of *Cadmea* join'd in with the *Athenians* which were push'd on by *Demosthenes*, who rail'd incessantly against *Alexander*, as he had formerly done against *Philip*, and honour'd him with no better Title than that of a Boy and a Fool.

The King having Intelligence hereof march'd with all Speed to *Bœotia*, whereupon the *Athenians* were discourag'd; but the *Thebans* slighted all the offers that were made them, and provided all necessaries for undergoing a Siege. *Alexander* indeed was nettled by being diverted from carrying on his Designs upon *Persia*; and in order to avoid the loss of Time, Offer'd them very honourable Articles of Peace: But when he perceiv'd that all his Proposals met with no other Return than Rallery and Contempt, he took a Resolution to punish them severely for their Obstinacy. He easily carry'd the Town by entring at a Gate they had neglected, as thinking it secure, and committed great Slaughter upon the Citizens, and by a Decree of the *Amphictyones* sold or put to Death in cold Blood the Captives (bating the Family of *Pindarus*) because they had conspir'd so often with the King of *Persia*, and levell'd all the Houses and publick Edifices of this Celebrated City (excepting those of the Children of *Pindarus*) with the Ground. This done *Alexander* return'd into *Macedonia*, and made all possible Preparations for the *Persian* War, from which neither the Weight of the Enterprise, nor the desire of having Children topropagate a Posterity cou'd diswade him. Accordingly in the Spring he March'd to the *Helespont* at the Head of thirty two Thousand Foot, and five Thousand Horse, leaving the Administration of *Greece* in the Hands of *Antipater* his trusty Friend, and dividing almost all *Macedonia* among his Captains, which

gave

gave *Perdiccas* one of his General's, occaſion to ask him, *what wou'd he leave to himſelf?* *Hope* (anſwer'd *Alexander*) *ſhall be my Portion.* Being come to the *Helleſpont*, he tranſported his Army to *Troas* in one hundred and eighty Ships, and was the firſt who ſet Foot in *Aſia*, in a jumping capering Manner, throwing his Spear, and darting it into the Ground, as it were to take Poſſeſſion of that great Continent; in the ſecond Year of the Reign of *Darius Codomannus*, and in the ſame of his own. Then having offer'd Sacrifices at the Tomb of *Achiles* from whom he was deſcended by the Mother, and whom he pronounc'd happy for having ſo Famous a Poet as *Homer* to ſing the Glory of his great Exploits; he March'd into *Aſia* in order to fight *Darius*, becauſe he preſum'd to demand Tribute of his Father *Philip*.

Darius being inform'd of *Alexander*'s landing in *Troas* with ſo ſmall a Number of Men, ſent a Meſſage to his Commanders in thoſe Parts, charging them to take that Mad Young Boy (for ſo did he in Contempt ſtile *Alexander*) whip him with Rods, and bring him before him. His Commanders in order to execute his Orders, March'd with twenty Thouſand Foot, and the like Number of Horſe to the River call'd *Granicus*, whither *Alexander* muſt have come, in order to penetrate into *Aſia*; and ſat down there to oppoſe his Paſſage. Notwithſtanding, *Alexander* paſs'd the River, attack'd the *Perſians*, and ſlew all their Foot, and five hundred Horſe, with the loſs of thirty nine *Macedonians* only. Upon the News of this Victory, *Sardis* open'd its Gates to the Conqueror, as did alſo all the reſt of the Cities of *Lydia*, and on the fourth Day after the Battle, *Alexander* enter'd *Epheſus*, whither Ambaſſadors came from *Magneſia*, and the *Trallenſes* with Offers of ſurrendring themſelves and their Cities to him. Then he March'd to *Miletus*, and after a ſhort Reſiſtance took it: Whereupon all the Cities in the Way to *Halicarnaſſus* open'd their Gates: And foraſmuch as this City was well fortify'd, and gave *Alexander* ſome Work to take it, he levell'd it with the Ground, in order to terrify other Places; then he advanc'd into *Caria*, and like a Torrent, over-ran all *Lycia* and *Pamphilia* bearing all before him, till he came to *Phrygia*, where he ſtop'd a while at *Gordium*, to ſee *Mida*'s Famous Knot. This was a Chain made up into a Knot, whoſe Ends were ſo interwoven together by Art, that it was impoſſible to find them out: And the Inhabitants of the City reported, a certain Oracle had declar'd, that *whoſoever cou'd looſe this Knot ſhou'd enjoy all* Aſia. *Alexander* being curious to ſee it, came attended with many *Phrygians* and *Macedonians*, and having taken a full view of it, and conſidering the impoſſibility of finding out the Ends of the Chain, took his Sword in his Hand, and ſaid: *It matters not how it be looſed, ſo it be looſed*; and then cut it to pieces, by which means he either fulfilled the Oracle, or eluded it. About this time ſome Recruits arriv'd from *Macedonia*; with theſe and the reſt of the Army *Alexander* March'd into *Cappadocia*, which being eaſily ſubdu'd, he advanc'd towards *Cilicia*.

Darius all this time was making great Preparations to meet *Alexander*. He had a certain great Captain of *Rhodes* call'd *Memnon*, whom he made General of his Forces; this *Memnon*, advis'd *Darius* upon the Defeat at *Granicus* to ſend Troops into *Macedonia*, and carry the War thither; being perſwaded, *Alexander* wou'd return Home to ſave his own Country; but the *Perſians* rejected this Advice as Dishonourable: Again, he advis'd that *all the Country ſhou'd be burnt before* Alexander, *to prevent his getting Subſiſtance*; and even this alſo was not executed till it was too late. But the

greateſt misfortune of all was, that *Memnon* died before *Alexander* came to *Cilicia*. *Darius* having now no General of Skill, was reſolv'd to Head the Army himſelf. Whereupon he Commanded his Troops to Rendevouz at *Babylon*, where he ſoon after arriv'd with his Mother, Wife, Concubines, two Daughters, and an only Son of ſix Years old. And having Muſter'd his Army, he found it conſiſted of 214000 Foot, and 53200 Horſe. With this prodigious Army *Darius* March'd in Queſt of *Alexander*, whom he imagin'd to have fled from him towards *Cilicia*, and whoſe Army did not exceed (both Horſe and Foot) 40000 effective Men. But he was very much miſtaken; for *Alexander* haſten'd thither in order to clear all the Sea Coaſts, to the end he might have a free Intercourſe with *Greece*, as alſo that in the narrow Paſſes of *Cilicia*, he might not be ſurrounded by ſo great a Multitude, *Alexander* being then arriv'd at the Straights of *Cilicia*, which he found unguarded, and having paſs'd them, bleſs'd his Stars, in that the Enemy had not oppoſed him in a Place where a few Men might from the top of Craggy Mountains and great Precipices obſtruct his Paſſage. Then he March'd to a City call'd *Tarſus*, which the *Perſians* ſet on fire and abandon'd upon his approach, but too late: For *Alexander* diſpatch'd *Parmenio* with ſome Troops, who ſoon quench'd the Fire. Thro' this City ran the pleaſant River call'd *Cydnus*, and the Weather being exceſſive hot, *Alexander* was invited by the ſweetneſs of the Stream to bath in it: But he no ſooner put off his Clothes and got into the River, when all of a ſudden a ſhivering ſeiz'd him all over, then grew pale and faint, ſo that his Attendants had much to do to bring him alive out of the Water. Being carried to his Tent he continu'd Speechleſs for ſome time; then he open'd his Eyes, and exclaimed againſt his hard Fortune; and having ſent for his Friends and Phyſitians, declared *he wou'd bear no delay in his Cure*, charging the Phyſitians to hazard all for his ſpeedy Recovery; ſeeing the Enemy was not far off. Among theſe there was a Noble Phyſitian call'd *Philip*, who had attended him from his Infancy, and had ſerv'd him more out of the love he had for his Perſon, than upon any other account. This good Man promiſed *Alexander*, he wou'd *uſe his utmoſt Skill to cure him in a ſhort Time, and pray'd him to have patience for three Days only, and that then he wou'd give him a Potion which ſhould effectually do the Work.* This, tho' little Delay, ſeem'd very uneaſie to *Alexander*; however he agreed to it. On the third Day, a little before *Philip* came in with the Potion, *Alexander* receiv'd a Letter from *Parmenio*, praying him *not to truſt his Life to* Philip, *for that* Darius *had bribed him with a Thouſand Talents, and a promiſe of giving him his Siſter to Wife.* When *Alexander* had read this Letter he was in great Conſternation, and cou'd not tell what to do; but his impatience of Delay made him reſolve at laſt to take the Phyſick, be the Conſequence what it wou'd; concluding, it was more honourable to die by the Hands of another, than by ſuſpecting his moſt intimate Friend. So that having put the Letter under his Pillow, when *Philip* came in with the Potion, he took it off with an undaunted Courage; and then gave the Letter to *Philip*, fixing his Eyes upon him as he read it, being perſuaded, if he had any Guilt upon him, it wou'd appear by his Countenance: But as *Philip* read on, he diſcover'd more Indignation than Fear in his Face; and having finiſh'd, caſt the Letter and his Cloak on the Ground, and ſaid: *My Soul, O King, hung always on Thee, but now I ſee ſome ſacred and venerable Mouth hath rendred me ſuſpicious. As to the Crime of Parricide, which is caſt upon me, your Recovery, I hope, will waſh it off. I therefore beg and beſeech you, that as I*

ſhall

ſhall preſerve your Life, ſo you give me mine; and laying aſide all fear, you ſuffer the Potion to infuſe it ſelf into your Veins. Eaſe a little your Mind, which the unſeaſonable care of your Friends, faithful indeed, but importunely diligent, has troubled.

Theſe Words render'd the King not only ſecure but alſo full of Joy and good Hope. Wherefore he ſpoke to *Philip* after this Manner: *If the gods ſhou'd allow you to make Tryal of my Affection to you, after the beſt manner you wou'd, poſſibly you might pitch upon another Method, but a ſurer than this you ſee, you cou'd not wiſh for: For tho' I receiv'd this Letter, yet I drank the Potion which you prepar'd. And now I believe you are no leſs ſolicitous for my Health than you are for your own Credit:* And having ſo ſaid, he gave his Hand to *Philip*: But what immediately follow'd, ſeem'd to confirm *Parmenio*'s Suſpicion: For the Doſe was ſo ſtrong, that it caſt *Alexander* into a Swoon, ſo that he ſeem'd to have neither Life nor Breath. *Philip* left nothing untry'd to bring him to Life: Apply'd Fomentations to his Body. Spirits of Wine, Spirits of different ſorts of Meats to his Noſtrils; in a Word, took ſo much care of him, that in three Days after he walk'd abroad and ſhew'd himſelf to the Army.

Darius being inform'd of *Alexander*'s Sickneſs made all the haſte poſſible to come upon him before he ſhou'd Recover; and in order hereunto laid a Bridge over the *Euphrates*, and Paſs'd it with his Army in five Days; and ſo continu'd his March to *Cilicia*. In the mean time *Alexander* March'd to a City call'd *Iſſus*, and Encamp'd near it, having reſolv'd by the Advice of his Great Captain *Parmenio* to wait for the Enemy in that Place, as the moſt commodious for his purpoſe, foraſmuch as the adjacent Mountains and Rocks ſecur'd him from being ſurrounded by the *Barbarians*. But he did not long continue there, when *Darius* his Army appear'd in Battle-Array. *Nabarzanes* guarded with his Horſe the Right Wing, in which were twenty thouſand Slingers and Archers, beſides thirty thouſand *Grecian* Foot commanded by *Thymondas*. Theſe were indeed the Men moſt to be depended upon; they were gallant Troops, hir'd by *Darius*, and almoſt equal to the *Macedonian Phalanx*. But, foraſmuch as they were to Fight againſt their own Countrymen, they probably had no great Stomach to ſerve *Darius* in the Battle. The Left Wing was commanded by *Ariſtomedes* the *Theſſalian*, who had under him twenty thouſand *Barbarian* Foot. In this Wing *Darius* himſelf Fought, attended by three thouſand choice Horſe, and follow'd by forty thouſand Foot. Next to theſe March'd the *Hircanian* and *Median* Horſe: As to all the reſt of the Cavalry, they were plac'd in order on the Right and Left, ſo as to make a Front, from the Mountains to the Sea. *Darius* his Mother, Wife, Concubines, and all the reſt of the Women, together with his young Son and two Daughters, March'd in the Rear attended by a great Number of Troops. In this order *Darius* March'd his Army, 'till he came in ſight of *Alexander*, who on the other hand, immediately drew up his Army. He plac'd the *Macedonian Phalanx* in the Front. The Right Wing was commanded by *Nicanor* the Son of *Parmenio*. Next to him ſtood *Cænos* and *Perdiccas*, and *Meleager*, and *Ptolomy*, and *Amyntas*, each commanding their reſpective Troops: *Parmenio* and *Craterus* commanding the Left Wing; but *Craterus* was order'd to obey *Parmenio*. The Horſe were diſpos'd in order on each Wing, the *Macedonian* and *Theſſalian* on the Right, and the *Peloponneſian* on the Left. Before theſe ſtood a Band of Slingers mix'd with Archers, and before them the *Thracian* and *Cretan* light Horſe.

In this order both Armies ſtood within the Caſt of a Dart of each other. *Darius* and the *Perſians* glittering with Gold and Pearls, and *Alexander* and the *Macedonians* with ſtern Countenances and bright Steel, promiſing themſelves Victory before they mov'd. *Darius* having given the Signal, the *Perſian* Horſe pour'd down fiercely upon *Alexander's* Left Wing, commanded by *Parmenio*, and even ſurrounded the Right Wing. Whereupon *Alexander* commanded two Squadrons of Horſe to ſtand ſtill on the Top of the Mountain while he lead the reſt into the thick of the Enemy. Then he order'd the *Theſſalian* Horſe to withdraw privately behind their own Men, and join *Parmenio*, charging their Leader to execute whatever *Parmenio* ſhou'd command him. Now *Alexander* and his Gallant *Macedonians* were in the midſt of the Enemy, and ſtuck cloſe together like a Rock, hewing down all before them, till they came up to *Darius*, whoſe lofty Chariot, and pompous Furniture eaſily diſcover'd Him. Here *Alexander* play'd the part not only of a General, but alſo of a Foot Soldier, and being ſeconded by the *Macedonian Phalanx*, ſlew all that ſtood before the Chariot, then they ruſh'd upon the Body of Horſe that guarded *Darius*, and having ſlaughter'd the moſt part of them, lanc'd their Darts againſt the Horſes that drew his Chariot. The Horſes hereupon began to kick and fling, and were like to overturn the Chariot. *Darius* perceiving the Danger he was in, and fearing to fall alive into the Hands of his Enemies, threw away his Crown and Scepter, Leap'd down, and by much ado, got on the back of an Horſe that follow'd him. The *Perſians* ſeeing their King diſmounted and running away, loſt their Courage, and betook themſelves to their Heels; but were cloſely purſued and ſlaughter'd by the *Macedonian* Horſe. While Matters ſucceeded thus happily in the Left Wing of *Alexander's* Army, his Right Wing was ſorely preſs'd by the *Perſian* Horſe, ſo as to put their firſt Ranks into great Confuſion, which *Parmenio* perceiving, ſent immediately the *Theſſalian* Horſe, who ſet upon the *Perſians* with ſuch violence, that they all turn'd their backs and fled. Then follow'd an univerſal Rout, and the *Macedonians* at their Heels had little elſe to do but to drive and ſlaughter them like Sheep. The *Grecians* who were in the *Perſian* Army went off in a Body untouch'd, while all the reſt ran, ſome one way, and ſome another; few or none having the time to return to the Camp to take away any of their Goods. Then the *Macedonians* enter'd the *Perſian* Camp, where all the Women lay. Here were found ſuch immenſe Riches and Plunder as are more eaſily imagin'd than deſcribed; all which *Alexander* allow'd the Soldiers to take, bating the Royal Tent, and the Royal Captives.

Thus ended the Famous Battle of *Iſſus*, in which one hundred Thouſand *Perſian* Foot, and ten Thouſand Horſe fell; the *Macedonian's* Loſs amounting only to thirty two Foot, one hundred and fifty Horſe ſlain, and five hundred and four Wounded; one of the greateſt and compleateſt Victories that ever was purchas'd at ſo cheap a Rate. *Darius* his Mother, Wife and Daughters falling by this Battle into the Hands of *Alexander*, ſeem'd to loſe nothing of their former Glory, bating the Change of their Condition: For he order'd they ſhou'd be attended and reſpected as if they had been in *Darius's* Camp; neither did he himſelf offer to violate their Chaſtity, or ſuffer any other to put the leaſt Affront upon them. On the contrary, he frequently viſited them with all the reſpect that was due to their Birth. Then he March'd into *Syria*, having ſent *Parmenio* before him to *Damaſcus*, in order to ſeize upon the great Treaſure which *Darius* had laid

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up in that City. This *Parmenio* receiv'd without any Loſs : For the Governour of *Damaſcus* betray'd his truſt, and deliver'd not only *Darius* his Treaſure but alſo that of the Nobles and Princes of the Empire, together with thirty Thouſand Captives of great Rank into his Hands. Tho' the Plunder of *Darius* his Camp was exceeding great, and ſufficient to enrich all *Alexander's* Officers and Soldiers to whom he left all ; Yet the Plunder of this City ſurpaſs'd it by far : For *Parmenio* receiv'd here in Specie 2060 Talents in Gold, each Talent amounting to about 700 Pounds Sterling of our Money, and 500 Talents of Silver; beſides Jewels, Maſſy Veſſels of Gold and Silver, Silks, and other valuable Goods without Number. With this vaſt Treaſure *Alexander* March'd into *Cæloſyria*, where every City open'd their Gates to him; then to *Sydon*, and at laſt to *Tyre*; where he ſat down for a conſiderable time, the *Tyrians* refuſing to ſuffer him to enter into the Town : *Tyre* was then a Famous City, or rather a little Iſland on the Coaſt of *Phænicia*, four *Stadia's* diſtant from the Continent. The Inhabitants of this City ſent Ambaſſadors to *Alexander* with rich Preſents, and deſir'd to be numbred among his Friends. *Alexander* receiv'd the Preſents, but told the Ambaſſadors, *he deſign'd to go into the City to offer Sacrifice to* Hercules, *as being deſcended from him.* The Ambaſſadors gueſſing at his Intention, and confiding in the ſtrength of their City, told him *there was a Temple upon the Continent nigh the Shoar, Dedicated to this God, where he might with leſs trouble perform his Devotion.* *Alexander* cou'd not contain his Anger, (of which indeed he was not otherwiſe very patient) at the boldneſs of this Anſwer. *What,* ſays he, *are you ſo confident of the ſtrength of your City, becauſe it is an Iſland? or do ye contemn this my Land Army? I will ſoon make you know, you are upon the Continent; and therefore give you to underſtand at preſent, I will either enter the City, or Beſiege it.* And having ſo ſaid he ſent them away.

In ſome Days after, when *Alexander* had well weighed the Difficulties of the Undertaking, and the Danger that attended it, as indeed it was one of the moſt difficult, and, in my Opinion, the greateſt of all his Exploits, he ſent Heraulds to offer them Peace. But the *Tyrians*, contrary to the Law of Nations, took the Heraulds, and caſt them down the Rocks into the Sea. This Uſage was not to be born with, let the Conſequence be what it wou'd, eſpecially by a Man of *Alexander's* Temper; He therefore ſet all Hands to work. Old *Tyre*, formerly ſituated upon the Continent and famous for its Riches and Grandeur in the Days of *Solomon* and his Succeſſors, the Kings of *Juda*, furniſh'd him with Stones enough to fill up the ſtraight between the Shore and the City; and Mount *Libanus* with tall Cedar Trees to make Stakes and Pontons for the keeping of the Stones and Earth together. In a word, ſo many thouſand Hands were employed in this Work, that in a few Weeks a large and ſpacious Cauſeway was made four *Stadia's* long from the Continent to the City, thro' a deep and raging Sea. When *Alexander* ſaw this prodigious Work riſe over the Water, he left *Parmenio* and *Craterus* to overſee the finiſhing of it, and March'd with Part of his Army againſt the *Arabians*, who had infeſted his Workmen, as they were cutting down and carrying the Timber from Mount *Libanus*: But upon his Return he had the Mortification to find that all the Work was deſtroy'd: For the *Tyrians* had prepar'd a Ship of a vaſt bigneſs, and fill'd it up with Pitch, *Greek* Fire, and other combuſtible Stuff, and row'd it down to the Cauſeway ; and the Rowers having faſten'd the Poop in the Timber that ſupported the Stones and the Earth, ſet fire to the Ship, and got into a Boat,

which they took along with them for the purpoſe. In a Minute after, this fatal Ship vomited out ſuch a prodigious quantity of Fire, that it put the whole Work in a Conflagration, and conſum'd all that was over the ſurface of the Water, nay, and pierc'd ſo far down within the Work, that the raging Billows of the Sea threw down, and carry'd all before them, as if there had never been any ſuch Work.

This Misfortune however great did not diſcourage *Alexander*, but rather edg'd him on the more. He caus'd the Work to be renew'd, but begun in another Place, and directed his Courſe ſo as the Sea and Wind might not have ſo much Power over it as before; and having with ſtupendious Labour and Expence brought it to bear, Maugre all the Art and Reſiſtance of the *Tyrians*, he caus'd his Navy to attack the Town by Sea, while he and his Land Forces aſſaulted it from the Towers which he had built upon the Cauſeway or Mole. Here enſu'd the fierceſt Attack, and the moſt obſtinate Defence that ever was Recorded in Hiſtory. Here were to be ſeen Officers and Soldiers tumbling down the Rocks, and the ſame Men dragging the Enemy with them and fighting in the Sea till the Waters overwhelm'd both; Ships daſhing againſt, and ſplitting one another, and their Crews ending the Quarrel in the raging Billows; Towers erected againſt Towers, and Men againſt Men, maintaining an obſtinate Fight, while able to hold their Swords, or Bend their Bows. In a word, there was nothing left unpractiſed, on either ſide, that Art and Induſtry, Courage and Conduct, Rage and Deſpair cou'd ſuggeſt or invent. But as *Alexander* was always Fortune's Darling, ſo ſhe did not abandon him in this: For after four Days continual Aſſault, almoſt Night and Day, ſome of his Marine Forces, poſſeſs'd themſelves of one of the Towers of the City, and *Alexander* himſelf from a Tower he had erected upon the Mole, cloſe to the Wall, having ſlain ſeveral Officers and Soldiers with his own Hands, forc'd his way into the Town. Then follow'd the moſt bloody and mercileſs Maſſacre that ever was heard of, none eſcaping the fury of the Conquerors but a few whom the *Sydonians* (out of pity to the *Tyrians*, as being their Neighbours) conceal'd and carry'd off in their Ships. The Town was ſet on Fire, ſix thouſand Soldiers were ſlain with their Arms in their Hands, and two thouſand more Gibbited upon the Sea-Coaſts, both to appeaſe *Alexander*'s Wrath, and to terrify other Cities from following their Example. Thus was *Tyre* taken and deſtroy'd after ſeven Months Siege, and remain'd ever ſince an inconſiderable Place, famous only for its former Glory, and the ſtill laſting Monuments of its Antiquity.

From *Tyre*, *Alexander* March'd towards *Jeruſalem* with a deſign to deſtroy that City, as *Joſephus* informs us, becauſe the Republick of the Jews, which was, in thoſe Days, in a flouriſhing Condition under the *Perſian* Kings, refus'd to ſubmit to, or ſend him any Succour, as he deſir'd, while he ſat before *Tyre*; alledging *they had ſworn Fidelity to* Darius, *which they thought not lawful to Violate*: But when he came in ſight of *Jeruſalem*, the High Prieſt *Jaddus* went out to meet him in his *Pontificalibus*, attended by a great Number of Prieſts and Elders in Robes of Ceremony. *Alexander*, as ſoon as he ſaw *Jaddus*, alighted from his Horſe and worſhip'd him; and being ask'd by *Parmenio*, *What ſhould be the reaſon of ſo ſudden a Change, conſidering his deſign of exterminating that Nation?* He anſwer'd, *That the God who appear'd to him in* Greece, *and encouraged him to undertake the Expedition of* Aſia, *was clothed like that Prieſt.* So having Embrac'd *Jaddus*, he enter'd *Jeruſalem*, caus'd Sacrifices to be offer'd for him in the Temple,

ple, confirm'd the *Jews* in all their former Privileges, made them a free People, and then March'd away, took *Gaza*, where he receiv'd a Wound in the Shoulder; and enter'd into *Egypt*, which ſubmitted to him without ſtriking a Stroke. From thence he March'd with a ſelect Company of Officers and Soldiers, thro' vaſt Deſerts and ſcorching Sands 'till he came to the famous Oracle of *Jupiter-Hammon*, where the *Pythia* or Goddeſs ſaluted him by the Name of the Son of *Jupiter*, which Appellation *Alexander* not only accepted but alſo Glory'd in, cauſing himſelf to be Worſhip'd as ſuch: By which Means he ſpoil'd (as *Curtius* obſerves) his former and ſubſequent Glory; ſince it is but little Praiſe-worthy in the gods to overcome Mortal Men. As *Alexander* came back from the Temple of *Jupiter-Hammon*, he caus'd a great City to be built between the Lake *Maræotis* and the *Egyptian* Sea, in the ſame Place where the Village *Rhacotis* ſtood; and call'd it after his own Name *Alexandria*, Famous for many Ages after, for being the Metropolis of *Egypt*, and much more for being the Patriarchal Seat of St. *Mark* the Evangeliſt.

Darius, after his Defeat at *Iſſus*, writ ſeveral Letters to *Alexander* making him very fair Propoſals, and in his laſt offering him his Daughter *Statira* to Wife with thirty Thouſand Talents of Gold, and all that Part of *Aſia* which lyes between the *Euphrates* and the *Helleſpont*. But it ſeems nothing leſs than all his Dominions wou'd ſatisfie *Alexander*'s Ambition. He therefore prepar'd to come to a ſecond Engagement, and brought double the Number of his former Troops into the Field, together with two hundred ſcythed Chariots: And having March'd from *Babylon*, paſs'd the River *Tigris*, and came to *Arbella*, where he left his heavy Baggage. Then paſs'd the River *Lycius* diſtant about eighty *Stadia*'s from *Arbella*, and encamp'd between that and another River call'd *Bumado*, in a vaſt Plain, being reſolv'd to fight no more where all his Forces might not engage. By this time *Alexander* was come out of *Egypt*, and had reach'd the River *Euphrates*, which having paſs'd, he March'd to the River *Tygris* which he alſo paſs'd but with a great deal of Difficulty, and the Loſs of ſome of his Baggage; and then mov'd forward in Battle Array to come up with *Darius*, whom he was glad to find encamp'd in the Plains of *Arbella*; becauſe he underſtood *Darius* and his great Captains had given out, that he wou'd not have overcome them at *Iſſus*, had it not been for the Defiles and narrow Paſſes whereof he was poſſeſs'd. *Alexander*'s Army was drawn up much after the ſame Manner, as at the Battle of *Iſſus*; and conſiſted of no more Men than at that time. On the other ſide, *Darius* his Army conſiſted of twice as many as he had in that Battle, and was now to fight in vaſt Plains, where he might ſurround *Alexander*'s handful of Men in Compariſon, and place twice as many Men, Horſe and Foot, as he had in Front and Rear, and on each ſide of him.

At laſt the fatal Day being come, and the uſual Orations to the Soldiers on both ſides pronounc'd, *Darius* order'd the *Maſſagete* Horſe to attack *Alexander*'s left Wing, and immediately after, ſent the ſcythed Chariots in full Carrier againſt the Center of the *Macedonians*, whoſe Charioteers driving with great Violence diſorder'd the firſt Ranks, and tore in Pieces moſt of thoſe that were in their Way. But the ſecond Line perceiving the Danger join'd ſo cloſe together, and made a Rampart of their Bodies and Arms, ſo that the Chariots were put to a ſtand, then uſing their Darts and Lances they ſtruck down their Drivers, and wounded the Horſes, who to ſhun the Danger turn'd aſide, and being gall'd with Darts and Arrows ſtuck in their

Breasts, Sides and Bellies, ran furiously back upon the *Persians*, tearing them to pieces, and overturning their Chariots, afforded a dismal Spectacle of the Soldiers that were in these fatal Chariots, falling upon the Sythes and Tenters wherewith the said Chariots were arm'd, and tearing their Limbs one from another. *Alexander* perceiving the great Slaughter which the *Persian* Chariots made upon themselves, and the Confusion they put that Part of the Army into, resolv'd to improve so mighty an Advantage: He therefore immediately attack'd them before they cou'd recover of their Consternation, and drove all before him, till he came up with *Darius*; and just as he was going to set upon him, *an Aid de Camp* came from *Parmenio* to tell him, that *the Enemy had taken the Baggage; and that the Royal Captives also wou'd be lost, if not speedily succour'd.* *Alexander*, who was always present to himself, bid the *Aid de Camp* go back and tell *Parmenio*, *he desir'd him to do his Duty well in his Post, and not to heed the Baggage*, charging him to tell him withal, *that if they gain'd the Victory, they shou'd have not only their own Baggage, but that of the Enemy too*: And having so said, attack'd *Darius*. Here a bloody and obstinate Fight was for a great while maintain'd. The *Persians* fighting for their Country, and King, and that before his Face, riding in a lofty Chariot; the *Macedonians* resolving to Conquer or die for the Glory of *Alexander*, who fought on Horseback at their Head, and shar'd in the Danger with them. And, indeed it was like to go hard with him: For the Prodigious Number of the Enemies Cavalry afforded them enough to surround both him and all his Troops, as in Effect they did; so that he was press'd in Front and Rear and Flank. But his own Penetration and foresight had provided against that Evil. For he had a *Corps de reserve* of *Agrarian* Horse, who coming down opportunely, caus'd those that attack'd *Alexander* in the Rear to face about, and kept them in Play, till *Alexander* and his Gallant *Macedonians* had come up to the very Chariot in which *Darius* rode; then the Charioteer being run thro' with a Lance, and fallen down, the *Persians* as well as the *Macedonians* believing that *Darius* was slain, a Lamentable Cry and Groan was heard over all the Field of Battle: Whereupon all *Darius* his Friends, and all the Guards that were on his Left Hand forsook his Chariot and ran away. But those on his Right Hand took him in the midst of them, and went off also. Then it was no more a Fight, but a Slaughter; *Alexander* and the *Macedonians* at their Heels, cutting and hacking them till their Swords were blunted, and their Arms tir'd.

Thus went Matters very successfully in the Right Wing, which *Alexander* commanded, but it was far otherwise in the Left with *Parmenio*: For *Mazeus* one of *Darius* his Generals, press'd the *Macedonians* so grievously in Front and Rear, that there was no possibility left of escaping a Defeat, unless timely reliev'd: Whereupon *Parmenio* sent an *Aid de Camp* to let *Alexander* know the Danger. By the time this *Aid de Camp* came to *Alexander*, he was gone a great way in pursuit of *Darius*, whom he doubted not to over-take, and was sorely griev'd to find himself oblig'd to stop, when he was almost in his Hands; however he order'd his Men to hault upon this News, and face about, tho' they had so much way to make, that in all probability *Parmenio* and his Men would be routed before they cou'd come up to relieve them: But such was *Alexander*'s good Fortune, that they needed not to precipitate their March: For in that very Moment the News of the Defeat of *Darius* coming to the Ears of *Mazeus* and of his Troops, put him to a stand, and he that wanted but a little of Piercing

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thro' the *Macedonians*, ſtopp'd all of a ſudden; then began to give Ground, and in a few Minutes after, ran away in diſorder. *Parmenio* was agreeably ſurpris'd to ſee this ſudden Change, (when he was upon the brink of his Ruin) and bleſs'd his Stars for it; and having encourag'd his Men to reſume their Spirits, purſued the Enemy, and kept cloſe to their Heels 'till he met *Alexander*, who had like to have fallen into the Hands of a great Body of the Enemy, as he was with a few precipitating his March back to *Parmenio*'s Aſſiſtance: But the good Fortune that always attended him, did not abandon him in this Diſtreſs. For tho' he had but a few Troopers in ſight of him, yet he fac'd the Commander of this great Body, and with his Lance threw him down to the Ground; then another, and a third. The Enemy ſeeing their Leaders cut off, and fearing the *Macedonians* were more Numerous than they cou'd diſcern, it being then the Dusk of the Evening, betook themſelves to their Heels and fled; ſo that when *Alexander* came up to *Parmenio*, there was not an Enemy upon the vaſt Plains of *Arbella*, but the Slain and the Wounded, whoſe Number was ſo great that they cou'd not well be told. While on the other hand, only three Hundred *Macedonians* were wanting, but a great many more Wounded, of which Number were many great Captains, as *Hephæſtion*, *Perdiccas*, *Cænus*, *Menidas* and others. Thus ended the famous Battle of *Arbella*, and with it the Monarchy of the *Perſians*, after a long ſeries of mighty and powerful Kings, from *Cyrus* the Great, to this *Darius Codomannus*. It was Fought in the ſixth Year of the Reign of *Alexander*; in the ſixth and laſt of *Darius*, and in the ſecond Year of the Hundred and twelfth *Olympiad*.

Darius, having thus loſt all, came about Midnight to *Arbella*, being oblig'd to take a great Round for fear of falling into the Hands of *Alexander*, and having adviſed with ſuch of his Captains and Officers as cou'd follow him, went away next Morning towards *Media*. *Mazeus* with his ſcatter'd Troops made the beſt of his way, and got into *Babylon*. *Alexander* went the next Day to *Arbella*, and ſeiz'd upon the vaſt Treaſure which *Darius* and his great Captains had left there ſome Days before the Battle, conſiſting of four thouſand Talents, beſides Jewels, and other precious Things.

But the Stench of the Dead cauſing an Infection, *Alexander* forthwith March'd towards *Babylon*, croſs'd the River *Tigris*, and being come with eaſy Marches in ſight of the City, was met by *Mazeus*, together with his Wife and Children, who ſubmitted himſelf to him, and gave the Keys of the City into his Hands. This Act of *Mazeus* excited all the reſt of the *Babylonians* to follow his Example; among others *Bagophanes* the Keeper of the Tower, and of the King's Treaſure, was reſolv'd not to be behind Hand with him. He therefore came forth, and ſtrow'd the way with Flowers and Garlands, and ſet upon both ſides Silver Altars, each at an equal diſtance one from another, and burnt Incenſe and ſweet Odours upon them, to perfume the King as he went along. Then *Alexander* enter'd *Babylon* in Triumph, preceded by the Magicians, ſinging their Country Songs, the *Chaldeans* with *Tubes* and *Teleſcopes* in their Hands, as marks of their Skill in *Aſtrology*, by the *Babylonian* Horſe, deck'd with exceeding rich Trappings, proper indeed for a Triumph, but of no great uſe in the Day of Battle; and ſurrounded by his *Macedonian* Guards till he came to the Royal Palace. The next Day he took an account of the Houſhold Goods and Treaſure of *Darius*; and having paſs'd thirty four Days in that once Miſtreſs of *Aſia* in great *Luxury*, he receiv'd a Reinforcement from *Antipater* in *Greece*, of ſeven Thouſand five hundred Foot and one Thouſand Horſe.

With these and the rest of his Army he March'd to *Susa* the Ancient Seat of the *Persian* Kings; where he found a vast Treasure. From *Susa* he went to *Persepolis*, which he allow'd the Soldiers to Plunder and lay waste, and having got drunk yielded to the Solicitations of *Thais* the Harlot, in ordering the Palace to be set on Fire, in the Execution whereof she had the first Hand.

Alexander having now subdu'd all *Persia*, March'd into *Media*, and having receiv'd another Reinforcement of five Thousand Foot, and one Thousand Horse from *Greece* by the Way of *Cilicia*, mov'd towards *Ecbatanis* in Pursuit of *Darius*, who being at this time in that City, determin'd to make the best of his Way towards *Bactria*: But upon second Thoughts concluding that *Alexander* might possibly be there before him, or overtake him at a Disadvantage, he resolv'd to hazard another Battle, and set all upon that Cast of the Dye. He had then in his Camp thirty Thousand choice *Persians*, four Thousand *Bactrians*, and four Thousand Gallant *Grecians*, the Remains of the great Number of hir'd Troops which he had of that Nation at the Battle of *Issus* and *Arbella*. With these, who were indeed choice Troops, and far Superior in Number to those of *Alexander*, he March'd a little Way from *Ecbatanis* with a Design to give *Alexander* Battle. But *Bessus* the Governour of *Bactria*, who Commanded the Troops of that Nation, and *Nabarzanes* the General of the *Persian* Horse, Conspir'd against him, and resolv'd to deliver him up alive into the Hands of *Alexander*; and to effect this Treachery, they corrupted the greatest part of the *Persians*, and all the *Bactrians*; the *Grecians* they cou'd not: For they were always faithful to *Darius*, and even offer'd to secure him in the midst of their Quarters, but he unfortunately refus'd their Offer, concluding it was better for him to run the hazard of his Life than suspect the Faith of his own born Subjects. These two Villains having gain'd their Point by the Declaration *Darius* made of his Resolution to put his Life into their Hands, notwithstanding all that was suggested to him of their Treachery, took him and bound him with golden Fetters, strip'd him of his Royal Robes, and put him into a sorry sordid Chariot, cover'd only with Skins.

By this time *Alexander* was within a few Miles of the *Persian* Camp, and being inform'd of the Condition *Darius* was in, by some Deserters, who came on purpose to *Alexander*'s Camp in pure pity to their good Master; he order'd his Troops to March with all expedition to rescue *Darius* out of the Hands of his Treacherous Subjects, being sorry either to take *Darius*, or Conquer him otherwise than fairly in the Field of Battle. *Bessus* and *Nabarzanes* having Intelligence of the Approach of *Alexander*'s Van, sent three thousand Men to guard a Pass in his Way. But the *Macedonians* soon cut them all to pieces, and came in sight of the *Persian* Camp. Then *Bessus* and *Nabarzanes* reflecting upon *Alexander*'s Virtue and Justice, and concluding that tho' he shou'd not be sorry to have *Darius* given up to him; yet that, to wipe off the Imputation of unfair Dealing, he wou'd punish their Treachery; they wounded *Darius* mortally in his Chariot, stuck the Beasts that drew it with Darts, kill'd his Coachman, and fled away; *Bessus* towards *Bactria*, and *Nabarzanes* towards *Hyrcania*, leaving the rest to shift for themselves. *Darius* his Chariot wandring up and down the Fields, came by chance to a Pond of muddy Water, whither also *Polystratus* one of *Alexander*'s Officers came to quench his Thirst, who, as he dipp'd his Helmet into the Water, saw a Chariot near him, with many Darts sticking in the Beasts that drew it; being curious to know what that might be, went

over

over to it, and discover'd a Man lying in the Chariot ready to give up the Ghost, and having ask'd *who he was?* *Darius* answer'd that *he was the unfortunate King of* Persia, *whom his own Subjects* Bessus *and* Nabarzanes *had mortally wounded, and left in that miserable Condition*; and having so said, he pray'd *Polystratus* to give him a draught of the said Water, for that he was exceeding thirsty. *Polystratus* brought him the Water in his Helmet, which when *Darius* had drank, he gave him his Hand, and prayed him *to return his hearty Thanks to* Alexander *for his Humanity to his Mother, and Wife, and Children*; and withal recommended to him *not to suffer his Murder to go unrevenged*; and then expir'd.

When *Alexander* heard of the Murder of *Darius*, he cou'd not contain his Grief or Tears, he ran to the place, took his Body out of the Chariot, covered it with his own Cloak, and sent it to his Mother *Sygigambis* (whom he had left at *Susa*, together with the Children) to be Inter'd with Royal Pomp in the Sepulchre of his Ancestors. Thus ended the great *Darius* his Life, having reign'd only six Years, which were intirely taken up with this War. He was a strong Man, Gallant and stout before he was made King, but being soften'd by the excessive Luxury of his Country, ever since he came to the Crown, was fitter to be Commanded than to Rule: Kind to his Subjects, tender of his Friends, and bountiful to excess; but had the misfortune to govern Nations, who, thro' the Excess of their Riches and Plenty, had enervated their Spirits, and sunk under the weight of their own Greatness.

Alexander having thus dispers'd *Darius* his rebellious Troops, March'd into *Hyrcania*, and having with a great deal of Labour and Difficulty subdu'd the Barbarous Nations of that Country, was met by *Artabazus*, who came with his Wife and Children to give himself up. Him *Alexander* receiv'd very kindly, because he was always faithful to his Master *Darius*. Soon after *Nabarzanes* the Traitor submitted also, having first stipulated with *Alexander* for his Life only, which was granted to him upon a false Suggestion, which *Alexander*, was not then able to disprove. Next to *Hyrcania* lay the Country of the *Amazons*, so call'd by the *Greeks*, from *Mazos* a Breast, and *Amazos* without a Breast, because these Women us'd to cut off one of their Breasts, in order to be the better able to shoot their Arrows without offending their Bodies, when the Hand that draws the Cord retorts back upon the Breast. This Nation consisted only of Women, who to propagate their Kind, did use to send at certain Seasons every Year, for as many Men of the Neighbouring Nations as were requisite for their purpose, and to send them back after a Month or six Weeks Commerce, paying them their Hire. The Male Children begotten upon this account they always sent home to their Fathers, or destroy'd; but bred up the Females, cutting off one of the Breasts, for the purpose aforesaid, and training up to Arms such as were of a Masculine Spirit. The Queen of these *Amazons*, at this time, was call'd *Thalestris*: She hearing of the great Exploits of *Alexander*, and of his Approach to her Country, went at the Head of a numerous Army of her own Sex to meet him; and being come in sight of his Camp, order'd her *Amazons* to Halt, and went in a most pompous warlike Dress, attended by three Hundred of her bravest and finest Women up to his Tent. *Alexander* was not a little surpris'd both at the Courage and Assurance of the Woman, and having consider'd her lofty Mein and Stature, and the incomparable Beauty of her Body, ask'd her, *If she came to demand any thing of him? Nothing*, says *Thalestris*, *but that hearing of your Fame, I shou'd be glad to have*

Iſſue by you, which, if it proves a Son, I ſhall ſend to you, and, if a Daughter, keep to ſucceed me in my Empire. *Alexander* was a Gentleman of too much Gallantry to refuſe ſuch a Favour to a Queen of *Thaleſtris*'s great Beauty, and ſo kept her thirteen Days to ſatisfy her Deſire. Then ſhe return'd to her Country, and he to the next in his way to *Bactria*, call'd *Parthiena*. Here *Alexander* continu'd for ſome time, being detain'd, and buſied in ſubduing this barbarous Nation, and receiving their Submiſſion, as alſo in detecting a Conſpiracy againſt his Perſon, carry'd on as was pretended by *Parmenio* his great General, *Philotas* his Son, and ſeveral others of his great Officers. But whether it was a real Plot, or an imaginary one, occaſion'd upon the account of ſeveral Murmurs and hard Words ſpoken againſt him for his exceſſive Drunkenneſs, and Imitation of the *Perſians*, in their Luxury and Debauch'd Lives; he put *Philotas* and ſeveral other great Officers of his Army to Death in a moſt cruel manner, and even ſent orders to have *Parmenio*, then in *Media*, treated after the ſame manner, which were accordingly executed; and then March'd into *Bactria*.

Beſſus the Traitor, who had Murder'd *Darius* his Maſter, had got by this time a conſiderable Number of Troops, and having March'd with them to defend the narrow Paſſes, by which *Alexander* was to enter into *Bactria*; reſolv'd to give him all the Oppoſition he cou'd: But upon *Alexander*'s Approach, the *Bactrian* Officers dreading the very Name of *Alexander*, took *Beſſus*, bound him in Chains, and brought him to *Alexander*, ſubmitting themſelves and their Country to his Mercy. When *Alexander* ſaw *Beſſus* he ask'd him, *What Beaſtly Nature had poſſeſs'd his Breaſt to Murder a King who had been ſo kind to him?* To which Queſtion *Beſſus* being able to make no Satisfactory Anſwer; *Alexander* deliver'd him into the Hands of *Oxatres Darius* his Brother, whom he had made one of his Life Guard, order'd him to Gibbet the Traitor, and ſtick him all over with Darts to expiate the Murder of his Brother, which was accordingly done. Then *Alexander* paſs'd the River *Tanais*, and defeated the *Scythians* in a bloody Battle upon the Brink of this River. Which done, he March'd againſt the *Sogdians* and *Maſſagetes*, whom Fear and Deſpair ſoon forc'd to ſubmit. Then moving thro' the Country of the *Dahæ* and *Saca*, where his whole Army was like to Periſh by a dreadful Tempeſt, bent his Courſe to the Indies: But before he arriv'd there, a real Conſpiracy againſt him was diſcover'd. *Alexander*, or *Philip* had introduc'd a Cuſtom of cauſing the Sons of the great *Macedonian* Lords to wait always by Turns upon the King's Perſon, and to Watch about his Tent, in the Field, and his Bed, at Home: Theſe were bred up in the moſt exquiſite Arts and Sciences; and ſerv'd as a Seminary for great Captains and Stateſmen. It happen'd then, that as *Alexander* was one Day hunting, one of theſe young Noblemen call'd *Hermolaus* ſtood by him and ſhot dead a Monſtrous big Beaſt, which the King deſign'd to kill with his own Hands, having his Bow bent for the Purpoſe; but being prevented by *Hermolaus*, he caus'd him to be whipp'd for his Raſhneſs. *Hermolaus* conceiv'd ſo much Indignation at this ſlaviſh Uſage, as he imagin'd, that he reſolv'd to be reveng'd, and drew into the Plot twenty nine more of his Fellows, who all agreed to Murder the King as he was to go to Bed from Table, being attended by none elſe but themſelves. But as Fortune had always favour'd *Alexander*, the Night that this horrid Regicide was to be committed, he ſat up drinking till it was Day light.

Then

Then other young Noblemen, who knew nothing of the Plot, coming to relieve the Conſpirators, put them into a terrible Conſternation: However they reſolved to ſtay, pretending that it was their Buſineſs to wait 'till the King had gone to Bed: But *Alexander* riſing from Table, and ſeeing them waiting, tho' others were come, order'd them to *retire and take their Reſt*, being concern'd they had waited ſo long, and even giving them ſome Money as a mark of his Affection. The Deſign being thus happily Defeated, *Epimenes*, one of the Conſpirators, mov'd either by the gracious concern the King expreſs'd for their long watching, or deſpairing of the reſt's keeping their Council, told the whole matter to his Brother *Eurylochus*, who was altogether a Stranger to it, and wonderfully apprehenſive by what happen'd to *Philotas* and *Parmenio* before. *Eurylochus* immediately takes his Brother by the Throat, and drags him along to the King's Bed-chamber; alarms all the Guards, and brings him to the Bed-ſide; awakes the King, and relates the matter to him. *Alexander* hereupon examin'd *Epimenes*, who own'd the Fact; and having learn'd from him, who his Accomplices were, order'd them all to be brought before Him, bating *Caliſthenes* the famous Philoſopher and Stateſman (who it ſeems was in the nature of Tutor or Governour to all the *Macedonian* Youth, and even Counſellor to *Alexander*) whom he cauſed to be kept in Cuſtody, there being no more ſaid of him, than that he expreſs'd ſome Concern for the ſlaviſh uſage of *Hermolaus*, and inveigh'd againſt *Alexander*'s Cruelty and Pride.

Hermolaus being come before the King with the reſt of his Aſſociates, ſpoke with an undaunted Courage, and own'd the Fact, alledging that *indeed they deſign'd to kill the King of the* Perſians, *but not the King of the* Macedonians; *for that* Alexander *had degenerated from his Kind, by the Pride he conceiv'd in his Heart, upon the Victories obtain'd at the expence and effuſion of the Blood of the* Macedonians; *That he had quite forgot both his Country and Parentage, cauſing himſelf, in the Vanity and Ambition of his Heart, to be ſtil'd the Son of* Jupiter, *and obliging the* Macedonians *to proſtrate themſelves at his Feet, and to adore him as ſuch; that upon the leaſt ſurmiſe, he made nothing of Sacrificing to his Cruelty the beſt of the* Macedonians *in Blood and Merit; witneſs the barbarous Murder of* Parmenio *his great Captain and chief Commander, who was ſooner ſtab'd than he heard of any thing laid to his Charge; the Death of* Atalus, Philotas, Lynceſtes, Clytus *and others; that as to himſelf, he had rather Die than Live his Slave, or behold the Slavery to which his Ambition and Cruelty had reduc'd his Freeborn Countrymen.*

Tho' *Alexander* did not uſually contain his Anger, upon much leſs Provocation than this, yet he heard out *Hermolaus* with as Serene a Countenance, as if he had not been concern'd in the Matter; nay, and wou'd not ſuffer any one to interrupt him, tho' ſome of *Hermolaus*'s own Friends endeavour'd it: And when he had made an End, even Condeſcended to anſwer every Particular of his Invective, ſaying; *That, as to his Pride and Ambition, it was all falſe; That, as to* Hermolaus *his Particular Crime, it was an Ancient Cuſtom, among the* Macedonians *to Puniſh ſuch as wou'd behave themſelves diſreſpectfully, as they hunted with their King; and that he being Guilty of that Crime, was whipp'd for it. That as to thoſe he had put to Death, he had good Grounds to believe they were Guilty of Conſpiring his Death, and that he did Puniſh them the more ſeverely; for their Ungratitude did by ſo much the more require it at his Hands, by how much he had exalted them above others; conferring ſuch Honours and Wealth upon them, as made*

them equal to Kings. That indeed he was very Sorry for the Death of Clytus, *but that all the World might bear him Witneſs, it was the Intemperance of his own Tongue that gave Occaſion to it : And laſtly, that, as to his calling himſelf the Son of* Jove, *and requiring Divine Worſhip to be paid him, in Conſequence of that Appellation ; he had the Word of the Divine Oracle for it; and beſides, concluded, that nothing cou'd Facilitate his Conqueſt of ſo many Nations, more than that they ſhou'd entertain an Opinion of him, that he was a god, and not a Mortal Man.*

Alexander having thus juſtify'd himſelf before all his great Lords and Officers, caus'd all the Conſpirators to be put to Death in a cruel Manner, and *Caliſthenes* among them to the great Grief of moſt of the *Macedonians*; and then bent his Courſe towards the *Indies*. Being come thither after a long and tedious March, moſt of the Nations on this ſide of the River *Hydaſpes*, hearing of his great Actions, ſubmitted to him, and brought him Preſents. Some indeed reſiſted, but were eaſily defeated. But when he came to that River, all the Obſtacles he ever met with ſeem'd to be nothing in Compariſon of the Difficulty of getting over it. The *Hydaſpes* was four *Stadia's* broad, almoſt as deep as the Sea, and ran with ſuch Rapidity, whereever it was ſtraighten'd, that neither Man, nor Beaſt, nor even Ship or Boat cou'd paſs over without eminent Danger of being loſt. Beſides *Porus* a great and Powerful King, ſtood on the oppoſite ſide with eighty five Elephants of a prodigious bigneſs, carrying vaſt Towers upon their Backs with arm'd Men, three hundred ſcythed Chariots, and thirty Thouſand Archers, drawn up in Battle Aray, ready to diſpute his Landing, in Caſe he cou'd by any Means get over to them.

Alexander having well conſider'd the Difficulty of this Enterprize, and finding it Morally impoſſible to come at the Enemy by open Force, bethought him (after many Anxious Reflexions) of a Stratagem which took Effect. There were many Iſlands in this great River, and among others, one that was at a great Diſtance from the reſt, cover'd with great ſpreading Trees. This Iſland *Alexander* thought very proper for his Purpoſe, in order to paſs over his Men under its ſhelter, cou'd he but deceive the Enemy, ſo as to neglect their having an Eye upon it. To compaſs which, he March'd three or four Miles from it, and encamp'd on the Brink of the River at a Place where it was very narrow, and where the Enemy who always mov'd as he did, and ſtood over-againſt him, had a full View of his Camp. Then he pitch'd his Tent with great Magnificence, put on his Royal Robes, caus'd all his Officers and great Captains to put on their richeſt Apparel and brighteſt Armour, and made ado, as if he deſign'd to paſs over at this Place. The Enemy on the other ſide ſeeing *Alexander*, whom they cou'd eaſily diſtinguiſh by his Royal Apparel and Attendants, making Preparations to paſs over there, contracted all their Forces, and made account, that ſuch of the *Macedonians* as the rapidity of the River wou'd not carry away, might eaſily be deſtroy'd by their Arrows before they cou'd ſet Foot on Ground. Then *Alexander* put his Robes and all his other Enſigns of Royalty upon one of his Captains, call'd *Attalus*, who was juſt of his pitch, and reſembled him much in Face and in the colour of his Hair, and order'd him to appear every Day abroad in the ſame State, giving Directions, and carrying on the Work, as alſo to make a great noiſe and ſhew on the brink of the River, 'till he ſhou'd hear from him. Having thus diſpos'd Matters in order to conceal his Deſign from *Porus*, he March'd by Night with all his choice Troops towards the Iſland, and having got ſome Barks

and

and Boats from the neighbouring Nations, whom he had kindly us'd, wafted all his Men over into the Island, and from thence to the other side of the River, without the loss of a Man; and even March'd a considerable part of the way before the Enemy had the least Intelligence of, or imagin'd his passing Over. On the contrary, when their Scouts brought Word *that there was a great Body of armed Men Marching towards them*; *Porus* concluded it was his Confederate *Abisares*, who was to come with his Troops to join him: But he was soon undeceived upon the approach of the *Macedonians*. Then *Porus* order'd four thousand Horse, and one hundred Chariots to charge the *Macedonian Phalanx*, while he with his Elephants and Archers, set upon the rest of *Alexander*'s Troops. These Chariots carry'd each six Men, who shot their Arrows and darted their Javelins as they ran full Tilt among the *Macedonians*; but did more Mischief to themselves than to the Enemy: For, tho' they disorder'd a little the first Rank of the *Macedonians*, by the violence wherewith they ran in among them; yet their Horses being stuck with Arrows and Lances, began to kick and fling, over-turn'd the Chariots, and dragg'd the Men along in a miserable manner over the Fields, and even into the River. The *Macedonians* having thus got shut of an Enemy that caused them more Fear than Harm, recover'd their Spirits, and join'd heartily in Battle. *Porus* mounted upon a prodigious big Elephant glittering with Gold and Silver, seeing his Chariots destroy'd, distributed his Elephants, placing some in the Center, and some on each Wing, and March'd in order to attack the *Macedonians*. *Alexander* on the other side beholding the monstrous bigness of these Beasts, and the vast big Towers on their backs, said to his Friends: *Now I see a Danger equal to my Mind. We are to deal with Beasts and Gallant Men.* And then looking upon *Cenon*, one of his great Captains; *When I* (says he) *together with* Ptolomy, Perdiccas *and* Hephestion *attack the left Wing, and you see me deeply engaged, then move forward with the right Wing, and set upon those you see disordered. Then* Antigonus *and thou* Leonatus, *and* Tauron *rush not in among the Enemy, but attack the Front. Our long Spears cannot be better us'd than against these Beasts, and them that govern them, stick the Beasts with your Spears, and they will throw down the Men whom they carry. They are a doubtful sort of help in Battle, and usually do more mischief to their own, than to the Enemie: For they must be driven on against their Enemy with Stripes and Stings; but fear makes them turn violently upon their own Men, to shun the danger that is before them.* And having so said, he spur'd his Horse, and set upon the Enemy. *Cenon*, as he was order'd moved against the left Wing, and the *Macedonian Phalanx* broke in upon the Center. On the other side, *Porus* order'd the Elephants to move against the *Macedonian* Horse; but these Annimals being dull, and of a slow Pace, cou'd not come up 'till the Foot were disorder'd: However they stood their ground for a great while like Rocks immoveable, receiving the Arrows and Darts of the *Macedonians* in their Bodies, while the Archers in the Towers upon their Backs discharg'd Showers of Arrows upon the *Macedonians*; who perceiving there was no good to be done at a distance, laid down their Bows and Arrows, and took certain great Axes made like Scythes, which they prepar'd for the purpose, rush'd in upon the Elephants, and cut their Legs and Hams. Then the Elephants began to roar and fling, turn'd upon their own Foot, and threw down their Towers, affording a miserable Spectacle of the Men they carry'd before, but now drag'd over the Fields in a woful condition, easier to be imagin'd than express'd.

Porus seeing his Men and Elephants driven like Sheep; did not however loſe his Courage, but renew'd the Fight with the few Elephants and Guards that attended his Perſon. He was mounted upon one of theſe Beaſts, which either by Inſtinct, or by being taught to do ſo, flew at every one that durſt approach his Maſter, and tore them to Pieces, while *Porus* himſelf ſlew ſeveral with his own Hands; but being wounded in ſeveral places, he began to languiſh. The *Indian* that govern'd his Elephant obſerving the Wounds of his Maſter, turn'd the Elephant about, and began to fly. *Alexander* immediately purſu'd him; but his Horſe being Shot under him, he was forced to take another. This Accident gave *Porus* an Opportunity of making his Eſcape, had his Elephant been able to carry him off; but being grievouſly Wounded in ſeveral places, cou'd only walk with a ſlow Pace, ſo that *Alexander* came ſoon up with him, and perceiving the Obſtinacy wherewith he and his few Men reſiſted, order'd his Troops to ſpare no Man of them. So *Porus* having receiv'd more Wounds began to fall down, which the *Indian* that govern'd his Elephant perceiving, caus'd the Elephant to kneel, as uſual, when Men mount, or light off them. The reſt of the Elephants that carry'd the great Lords who were about *Porus* ſeeing his Elephant kneel, did the like; it being, it ſeems, the Cuſtom that when the King's Elephant kneels, thoſe that attend him ſhou'd do the ſame. Then *Alexander* ſeeing the Enemy yield by this Action, ordered his Troops to ſtrip them of their fine Cloaths; but when they came to lay Hands on *Porus*, his Elephant ruſh'd upon them, and tore to pieces ſuch as wou'd have ſeiz'd upon him. Then went back to his Maſter, and bent his Knees and Shoulders, in order to take him up and flee with him; but *Porus* being grievouſly Wounded, was not able to ſtand, which the poor Elephant perceiving, ſtood by him and receiv'd all the Darts and Arrows that were caſt at him, in his Body, 'till he fell down dead. Then *Alexander* order'd *Porus* to be put into a Chariot, and ſeeing the miſerable Condition he was in, being mov'd with Pity more than Hatred, and obſerving that he open'd his Eyes, asked him in a compaſſionate Tone, *What madneſs had poſſeſs'd his Mind in offering to reſiſt him; ſince he could not be ignorant of the Fame of his great Actions?* *Since you deſire to be Inform'd* (ſaith *Porus*) *I will anſwer with the ſame freedom you ask. It was becauſe I did not believe any Man's Strength to ſurpaſs mine own. I knew mine own, but did not by Experience know yours: Now the event of the War ſhews that you are Stronger. However, I do not eſteem my ſelf unhappy, becauſe I am next to you.* Then *Alexander* ask'd him again, *What he judged the Conqueror ought to do in the Caſe? That* (ſaith *Porus*) *which this Day, in which you have experienc'd how frail human Felicity is, will ſuggeſt unto you.* Theſe modeſt Anſwers prevail'd more upon *Alexander*, than if he had begg'd his Life and Kingdom. For he eſteem'd that the greatneſs of his Soul, which even the laſt of Misfortunes was not able to ſhake, did not only deſerve Mercy, but was even worthy of all Honour; and therefore took as much Care to have him timely Cured of his Wounds, as if he had received them in his Service; and when this was effected, received him into the Number of his Friends, and beſtowed a more ample Kingdom upon him than his own.

Alexander having thus happily finiſh'd the War with *Porus*, underſtood that there was a mighty Powerful Nation beyond the River *Ganges*, and foraſmuch as this River was exceſſive broad and deep; he caus'd ſeveral tall Ships to be built in the River *Hydaſpes*, in order to paſs his Troops over the River *Ganges*, where this River falls into it. But the Deſign was no

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ſooner made known than an Univerſal Murmur ſpread over all his Camp, as if he had intended to lead the *Macedonians* out of the World. *Alexander* hereupon made a long and fawning Speech to them, ſetting forth the Neceſſity of conquering that Nation, in order to ſecure the reſt of his Conqueſts; and telling them, *that the* Indians *were a ſoft Effeminate People, flowing with Riches and Plenty; that the Spoil and Plunder of all the Nations which they had hitherto Conquer'd, were but Lumber in Compariſon of the Gold and Pearls, and Pretious Stones, wherewith that Land abounded*; and concluded, that *in Caſe they wou'd not follow him, he was reſolv'd to go alone and finiſh his Days by their Arms, ſooner than it ſhou'd be ſaid, he durſt not encounter a People no leſs Famous for their Effeminacy and Weakneſs than for their Riches and Wealth.* But all to no Purpoſe, for the *Macedonians* both Officers and Soldiers abſolutely refus'd to go a ſtep further. Then *Alexander* in Rage ſhut himſelf up in his Tent for two Days, and wou'd not ſuffer any of them to ſee him; and finding that the *Macedonians* perſiſted ſtill in their Reſolution, he order'd the Elephants that carry'd the Baggage, to March by Land, and ſail'd down the River with his Troops till he came to the Country of the *Sobians*. Here *Alexander* loſt moſt of his Ships, and was himſelf like to be loſt alſo by a violent Current, which ſunk and daſh'd his Ships againſt the Rocks; but having with much Difficulty ſurmounted the Danger of the Water, and with little or none at all ſubdu'd the People, he came to the Land of the *Oxydracæ*, where he was like to end his Days by his own Raſhneſs. For having beſieg'd and carry'd the Capital City of theſe Barbarians, which they ſet on Fire, when they cou'd no longer hold it, he attack'd a very ſtrong Tower into which moſt of them had fled, and having no other Means of coming at them, in the Heat of his Purſuit but a ſingle Ladder which offer'd by Chance, he Mounted it the firſt himſelf, and was follow'd by ſo many, that by the time he got to the Top of the Wall the Ladder broke, and all fell down back but himſelf. The *Macedonians* ſeeing their King expos'd to the Enemy's Shot, which came upon him like Hail, bawl'd out to him, and beg'd he wou'd leap down to them, ſtreaching out their Hands and ſpreading their Clothes to receive him: But *Alexander*, inſtead of leaping down to them, leap'd among the Enemy into the Tower, where in all likelihood he might be oppreſs'd or taken alive before he cou'd recover of his fall. But, by good Luck, he ſo poiz'd his Body, that he fell upon his Feet, and perceiving a great ſpreading Tree nigh the Place where he leap'd down, put his Back to it, that he might not be ſurrounded, and began to defend himſelf, oppoſing his Shield to the Darts and Arrows of the *Barbarians*, and holding his Sword in his Hand. But being overwhelm'd with Shot and Stones, he began to ſink down, which the *Barbarians* perceiving gave a Shout, and ran to Spoil him of his fine Armour. *Alexander* hereupon, as if he had recover'd from Death reſuming his Spirits, laid the two foremoſt of them at his Feet, with two Strokes of his Sword. The reſt durſt not Approach him, but with their Bows at a little Diſtance began to pelt him a-new.

There was among theſe *Barbarians* a certain great *Indian* with a Bow and Arrows of wonderful bigneſs. This Fellow bent his Bow, and Shot *Alexander* in the Right Side with ſuch Force, that the Arrow pierced his Breaſt-Plate, and ſtuck in his Body, ſo that he fell down upon his Knees. The Fellow ſeeing him fall, ran over to him; but paid for his Raſhneſs: For as he was going to lay Hands upon him, *Alexander* thruſt his Sword thro' his Body, and laid him with the other two. Juſt as this *Barbarian*

drop'd, *Peuceſtas* having by ſome means got over the Wall, came to the place where *Alexander* was Engag'd; then *Timæus*; after him, *Leonatus* and *Ariſtonus*. The *Barbarians* obſerving, by the Obſequiouſneſs of theſe Men to *Alexander*, that he was their King, forſook the Walls and ſet upon them with all their Might, concluding, that when theſe four were born down, and the King taken and kill'd, they had nothing to fear from the reſt of his Army. But that, which they intended for their ſafety prov'd their ruin. For the *Macedonians* with Croes and Pick-Axes pierc'd the Wall, got thro' it, and made a terrible Slaughter of all that came in their Way, till they reach'd the King, who was in that very Minute to be ſeiz'd upon, his four brave Friends, *Peuceſtas*, *Timæus*, *Leonatus* and *Ariſtonus* being Mortally wounded and laid at his Feet. Then follow'd a bloody Maſſacre of Man, Woman and Child. The King being brought to his Tent with the Arrow ſticking in his ſide, was in eminent Danger of his Life: For it was obſerv'd, that the Arrow being bearded, cou'd not be drawn out, except the Wound were made larger. This being told to the King, he order'd the Chirurgeons and Phyſitians to enlarge the Wound; and being told alſo, that *it was requiſite he ſhou'd be ty'd with Cords during the Operation, becauſe the leaſt Motion of his Body might ſpoil all*, he anſwer'd, that *he, who cou'd hold himſelf, needed not be held by any thing elſe*. And ſo having undergone the Operation, he neither mov'd his Body, nor ſeemed to make the leaſt motion with Eyes or Face, notwithſtanding the Exceſs of the Pain.

In ſeven Days after *Alexander* being pretty well of his Wound, order'd his Army to March on by the ſide of the River *Hydaſpes*, while he himſelf ſailed down in a Galley to the Place where this River joins the *Ganges*, which diſcharges it ſelf into the *Indian* Sea. In his way, many Kings and Princes came with Preſents to meet him, and make their Subjection; and others, who preſumed to reſiſt were ſoon defeated. Being come to the *Ganges*, his Curioſity led him to ſee the *Indian* Sea, which he concluded to be the Bounds of the Earth, at leaſt wou'd have others to believe ſo. And having ſailed down that famous River 'till he came into the Main Ocean, returned, and erected Monuments and Trophies of his Victories, with a *Non plus ultra*, after the manner of *Hercules*. Then he ordered *Nearchus* and *Oneſicritus*, two famous Sea Captains to ſail on the *Indian* Coaſts, to make new Diſcoveries, and when they came to the Mouth of the *Euphrates* to ſail up that River, and meet him at *Babylon*. And being reſolved to return to that City, in order to paſs from thence into *Africa*, and then to *Gades*, *Spain*, *France*, *Germany*, *Italy*, *Epirus*, and all the reſt of the Earth, which he ſeem'd to have ſwallow'd up in his Imagination; he Marched thro' the Lands of the *Arabites*, and the *Gedroſians*, who ſubmitted to him, and came to *Caramania*. From thence paſſing thro' *Perſia*, came to *Paſagardas*, where the Governour of that City preſented him with a vaſt Preſent of Gold, which was laid up in the *Mauſoleum* of *Cyrus* the Great. Then he March'd into *Media*, came to *Ecbatanis*, and from thence to *Babylon*; little imagining that this was to be the laſt Scene of his Life.

Here *Alexander* diſmiſs'd ſuch of his Veteran Troops as were worn out with Age, or diſabled by Wounds, and ſent them Home loaden with rich Preſents, under the Command of *Craterus* and order'd *Antipater* to receive them with Honour, and to Aſſign them the firſt Place in the *Theatres*, and Publick Spectacles, where they ſhou'd ſit Crown'd with Laurel, as alſo, that *Antipater* himſelf ſhou'd come to him to *Babylon*, with a Select Number

ber of the *Macedonian* Youth to ſupply the Place of thoſe he had ſent Home, and leave *Craterus* in his Room. This laſt Step was the Downfal of *Alexander*. For *Antipater* knowing very well by the frequent Accuſations and Complaints, which *Olympias Alexander*'s Mother ſent to *Alexander* againſt him, that he wou'd loſe his Head ſo ſoon as he arriv'd at *Babylon*; wrote to his three Sons *Caſſander*, *Philip* and *Jollas*, to make away with the King, and to communicate the Secret to none elſe but his good Friend *Theſſalus* one of *Alexander*'s Phyſitians. Theſe Villains having put their Heads together determin'd to poiſon the King, which they concluded to be eaſy to effect, *Philip* and *Jollas* being his Taſters. It happen'd then as *Alexander* was every Day Feaſting and Carouſing among his Friends, waiting for *Antipater* and the *Macedonian* Youth, that *Theſſalus*, this wicked Phyſitian made a great Feaſt, to which he Invited the King. *Philip* and *Jollas* having prepar'd rank Poiſon in a Glaſs of fair Water, by the help, no doubt of *Theſſalus*, waited their opportunity, when the King ſhou'd be far gone in Drink, to execute their wicked Deſign. And indeed *Alexander* by his intemperate Drinking, which was one of his greateſt Faults, ſoon gave them the Opportunity: For being over-heated with Wine he ſtill call'd for more; and the curſed Traitors fill'd a Cup of Wine, and having taſted thereof firſt, ſlily convey'd the Poiſon into it afterwards, and gave it to Him. *Alexander* having drank of the Cup, gave a ſcriech, as if his Heart had been pierced with a Dart; and being carried to his Bed, all Men aſcribed it only to the exceſs of his Drinking, and concluded that when he had diſgeſted his Liquor, all wou'd be over: But being exceſſive ill, and, for the moſt part ſpeechleſs four Days, the Soldiers ruſh'd into the Palace, and deſir'd to ſee the King. *Alexander* before inform'd hereof order'd them to be admitted, and notwithſtanding the intolerable pain of his Diſtemper, he ſat up till he had ſaluted the laſt Man of them; and ſaid to his great Captains; *Where will ye get, when I am gone, a King worthy of ſuch Men?* And having ſo ſaid, he repos'd upon his Pillow, and order'd his Friends to draw near for his Speech began to fail him. Then he took his Ring off his Finger and gave it to *Perdiccas*, charging him to bury his Body in the Temple of *Jupiter-Hammon*. Being ask'd by his Friends *To whom wou'd he leave his Kingdom*; he anſwer'd, (if we believe *Curtius*) *To him that ſhould prove the beſt among them.* And being ask'd again by *Perdiccas*, *When wou'd he have Divine Honour beſtow'd upon him? When* (ſaith he) *ye ſhall be all Happy.* Theſe were *Alexanders* laſt Words: For immediately after he gave up the Ghoſt, in the thirty third Year of his Age, and the twelfth of his Reign; the firſt ſix Years whereof he paſs'd in ſubduing all *Greece* and *Thracia*, and the other ſix in Conquering almoſt all *Aſia* and *Egypt*.

Thus ended *Alexander*, the Terror and Wonder of the World. A Man of ſuch Endowments both of Body and Mind, as was not to be parallel'd, ſcarce to be imitated; of ſuch Strength of Body, as equall'd thoſe whoſe only Virtue conſiſted in Strength: So preſent to himſelf in the moſt difficult Circumſtances, as always to hit upon the beſt Expedient; raſh in his Attempts, but ſucceſsful to a Prodigy; Liberal to exceſs, but Cruel beyond meaſure to thoſe that were ungrateful to him. Ambitious of Glory to that degree, as to deſpiſe Death and Danger to compaſs it; Compaſſionate to the Afflicted; Courteous and affable to all People; a great Lover of his Friends, Eloquent in Speech, graceful in his Mein and Carriage, fond of Wine, but indifferent for Women. In a Word, to ſpeak humanly (if we except his unmeaſurable *Ambition*) Nature had ſcarce ever fram'd a Man of more noble Qualities, or fitter to govern the Empire of the World.

CHAP. II.

Of the Diviſions among* Alexander's *Captains in the Choice of a Succeſſor.* Arideus *is declar'd King. In a few Years after, the Empire is divided, and the Reſpective Governours take upon them the Stile and Title of Kings.

ALEXANDER had two Wives, *Roxana* the Daughter of *Oxyatres*, and *Statira* the Daughter of *Darius*; and one Concubine call'd *Barſine*, Daughter to *Artabazus* the *Perſian*. By this Concubine he had a Son call'd *Hercules*, and *Roxana* was with Child when he dy'd, and in ſome time after brought forth a *Poſthumus* Son nam'd *Alexander*. He had likewiſe a Baſtard Brother call'd *Arideus* the Son of *Philinna* a *Lariſian*, Concubine to his Father *Philip*. Immediately after the Death of *Alexander*, his great Captains and Officers met together in order to Conſult about the Election of a Succeſſor. The Chief of theſe were *Perdiccas*, *Nearchus*, *Ptolomy* the Son of *Lagus*, *Ariſtonus*, *Leonnatus*, *Meleager* and *Python*. *Perdiccas*, to whom *Alexander* gave his Ring or Signet, when he was in his Death-bed, ſpoke firſt, and recommended to them *to reſerve the Succeſſion for* Alexander's *Iſſue by* Roxana, *in Caſe it prov'd a Son, and in the mean time, to chuſe a Head by whom they ſhou'd be Govern'd. Nearchus* oppos'd him, and mov'd that (*foraſmuch as it was uncertain what the Iſſue of* Roxana *might be, and that the Weight of ſo great an Empire was too great a Load for the Shoulders of an Infant, tho' it ſhou'd prove a Son*) Hercules *ſhou'd immediately be declar'd King.* This Motion was receiv'd with Indignation by the whole Aſſembly, the *Macedonians* ſcorning to be Govern'd by a *Perſian* Baſtard. *Ptolomy* mov'd, that *the Publick Affairs of the Empire ſhou'd be Manag'd by a Select Number of Officers*; but this was not agreeable to the greater Part of the Aſſembly. *Ariſtonus* propos'd, *that* Perdiccas, *to whom* Alexander *had given his Ring, as a Mark of the Choice he made of him, ſhou'd be forthwith Proclaim'd King.* Moſt of the Aſſembly gave in to this Motion, and March'd before *Perdiccas*, praying him *to take up the Ring and the Royal Enſigns, which he had lay'd down upon* Alexander's *Throne, when the Aſſembly met. Perdiccas* being in doubt what to do, delay'd a little to ſee if they wou'd Preſs him to it again. In the mean time, *Meleager*, who was no Friend to *Perdiccas*, made a long Speech, in which he inveigh'd heavily againſt him; and having got *Python* on his ſide, propos'd *Arideus*, the Son of *Philip* and Brother to *Alexander*; whom the Soldiers immediately Proclaim King, and the Officers Confirm, aſſigning

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Perdiccas as Guardian to him, by reaſon of the Weakneſs of his Underſtanding; for it ſeems he was not many Degrees from a Natural.

Then the Provinces were divided among the Officers, in order to be Govern'd by them as Rulers under this new King. *Egypt* fell to *Ptolomy* the Son of *Lagus* either by Lot, or ſome ſecret Contrivance: But *Perdiccas* envying him the Poſſeſſion of ſo large and plentiful a Country, gave the Command of *Cappadocia* and of the other Provinces of *Aſia* to *Eumenes*, and March'd himſelf at the Head of an Army towards *Egypt*, carrying *Arideus* and the *Poſthumous* Child *Alexander* along with him, in order to make War upon *Ptolomy*. But in croſſing the *Nile* he took no care of his Soldiers, ſo that ſome of them were ſwallow'd up by the Waves, and others devour'd by Crocodiles; neither did *Perdiccas* himſelf eſcape: For he was kill'd by ſome Horſemen that were probably of his own Troops, at the End of a Regency of three Years.

By the Intereſt of *Ptolomy*, *Python* was elected in the room of *Perdiccas*; but was ſo diſturb'd by the Calumnies of *Euridice*, Wife to *Arideus*, that he reſign'd his Government, and *Antipater* ſucceeded him. *Antipater* gave *Antigonus* the Command of the Army, to make Head againſt *Eumenes*, who being left in *Aſia* by *Perdiccas*, had kill'd *Craterus* in the Field, and was declar'd an Enemy by the Army. *Antigonus* conquer'd *Eumenes*, not by Force, but by Stratagem, and Beſieg'd him in the Caſtle of *Nora*. But *Antipater* being Dead, and *Polyſperchon* the antienteſt of *Alexander*'s Officers, left Succeſſor, *Antigonus* began to aſpire at the whole Empire, and in order to make *Eumenes* his Friend, broke up the Siege, and took an Oath of him, which *Eumenes* in *Antigonus*'s Abſence, accommodated to his own Meaning.

In the mean time, *Caſſander*, the Son of *Antipater* concerted Meaſures for poſſeſſing himſelf of *Macedonia*, and enter'd into a League with *Ptolomy* and *Antigonus*, the latter of whom promis'd to imploy all his Intereſt on his behalf; and pretending a great deal of Friendſhip for him; thinking thereby to have a fairer Opportunity of making himſelf Maſter of *Aſia*. *Polyſperchon*, in order to make a ſtronger Intereſt againſt *Caſſander*, makes *Eumenes* his Friend, whom *Olympias* had frequently intreated by Letters, to *ſtand by the Royal Family*. *Eumenes* enlarg'd the number of his Forces, by Marching into the upper Provinces, where the Governours Join'd him with an Army of Eighteen thouſand ſeven hundred Foot, and four thouſand ſix hundred Horſe. *Antigonus* purſu'd him, and came to an Engagement in the Country of the *Paræteceni*, and loſt ſeveral of his Men; but the Victory was doubtful. After this, the War was carried on ſlowly for ſome time by Stratagems. At laſt they came to a ſecond Battle, in which *Eumenes* obtained the Victory; but was ſoon after baſely betray'd by a Party of his own Men, deliver'd up to *Antigonus* with his Hands ty'd behind his Back, and after three Days Faſting, put to Death.

Olympias being brought back by *Polyſperchon*, and *Æacidas* King of the *Moloſſi*, to *Macedonia*, together with *Alexander* her Grandſon, made away King *Arideus* with his Wife *Euridice*, the Daughter of that *Amyntas*, whom *Philip*, his Uncle and Guardian, outed of his Kingdom, and *Alexander* robb'd of his Life. *Olympias* did likewiſe Murder *Nicanor*, the Brother of *Caſſander*, and ſome Hundreds more of his Friends. *Caſſander* March'd from the *Peloponneſus* with an Army, and block'd up *Olympias* in *Pydna*. At laſt ſhe was forc'd to ſurrender herſelf, and *Caſſander* deliver'd her to thoſe, whoſe Friends ſhe had cruelly put to Death, to be pu-

nish'd after the same manner. In the mean time *Antigonus* did in the *East*, whatever he pleased. He took off the Head of *Python* Governour of *Media*, for plotting against him; and so frighted *Seleucus* Deputy Governour of *Babylon*, by calling him to give Account of his Money, that he fled into *Egypt*, accompanied only by fifty Horse.

Seleucus was very well receiv'd by *Ptolomy*, and manag'd Matters so, that an universal Confederacy was concluded against *Antigonus*. They demanded that *Cappadocia* and *Lycia* shou'd be given to *Cassander* the Governour of *Caria*; *Phrygia* adjacent to the *Hellespont*, to *Lysimachus*; all *Syria* to *Ptolomy*; and *Babylon*, to *Seleucus*; and that the above-mention'd Governours, together with the others, that were outed of their Governments, shou'd have a share of the Treasure that came into his Hands after the Death of *Eumenes*. *Antigonus* rejected all these Conditions of Peace, and having entred into a League with *Polysperchon*, apply'd himself wholly to the Management of his own Affairs.

Ptolomy having pacify'd *Cyprus* and *Cyrene*, defeated *Demetrius*, *Antigonus* his Son, in a bloody Battle fought near *Gaza*, a Town in *Cœlosyria*. *Seleucus* return'd to *Babylon* with eight hundred Foot, and twenty Horse, and with these made himself Master of the Town. After that, he increas'd his Forces, and possess'd himself of *Susiana*, *Media*, and other Countries; and then took upon him the Title of King; upon which account some Historians date the *Æra* of the *Seleucidæ*, or the Race of *Seleucus* from this Year; it being the twelfth after the Death of *Alexander*. *Antigonus* sent his Son *Demetrius* against *Seleucus*; in opposition to whom *Ptolomy* sent an Army under the Command of *Calles*, one of his Generals, to beat him out of *Syria*: But *Demetrius* defeated him, and by so doing wip'd off the former Discredit. He also took *Babylon*, which the Enemy had forsaken: But the time prescribed by his Father being elaps'd, he return'd to the Sea; and as he lay before *Holicarnassus* was beaten by *Ptolomy*, and so ablig'd to bid an Eternal Adieu to the upper Provinces.

Soon after, a League was concluded between *Ptolomy*, *Lysimachus*, *Cassander* and *Antigonus* upon these Terms, viz. *That* Cassander *shou'd have the Command of* Europe, Lysimachus *continue Master of* Thracia, Ptolomy *retain* Egypt *and the other Countries he was already possess'd of, till* Alexander *the Son of* Roxana *shou'd be of Age*; *and that* Antigonus *shou'd Command* Asia *and give Laws to the* Grecians. This League quickly came to nothing, for every one catch'd what he cou'd come at; which they were the more capable to do, because he that was their Master and seem'd to be over them all; was taken off. For *Cassander* understanding that the People were best affected to *Alexander*, and spoke openly of setting him upon his Father's Throne, took Care that both the Mother and the Son shou'd be secretly made away. Thus was the Poor *Posthumus* Son of *Alexander* the Great cut off, thirteen Years after his Father's Death.

Hercules the other of *Alexander*'s Sons, whom the *Macedonians* look'd upon as Spurious, being then seventeen Years Old, was call'd from *Pergamus* to *Macedonia* by *Polysperchon*, who envy'd the Principality of *Macedonia* to *Cassander*. But when it was drawing towards a Battle, *Cassander* by large Promises perswaded *Polysperchon* to cut off the Youth. *Cleopatra* also having rejected *Antigonus*, who Courted her, as having a greater Affection to *Ptolomy*, and upon that Account designing to flee from *Sardis*, was taken off by his Means. Soon after, his Son *Demetrius* rescu'd *Athens* from the Clutches of *Demetrius Phalareus*, and defeated *Menelaus*, *Ptolomy*'s

my's General, in *Cyprus*, and purſued him to *Salamina*, where he block'd him up. *Ptolomy* himſelf came to relieve him, but had the Mortification to loſe eight thouſand Men, with his whole Fleet, bating eight Ships, with which he fled to *Egypt*, leaving both the Town and the Iſland to *Demetrius*. *Antigonus* puffed up by the Glory of this Victory, accepted of the Regal Title and Diadem, tendered to him by his Friends, and confer'd the ſame Honour upon *Demetrius* his Son. On the other Hand, the *Egyptians*, that they might not ſeem to deſpair of their Intereſt, did likewiſe declare *Ptolomy* their King. In like manner, *Caſſander* and *Lyſimachus* were inveſted with the ſame Dignity by their reſpective Adherents, the Off-ſpring of *Alexander* being now totally extinguiſh'd.

Thus, at laſt, was the Empire of *Alexander* the Great rent in Pieces, and poſſeſs'd by his great Captains. *Seleucus* ſurnam'd *Nicator*, or the Victorious, took to himſelf *Media*, *Suſiana* and *Babylonia*; *Antigonus*, poſſeſs'd himſelf of the reſt of *Aſia*; *Ptolomy* the Son of *Lagus*, of all *Egypt*; *Lyſimachus*, of *Thracia* and the Countries waſh'd by the *Helleſpont*; and *Caſſander*, of *Macedonia* and all its Dependents. And foraſmuch as *Seleucus* was the firſt that put on the Royal Diadem, and out-lived all the reſt, and that the *Seleucidæ*, or Race of *Seleucus* were the moſt famous at leaſt in wickedneſs of them all, and continu'd the Scepter Royal in their Family much longer than any other of the ſaid Captains (bating that of *Ptolomy*) I ſhall continue my Chronological Account in his Line, and in that of his Succeſſors to the Days of the *Romans*, borrowing the Account, I ſhall give of their Lives and Actions, and of the Years of their Reigns indifferently from the Ancient Hiſtorians, without giving the Reader the trouble of looking into the Margin for their Names, there being little or no Difference among the Ancient Writers concerning their Actions, or the Years of their Reigns.

CHAP. III.

Of Seleucus *and his Succeſſors, and their Wars with the Neighbouring Kings, to the Death of* Antiochus *the Great.*

SELEUCUS ſurnam'd *Nicator* or the Victorious, from the great Victories which he obtain'd over ſeveral Nations, was the Son of *Antiochus* and *Laodice*. He was firſt Marry'd to *Apame*, and had by her a Son call'd *Antiochus*; and afterwards to *Stratonice* the Daughter of *Demetrius*. He built four Magnificent Cities, or rather repair'd them from Poor Inſignificant Towns. The firſt, he call'd *Antioch*, after the Name of his Father *Antiochus*. This Town was call'd *Riblath* in the Days of *Pharao Nechao*, and in the Days of *Nabuchodonoſor*: For it was here *Pharao Nechao* bound *Joachas* King of *Juda* in Fetters, and *Nabuchodonoſor* put out the Eyes of *Sedecias*, as

we read in the 4th. Book of *Kings*, Chap. 24. and 25. *Antioch* was Famous, 1ſt. For that the Diſciples of JESUS CHRIST, who being before call'd in Deriſion and Contempt *Nazareans* and *Galileans*, were ſurnam'd *Chriſtians* firſt in this City, as we read in the *Acts* of the Apoſtles Chap. 11. 2d. For its being the *Patriarchal See of* Aſia, as *Rome* was that of *Europe*, and *Alexandria* of *Egypt* and *Africa*, the then three known Parts of the World : But with this Difference, that *Rome* was the firſt and Chief, as being founded by St. *Peter*, the Prince of the Apoſtles, as St. *Jerome* and St. *Chriſoſtom* and other Antient Fathers call him. *Alexandria*, the ſecond; as being founded by St. *Mark* the Evangeliſt and Diſciple of St. *Peter*, ſent thither by him from *Rome* to that Purpoſe; and *Antioch*, the third; being alſo founded by St. *Peter*, who remov'd from thence, and left St. *Evodius* his Diſciple to Govern it. Probably the reaſon why the ſecond Place was given to *Alexandria*, was upon Account of the Excellency and Prehemiñence of an Evangeliſt above a Diſciple, ſuch as *Evodius* was, St. *Mark* being over and above an Evangeliſt.

The ſecond City built or repaired by *Seleucus*, was *Seleucia*, ſo call'd after his own Name. The third, *Apamea*, after the Name of his Wife *Apame*. This City was alſo Famous in Antiquity for its being near the Village call'd *Paneada*, where the Woman, whom CHRIST had cur'd of a Bloody Flux erected two BrazenImages, the one repreſenting herſelf upon her Knees, and the other ſtanding ſtrait upon a low Pedeſtal repreſenting CHRIST ſtretching forth his Hand to her; at the Foot whereof there grew every Year a certain Herb, which when it became ſo high as to touch the Hem of the Robe or Garment of the Image, cur'd all Sorts of Diſtempers, as *Euſebius* tells us in the 7th. Book of his Eccleſiaſtical Hiſtory, Chap. 14. and affirms, that both theſe Images ſtood in the ſaid Village in his Days, and had been ſeen by him. The fourth was *Laodicea*, ſo call'd after the Name of his Mother, fam'd for the Admonitions given by St. *John* the Evangeliſt to its Biſhop, as we read in the *Revelations* Chap. 3. 14, 15.

Seleucus had not long worn the Royal Diadem when he had occaſion to have Recourſe to Arms, in order to keep it upon his Head : For *Antigonus* being puffſt up by his late Succeſs and Victory over *Ptolomy*, began to entertain Hopes of turning him out of *Egypt*.

Seleucus knowing very well the Ambitious Deſigns of *Antigonus*, and wiſely reflecting, that if he ſhou'd Conquer *Egypt*, he wou'd not ſtop there; enter'd into a League with *Ptolomy*, *Lyſimachus* and *Caſſander*, in order to repreſs the Inſolence of *Antigonus*. Accordingly the next Spring the Forces of theſe Princes were led forth to a fatal Battle, conſiſting of ſixty four Thouſand Foot, fifteen hundred Horſe, four hundred Elephants, and one hundred and twenty Chariots. On the other ſide, *Antigonus* appear'd at the Head of an Army of ſeventy Thouſand Foot, ten Thouſand Horſe, and ſeventy five Elephants; and boaſted that with the throw of a Stone he wou'd diſperſe that Convention of Kings, like a Flock of Birds : But in the time of Battle, he became very ſad and talk'd with ſome Anxiety to his Son *Demetrius*, whom he recommended to his Army: In fine the Battle was fought at *Ipſus*, a Town in *Phrygia*, in which *Demetrius* wretchedly ruin'd his Father's Intereſt in purſuing *Antiochus* the Son of *Seleucus*, whom he had put to flight, ſo far, that the Elephants, intercepted his return; ſo that he cou'd neither help his own Troops; nor aſſiſt his Father, who waited long for Relief, and was at laſt forc'd to ſubmit to Fate, being overpower'd by the Darts of the Enemy, and ſo dy'd in the twenty third

Year

Year after the Death of *Alexander*; and the ſixth after he had taken upon him the Title of King.

The Conquerors divided the Dominions of *Antigonus* among themſelves; but it ſeems *Ptolomy* and *Seleucus* got the greater Part, and the Differences they had concerning the Diviſion of the Spoil were left undetermin'd to their Succeſſors. *Ptolomy* poſſeſs'd himſelf of *Syria*, *Cyprus*, and ſoon after of *Cyrene*, and gave his Daughter *Arſinoe* in Marriage to *Lyſimachus*. *Seleucus*, ſoon after this Battle, having repoſſeſs'd himſelf of *Babylon*, turn'd his Arms againſt the *Indians*, whom he in a ſhort time brought under Subjection; and his Wife *Apame* being dead, Marry'd *Stratonice* the Daughter of *Demetrius* Son to the late *Antigonus* King of *Aſia*.

Next Year *Caſſander* King of *Macedonia* dy'd of a Dropſy, his Body being terribly over-run with Lice, after he had Reign'd nineteen Years. He left three Sons by *Theſalonice* Daughter to *Philip*; Namely *Philip*, *Antipater* and *Alexander*. *Philip* ſucceeded his Father, but dy'd ſoon after of a Conſumption; *Antipater* kill'd his Mother, becauſe *Alexander* was her Favourite; tho' ſhe Conjur'd him by her Breaſts which he ſucked to ſpare her Life. Upon this Wicked Action the two Brethren fell out, and both of them call'd in Kings to their Aſſiſtance. But the juſt Judgment of GOD fell upon them both: For *Demetrius*, whom *Alexander* had call'd to his Aſſiſtance, poſſeſs'd himſelf of *Macedonia*, and ſlew him and his Brother. Thus it pleas'd GOD to Puniſh the Wicked and Unnatural Sons of *Caſſander*, as the very Pagan Authors have obſerv'd.

Demetrius, who ever ſince the Battle of *Ipſus*, had been wandring up and down with the Remains of his Father *Antigonus* his ſcatter'd Troops, being now poſſeſs'd of *Macedonia*, turn'd his Arms againſt *Lyſimachus*, and endeavour'd to beat him out of *Thracia*: But *Pyrrhus* King of *Epirus*, by invading *Theſſaly* diverted him from this Deſign, and over and above created him a great deal of trouble. Afterwards, *Demetrius* made Peace with him, having many Projects in his Head; and applying himſelf warmly to concert Meaſures for the recovering of his Father's Dominions: He made vaſt Preparations for War, and rais'd a greater Army than any that had appear'd in one Body from the Death of *Alexander* to that Day. It conſiſted of one hundred thouſand Foot, and twelve thouſand Horſe, beſides one thouſand five hundred Ships. This frighted *Seleucus*, *Ptolomy* and *Lyſimachus*, ſo that they enter'd into a Confederacy; and with joint Intreaties perſwaded *Pyrrhus* to break the Peace. *Lyſimachus* Invaded *Macedonia* upon the *Thracian* ſide, and *Pyrrhus* upon that of *Epirus*, poſſeſs'd himſelf of *Byrrhea*, and was declar'd King of *Macedonia* by *Demetrius* his own Army, that had baſely betray'd him. But *Lyſimachus* coming up, claim'd a Right to part of that Kingdom, and obtain'd it; *Pyrrhus* being very eaſy in the Matter, as having no great Opinion of the *Macedonians* by reaſon of their Inconſtancy.

Demetrius being thus turn'd out of *Macedonia*, and toſs'd up and down a ſecond time by the Inſtability of human Affairs, was at laſt oblig'd to Surrender himſelf to *Seleucus* his Son-in-Law. *Seleucus* gave him a very civil Reception, and allow'd him his Liberty. At firſt he diverted himſelf with Hunting; but afterwards, forgetting his former Dignity, gave himſelf up to Drinking and Gaming, and in three Years after, was ſeiz'd by a Diſtemper whereof he Died, in the fifty fourth Year of his Age. Soon after, *Lyſimachus* turn'd *Pyrrhus* out of *Macedonia*, as being a Stranger; and upon the Solicitation of his Wife, kill'd *Agathocles* his eldeſt Son. The Wife of *Agathocles* and others, whoſe Relations had been alſo put to Death for regretting his

Death, preſs'd *Seleucus* to revenge it upon the Tyrant. *Lyſimachus* fearing the Power of *Seleucus*, reſolv'd to be beforehand with him, and in order thereunto croſs'd over into *Aſia* with a powerful Army to carry the War into *Seleucus* his Country; but all to no purpoſe: For *Seleucus*, in a pitch'd Battle fought in *Phrygia*, defeated his Army, and kill'd himſelf. *Lyſimachus*, having loſt fifteen of his Children before, by his own Death compleated the Ruin of his Family. He died in the eightieth Year of his Age, four Years after his Poſſeſſion of *Macedonia*, and forty Years after the Death of *Alexander* the Great. *Ptolomy* the Son of *Lagus* was by this time dead alſo; and tho' he had ſeveral Children, by his Wife *Euridice*, the Daughter of *Antipater*; yet he left the Kingdom to *Ptolomy* his Son by *Berenice*, one of the Queen's Maids of Honour; and even gave him a ſhare in the Government while he was yet alive.

This *Ptolomy* was ſurnamed *Philadelphus*, for being in love with his Siſter *Arſinoe*. 'Twas in his Reign, and by his Orders that the ſacred Books of the *Old Teſtament* were Tranſlated into *Greek* by the ſeventy two Elders, as I intimated before in the ſacred Hiſtory. His Elder Brother *Ptolomy* ſurnam'd *Ceraunus*, or the Thunderer, ſeeing his Birth-Right given to his baſtard Brother, fled away from *Egypt* to *Lyſimachus*, and upon the Death of this King, made his Addreſs to *Seleucus*, who gave him a kind Reception, which he return'd in a very ungrateful manner: For *Seleucus* being now the only ſurviving Man of all the Great Officers of *Alexander*, and well ſtricken in Years, reſign'd his Kingdom of *Aſia* to his Son *Antiochus*, and (which is more ſurpriſing) his Wife alſo, having underſtood that he was in love with her, and reſolv'd to make his Exit off the Stage of this World in *Macedonia* his Native Country: But having croſs'd the *Helleſpont*, and directing his Courſe towards *Lyſimachia*, was, at a place call'd *Argos*, perfidiouſly Murther'd by this *Ptolomy Ceraunus*, who ſo treacherouſly corrupted *Seleucus* his Army, that he was Proclaim'd King of *Macedonia*, and by their Help ſettled himſelf in the Throne, after he had defeated in a Sea-Fight, *Antigonus Gonatus* the Son of *Demetrius*, who attempted the Recovery of *Macedonia*.

Thus ended *Seleucus* his Days after a Reign of thirty Years, in the ſeventy third Year of his Age, and the forty ſecond after the death of *Alexander*. He was ſurnam'd *Nicator*, with regard to his great Victories; and it is ſaid, *he had an Anchor imprinted on his Thigh*, at leaſt his Poſterity was noted for carrying the like Mark.

I had ſaid above, that *Seleucus* reſign'd his Wife, as well as his Kingdom, to his Son *Antiochus* a little before he undertook his Journey for *Macedonia*, in which he was Murder'd by *Ptolomy Ceraunus*; and the Cauſe of reſigning his Wife, was this. After the death of *Apame* the Mother of *Antiochus*, *Seleucus* Marry'd *Stratonice* the Daughter of *Demetrius*: This Woman's Beauty rais'd ſuch a Paſſion in *Antiochus* as caſt him into a violent Fever. *Eraſiſtratus*, *Seleucus* his Phyſician, took all the care imaginable of his Health, and yet cou'd not, for a long time, diſcover by any ſymptom what might be the Cauſe of his Diſtemper; nor wou'd *Antiochus* diſcover it to him, but anſwer'd always *that his Diſtemper was incurable*. At laſt, *Eraſiſtratus* obſerv'd, when the Ladies and great Beauties of the Court came to Viſit him, he was nothing moved; but as often as *Stratonice* ask'd him *how he did?* his Colour chang'd, and his Fever redoubl'd upon him to a great degree. *Eraſiſtratus* obſerving this ſudden Change in *Antiochus* at the ſight of *Stratonice*, concluded he was in Love with her.

The

The next Day, *Seleucus*, who doated upon *Antiochus*, coming to make him a Visit, ask'd *Erasistratus*, *what he thought of him? His Distemper is incurable*, answer'd *Erasistratus*. *Why so*, saith *Seleucus*, *if any thing in the World can cure him? Because he is in Love with my Wife*, reply'd *Erasistratus*. *O my dear Friend* says *Seleucus* (embracing him) *let him have her to save his Life, since there is no other Means of doing it. You wou'd not be willing to let him have* Stratonice *your own Wife, had he been in Love with her, rejoin'd* Erasistratus. *No!* says *Seleucus* with Tears in his Eyes, *assure your self, that to save his Life I wou'd not only give him* Stratonice, *but my whole Kingdom also. Well then*, answer'd *Erasistratus*, Antiochus *is in love with your Wife* Stratonice, *and nothing else on Earth beside Her can Cure him.* Then *Seleucus* assembled his Peers, Noblemen, and Officers; and declared in their Presence, *That he resign'd both his Wife and Kingdom to his Son Antiochus*, who immediately upon the News hereof was cur'd of his Fever. This Incestuous Marriage gives light to the Passage in the First Book of the *Machabees*, where the Children of *Antiochus* are call'd *Radix Peccatrix*. To proceed.

This *Antiochus* was surnam'd *Soter*, or *Saviour*, because he repuls'd the *Gauls*, who over-ran a great part of *Asia*, being Invited thither by *Mithridates* King of *Bithynia*. And forasmuch as these *Gauls* made a great noise in *Macedonia*, and over all *Greece*; and in the Lower Parts of *Asia*, and planted a Colony near the River *Halys*, which they call'd *Gallogrecians*, or *Gallatians*, famous for their early Conversion to the *Christian Faith*, and for the Epistle which St. *Paul* wrote to them; it will not be amiss to give here a brief Account of their coming into *Macedonia*, and of the State of that Kingdom till it was made a *Roman* Province.

Ptolomy Ceraunus was not well settled upon his Throne in *Macedonia*, when a vast Number of *Gaules*, finding the Bounds of their own Country too narrow, sally'd out in quest of New Seats under three Leaders. One Company directed their Course towards *Thracia*, under the Conduct of a Captain call'd *Ceretrius*. Another came into *Pannonia*, under the Command of *Brennus* and *Acichorius*, and the third settled in *Macedonia*, being Headed by *Belgius*, or *Bolgius*. *Ptolomy* rashly engaging with the last of these, was taken Prisoner and cruelly butcher'd after he had been Master of *Macedonia* for a Year and six Months. His Brother *Meleager* succeeded him, but at the end of two Months the *Macedonians* turn'd him out, as unworthy of the Crown, and declar'd *Antipater*, the Son of *Philip*, King in his room, who was afterwards call'd *Etesias*, by reason he possess'd the Crown only forty five Days. Then, one *Sosthenes* drew together a Body of Men, and check'd the *Gauls*; but declin'd the title of King, requiring only an Oath of Fidelity to him, as their Captain. In the mean time *Brennus* having notice that *Bolgius* was possess'd of such a goodly Spoil, invaded *Macedonia* with a numerous Army, and defeated *Sosthenes*; and having laid Waste all *Macedonia*, March'd into *Greece* with one hundred and fifty two thousand Foot, and twenty thousand four hundred Horse, in order to plunder the Temple of *Apollo* at *Delphi*: But the Inhabitants of the Town and their Allies, tho' not exceeding four thousand in Number, made so vigorous a Defence, that *Brennus*, being wounded in an Attack, and in such intollerable pain as was not to be born, stabb'd himself with his Dagger, and (if we believe *Justinus*) there fell such Rocks and Thunder-bolts upon his Men, that the most part of them were knock'd down dead.

Sosthenes died after he had Govern'd two Years, and *Antigonus Gonnatas*, Son to *Demetrius*, having made Peace with *Antiochus Soter*, obtain'd *Macedonia*, and routed all the *Gauls* that remain'd in *Greece*. At this time, the other *Gauls*, who had left *Brennus*, when he Invaded *Macedonia*, and had made Incursions into *Thracia*, and scatter'd themselves up and down several Provinces in *Asia*, gather'd into one Body and assisted *Nicomedes* against *Zyphæus*, who possess'd himself of Part of *Bithynia*; and having Conquer'd him, and Pillag'd the Countries round about, they divided the Lands and planted themselves nigh the River *Halys*, at a Place which they call'd *Gallo-Græcia*, or *Gallatia*, famous, as I observ'd before for the Epistle of St. *Paul* inscrib'd to the *Galatians*.

Pyrrhus King of *Epirus* having carry'd on a Successless War in *Italy* and *Sicily* for six Years, return'd Home, and expell'd *Antigonus Gonnatas*; but did not Possess the Kingdom two Years: For he endeavour'd to restore *Cleonymus* the *Spartan*, whom the Citizens had expell'd; and being at *Argi* upon that Account, was kill'd with a Stone thrown by an Old Woman, whose Son he was going to put to Death. By this Means *Antigonus* recover'd *Macedonia* the third time. Afterwards, his Soldiers revolted from him to *Alexander* the Son of *Pyrrhus*, who expell'd him again: But *Demetrius* his own Son reinstated him in his Throne and expell'd *Alexander*, whom he also kept for some time out of his own Kingdom. *Antigonus* dy'd at the Age of eighty Years, and was succeeded by his Son *Demetrius*. This Prince alienated the *Etolians* from himself, by soliciting *Agron* King of the *Illyrians* to relieve the *Mydonians* whom the *Etolians* had, at this time, besieg'd. He dy'd ten Years after and left his Son *Philip* a *Minor* in the Care of his Brother or Unkle *Antigonus* surnam'd *Doson*. This Man behav'd himself so Meekly and Generously, that he was declar'd King during the Pupil's Minority. Upon the Death of *Demetrius*, the *Grecian* Cities lifted up their Heads, shook off the Tyrannical Yoke, and join'd in with the *Achaians*, who were mightily esteem'd by their Neighbours for their Prudence and Justice, and having United into one Body stir'd up other Cities against the *Macedonians*, who, ever since the Reign of *Alexander* the Great, had kept all *Greece* in Bondage.

Aratus the *Sicyonian* join'd his own Country to *Achaia*, and prov'd a great Ornament and Support to the *Achaians*, in freeing *Athens* from the *Macedonian* Yoke. But the *Etolians* were Jealous of their Prosperity, and *Cleomenes* King of *Lacedemon* sided with them, who waited any Occasion of War in order to compleat the Ruin of the *Ephori*, which he had already projected. In Effect the War was too hard for the *Achaians*, so that they were oblig'd to beg Assistance from *Antigonus Doson*. He restor'd their tottering Interest, and put a stop to *Cleomenes's* Progress, who had already taken several Towns; and after several successful Attempts routed him in Battle to that Degree, that he threw off all Hopes, and fled from *Lacedemon* to *Alexandria*. *Antigonus* us'd the *Lacedemonians* very civilly, and restor'd their Antient Laws; but in the Midst of his Glory, was oblig'd to return to *Macedonia*, being inform'd that the *Illyrians* had invaded it. Upon his return he routed the *Illyrians*, but by Shouting and Crying aloud, fell into a spitting of Blood, which threw him into a Consumption whereof he dy'd, after he had Govern'd *Macedonia* ten Years.

Upon the Death of *Antigonus*, his Nephew *Philip* succeeded, being then sixteen Years Old. In him was the *Sybilline* Propheſie verify'd, which foretold, that, as the Glory of *Macedonia* ow'd its first Beginning to *Philip*,

so

ſo *Philip* ſhou'd one Day put an End to it. The *Ætolians* were freed of their Fears when *Antigonus* dy'd, and ſought for any Occaſion of renewing the War with the *Achaians*; and at laſt by continually affronting them and their Aſſociates, occaſion'd a Confederate War. *Aratus* call'd in *Philip* to aſſiſt him. *Philip* took *Ambracus*, which the *Ætolians* had formerly taken from the People of *Epirus*: Then he invaded *Etolia*, and laid the Country Waſte; but was ſoon call'd Home to defend *Macedonia* from the Incurſions of the *Dardani*, and the Cruelty of *Scopas* the *Etolian Prætor*, who was then in *Macedonia* and put all to Fire and Sword.

The *Dardani* were ſcared by the News of his Return, and retir'd to their own Country. When *Philip* arriv'd, he poſſeſs'd himſelf of ſeveral Fortify'd Places, and carry'd on the War againſt the *Etolians* with a great deal of ſucceſs. After all, when he heard that *Hanibal* the *Carthaginian* had routed the *Romans* at the Lake *Thraſimenus*, he was over-perſwaded by *Demetrius* the *Pharian*, who had formerly Fought for the *Illyrians* againſt the People of *Rome*, to neglect the *Etolians*, and mind the buſineſs of *Illyricum*; from whence he might paſs into *Italy*, and obtain the Monarchy of the whole World. Upon this Project he got an End put to the War; the Conditions whereof were, *that each Party ſhould retain what they mutually poſſeſs'd, and live in Amity and Friendſhip one with another.* Beſides, *Ageſilaus* a Citizen of *Neupactum* ſolicited the *Græcians* to mediate for an Accommodation; fearing they ſhou'd become a Prey either to the *Romans* or *Carthaginians*. Thus was that War concluded after four Years ſtanding, in the ſixth Year of *Philip*'s Reign.

Philip was altogether taken up with the Project of Aggrandizing himſelf, which *Demetrius* had ſuggeſted to him; and with that View, fitted out a Fleet in order to attack the *Romans*: But upon their appearing in view his Mariners were ſeiz'd with ſo much fear, that he was oblig'd to retire. He ſent an Embaſſy to make a League with *Hannibal* the Victor, which was agreed to upon theſe Terms, viz. *That* Italy, *when Conquer'd, ſhou'd remain to* Hanibal *and the* Carthaginians; *that* Philip *ſhou'd have liberty to attack and take ſuch as paſs'd into* Greece, *and continue Maſter of all the Places he poſſeſs'd on the Continent, or in the Iſlands; And, Laſtly, that he ſhould Sail towards* Italy *with two hundred Ships, in order to diſtreſs the* Romans *in their Sea Affairs.*

Philip was ſo tranſported with this League, that he became a downright Tyrant. He began to oppreſs the *Grecian* Cities; being adviſ'd ſo to do by the above mention'd *Demetrius*, who told him, *That he ought to poſſeſs himſelf of the* Peloponneſus, *eſpecially of the two Horns of the Beaſt*, as he call'd it, meaning the Caſtles of *Corinth* and *Meſſene*. Purſuant to this advice, he endeavour'd to ſet the *Meſſenians* together by the Ears, and Poiſon'd *Aratus* for reſenting his Injuſtice. Afterwards he attack'd the Cities of *Illyricum*: But *Lævinus* the *Roman Prætor* beat him out of *Appolonia*, and oblig'd him to return to *Macedonia* with the loſs of three thouſand Men. Upon his Retreat he made himſelf Maſter of ſeveral Towns; but *Lævinus*, to be even with him, took off the *Etolians* from their Confederacy with him. However, he carry'd on the War againſt the *Romans* with tollerable Succeſs, 'till *Sulpicius* the *Roman Prætor* defeated him at *Elis*, and the diſorderly Condition of his Affairs in *Macedonia* call'd him Home.

His Adventures againſt the *Etolians* were ſucceſsful for three Years. At length, they being deſtitute of the *Roman*'s Aſſiſtance, which they truſted moſt in, were oblig'd to accept of Peace upon *Philip*'s own Terms. Soon

after *Sempronius* the Pro-Conſul ſucceeding *Sulpicius*, did likewiſe make Peace with him, through the Mediation of the People of *Epirus*. The Articles of this Peace were, *That the Cities of* Parthini, Diamaſum, Bargalum *and* Eugenium *ſhould continue in the Hands of the* Romans; *and that* Attino *ſhould be under the Protection of* Philip, *purſuant to its own deſire.* In this League *Philip* included *Pruſias* King of *Bithynia*, the *Achaians*, the *Bæotians*, *Theſſalians*, *Acarnanians*, and the *Epirians*: The *Romans* on their ſide, included the *Trojans*, *Attalus* King of *Pergamus*, *Pleuratus* King of *Thracia*, the *Meſſenians*, *Eleans* and *Machanidas* Succeſſor to *Nabis* the *Lacedemonian* Tyrant; the latter being kill'd in Battle by *Philipæmenes*, who then began to defend his Country with Vigour.

Philip being always accuſtomed to Action, and fond of Glory, was uneaſy under Peace. He envy'd the Fame of *Philipæmenes*, inſomuch, that he ſent Aſſaſſin's to take away his Life; by which Attempt he procur'd to himſelf many Enemies. He enter'd into a League wtih *Antiochus Magnus*, and both of them Conſpir'd to turn Young *Ptolomy* King of *Egypt* out of his Kingdom; but were both ſcar'd by the *Romans* from purſuing their Deſign. Being in Friendſhip with the *Btolians*, he ſcrupl'd not to wreſt *Lyſimachia* and *Chalcedon* out of their Hands, without any Colour of Juſtice. He likewiſe ſubdu'd the Town of the *Caunij*, which the *Rhodians* took ſo ill, that, from this time, they became his Enemies, and joined in with *Attalus*. Notwithſtanding the multitude of Projects in which he was engag'd, and the heavy Diſaſters he had met with; yet he kept up an invincible Spirit, full of great Hopes, and had the Courage to wage War with the *Romans* the ſecond time, when he underſtood they had declared War againſt him.

The *Romans* charg'd him with the Violation of the League in wronging the *Etolians* and other Confederates; and ſuccouring *Hanibal* and the *Carthaginians* in *Africa*. The *Athenians* being beſieg'd by *Philip*, beg'd the aſſiſtance of the *Romans*. *Attalus* and the *Rhodians* complained *that he attack'd the* Grecian *Cities in* Aſia. *P. Sulpitius Galba* was ſent into *Macedonia*, while he Invaded the *Cherſoneſus* of *Thracia*, where the *Abidians* did a very memorable Action, in ſtanding out to the laſt Extremity: Nor did he ſucceed in attacking *Athens*. However, he endeavour'd to make the *Etolians* his Friends; but they were too well acquainted with his Treachery, to truſt him. The next Year, *Tapſulus* being Conſul, nothing was done. But *Titus Quintius Flaminius* his Succeſſor, after an Interview to no purpoſe, Defeated him, and took ſeveral Places in *Theſſaly*. At length finding that the *Achaians* Deſerted him, and ſided with the *Romans*; and that the Conſul went on in Storming and Taking of Towns, he ſued for a Truce of two Months, which being granted, he ſent Ambaſſadors to *Rome* to treat of Peace. The *Grecians* likewiſe ſent their Ambaſſadors to Complain, *That he wou'd not Deliver up* Chalcis, Demetrias, *and* Corinth, which Towns he call'd the Fetters of *Greece*. Upon theſe Remonſtrances the Senate wou'd not grant him Peace; but order'd *Quintius* to carry on the War. *Quintius* Routed him at *Cynocephale*: Upon which Diſaſter, he deſir'd a Truce of four Months, in order to ſend Ambaſſadors to *Rome* once more to ſue for Peace. At laſt the Senate and the People of *Rome* gave him Peace on theſe Terms, viz. *That he ſhould reſtore all* Greece *to its ancient Liberty*; *Deliver all the Priſoners and Deſerters*; *give up all deck'd Ships*, *bating five*, *and one big Ship*; *and pay half the Sum of one hundred Talents that Year*, *and the reſt within ten Years*; *as alſo to ſend one of his Sons to* Rome, *as an Hoſtage*, *for the performance of theſe Conditions*, *and for his future good Behaviour.*

When

When *Philip* had ſent his Son to *Rome*, ten Men came from thence along with *Flaminius* into *Greece* to adjuſt the Concerns of the Cities, who were all over-joy'd at the Motion, except the *Etolians*; theſe cenſur'd the Terms of the Peace, and cry'd out, that *Greece* had only chang'd Maſters: Since *Corinth*, *Demetrias* and *Chalcis* were in the Hands of the *Romans*. *Philip* finding himſelf pinch'd by Neceſſity, and the Hardneſs of his Fate; was very uneaſy in his Mind; eſpecially conſidering that he had not the Liberty of puniſhing the Rebels as he tearm'd them; that he was oblig'd to reſtore the Towns he had taken to their right Proprietors, and that he was forc'd to yield to the Querulous Remonſtrances of the *Theſſalonians*, of the *Athamanians*, and of *Eumenes* King in *Aſia*. He was alſo mightily incens'd, that the *Romans* were ſo very favourable to his Son *Demetrius*, whom he had ſent thither as an Hoſtage; as if they had valu'd the Son's Friendſhip more than the Father's. This Jealouſie was inflam'd by *Perſeus* the elder Son, who ſuggeſted, that *Demetrius* aſpir'd to the Crown; and by ſuborn'd Witneſſes, carry'd the Charge ſo far, that the Innocent Youth was put to Death by the Command of the Jealous and Credulous Father.

About a Year after, *Philip* fell into a Fit of Melancholly, for the Loſs of his Son; the whole Conſpiracy and the Innocence of *Demetrius* being brought to Light by the Care and Diligence of *Antigonus* his Kinſman. Whereupon he was ſo oppreſs'd with Grief and Sorrow, that he recommended *Antigonus* to the *Macedonians*, curs'd his Son *Perſeus*, and then dy'd after a toilſome and an uneaſy Reign of forty four Years. Had *Philip* liv'd longer he wou'd have ſettled *Antigonus* on his Throne; but *Perſeus* being Acquainted with his Fathers approaching Fate by his Phyſitian, took timely Care to cruſh his Enemies, and poſſeſs'd himſelf of the Government. His Father left every thing in a readineſs for carrying on a War againſt the *Romans*; ſo that *Perſeus* was engag'd in it by Way of Heritage: And indeed he made it his only Buſineſs, making uſe of all Opportunities to keep under the *Roman* Allies. But when they appear'd in Arms, he quickly recanted, and ſued for Peace, which he cou'd not obtain, the War being already Decreed.

He engag'd *Gentius* King of the *Illiryans* on his ſide; but murder'd the Opportunity of doing things to the purpoſe by denying him Money, of which he had great Store to carry on the War. It had been an eaſy matter to rout *Marcius Philippus* the Conſul, who then made Head againſt him; by reaſon of the Difficulty of the Paſſes he was to get over, which might eaſily be defended by a few Men, and the Want of all manner of Proviſions; but *Perſeus* ſeem'd to be Conquer'd before they came to Fight; and reſolving to flee, deſerted all the narrow Paſſes, and gave his Enemy Liberty to advance. He gave alſo Orders for burning his Fleet at *Theſalonica*, and throwing his Treaſure at *Pella* into the Sea. *Marcius* was ſucceeded by *Æmilius Paulus*, a ſecond time Conſul, who routed *Perſeus* and his Army, conſiſting of thirty nine thouſand Foot, and four thouſand Horſe, not far from *Pydna*, and took *Perſeus* Priſoner, together with his Mother and Children, and carry'd them to *Rome* in Triumph. He died at *Rome* after he had been two Years Priſoner, having Reign'd eleven Years. Then the *Macedonians* were made Free: And this was the end of that Kingdom, being then made a *Roman* Province in the Hundred and fifty ſixth Year after the Death of *Alexander*, the ſecond Year of the Hundred and fifty third *Olympiad*. Thus much concerning the famous Kingdom of *Macedonia*: Let us now return to *Antiochus Soter*.

This Prince Curb'd and Bridl'd the *Gallatians* after such a manner, that they were not able, during his Reign to extend their Conquests beyond the Bounds of their little *Common-Wealth*, for which he had the title of *Soter*, or *Saviour* bestow'd upon him by his own Subjects. He had a Son by *Stratonice* his Mother-in-Law, call'd *Antiochus*, and a Daughter *Apamea*. His Daughter he gave in Marriage to *Maga*, King of *Cyrene*, and Brother to *Ptolomy Philadelphus*, upon whose solicitation he violated the Treaty of Alliance he had some time before enter'd into with the King of *Egypt*; but was prevented in accomplishing the Invasion which he design'd against *Egypt*, by the Forces which *Ptolomy* sent into *Asia*. He likewise wag'd War with *Eumenes* King of *Pergamus*, but with little success. This *Eumenes* was Nephew to *Philoterus* the Eunuch, who was Keeper of *Lysimachus*'s Treasure at *Pergamus*, and revolted from him at the time that he order'd his Son *Agathocles* to be put to Death, and possess'd himself both of the Place and the Money, while the Kings were worrying one another. Afterwards, he converted his Lordship into a Kingdom; and left it to *Eumenes* his Nephew. *Antiochus* Reign'd nineteen Years and was succeeded by his Son *Antiochus*, whom the *Miletians* impiously surnam'd *Theos*, *God*; because he rescu'd them from the Tyranny of *Timarchus*.

It was in this *Antiochus*'s time, that the *Parthians* first revolted. These People were Originally *Scythians*, but being banish'd their own Country, were call'd *Parthians*: For *Parthus*, in the *Scythian* Language, as Authors tell us, signifies a Banish'd Man. They liv'd in an Obscure and Contemptible Condition when the *Medes* and *Persians* Reign'd in *Asia*. They were Conquer'd by *Alexander* the Great, but after his Death, slighted his Captains, and subjected themselves to the Government of one *Stesagenor* a Stranger, but a Friend to the *Macedonians*. They serv'd *Eumenes*, *Antigonus* and *Seleucus*, and continu'd Obedient to the Successors of *Seleucus* till now that they rebel'd, being Headed by one of their own Lords call'd *Arsaces*, who together with them expell'd the *Macedonians*, and slew *Agathocles* their Governour, for offering to commit Sodomy with his Brother *Tiridates*. About the same time, *Theodotus* Governour of *Bactria*, likewise revolted, and in Imitation of his Example, the People of the *East* withdrew themselves from the *Macedonian* Yoke. *Antiochus* was first Marry'd to *Laodice*, by whom he had two Sons, *Seleucus* surnam'd *Callinicus* and *Antiochus Hierax*; secondly to *Bernice* Daughter to *Ptolomy Philadelphus*, during the Life of *Laodice*, whom he had divorc'd, upon Account of the War he had with *Ptolomy*, which was finish'd to his Satisfaction, by putting away *Laodice* and Marrying *Bernice*. But it appear'd by the Event that this last Marriage was made to serve a turn rather than out of Affection to *Bernice*: For when *Antiochus* understood that *Ptolomy* was dead, and that the Young Prince *Ptolomy Evergetes* his Son was seated upon the Throne of his Father, he turn'd off *Bernice* and retook his Wife *Laodice*, who fearing the Levity and Inconstancy of her Husband poison'd him in the fifteenth Year of his Reign. *Laodice* Conceal'd the King's Death till the Kingdom was transfer'd to her Son *Seleucus*, surnam'd *Callinicus* or the Victorious, and besieg'd *Bernice* her Rival in *Daphne*. The Cities of *Asia* were mov'd with Compassion towards the Innocent Queen *Bernice*, and *Ptolomy Evergetes* King of *Egypt*, set out with all possible Expedition to relieve her, she being his Sister; but she unfortunately surrender'd before the Relief came up, and was perfidiously Murder'd together with her Young Son. The Cities detesting such a Barbarous Action revolted, and sided with *Ptolomy*,

who

who March'd further into *Syria*, kill'd *Laodice*, made himself Master of *Cæloſyria*, and *Seleucia*, over-ran almoſt all *Aſia* as far as *Bactria*; and had certainly poſſeſs'd himſelf of all *Seleucus*'s Dominions, had not a Domeſtick Sedition diverted him from ſo great an Enterprize. *Seleucus* had fitted out a Fleet in order to retrieve his Cities, but it was all loſt by Shipwrack. The Cities, tho' they abominated *Seleucus* upon Account of the perfidious Murder of *Bernice*, were ſo mov'd with Compaſſion at this Diſaſter, that of their own Accord they ſurrender'd themſelves to him.

Soon after he declar'd War againſt *Ptolomy*, but was defeated by him in a pitched Battle, and oblig'd to flee into *Antiochia*, where he was reduc'd to almoſt as great ſtraits as before. He call'd in his Brother *Antiochus* to aſſiſt him, who tho' very Young, was ſo eager in making uſe of this Opportunity, to poſſeſs himſelf of the whole Kingdom, that he ſignaliz'd his Courage in Invading Countries, and taking Cities; and was thereupon ſurnamed *Hierax* i. e. *the Hawk*. *Ptolomy* having no mind to Engage them both at once, concluded a Peace with *Seleucus* for ten Years. After this Peace *Antiochus* hir'd the *Gauls* or *Galatians*, and with them March'd againſt his Brother *Antiochus*, whom he defeated in a pitch'd Battle: But the *Gauls* fancying that *Seleucus* was kill'd in this Battle, reſolv'd to put all his Race to Death; and to that End made an Inſurrection againſt *Antiochus* himſelf; but at laſt they were gain'd by Arms of Gold. *Aſia* being thus pull'd to pieces, *Eumenes* the *Bythinian* annexed part of it to his Dominions. *Arſaces* alſo, upon the News of *Seleucus* his Diſſention with *Antiochus* compleated the Revolt of the *Parthians*: For having made an Irruption into *Parthia* with a Company of Robbers, he kill'd *Andragoras* their Governor, and poſſeſſing himſelf of that Country, join'd to it the Kingdom of *Hircania*, and brought his Affairs ſo to bear, that after a few Years he routed *Seleucus*, and ſettled himſelf in the Government. The *Parthians* Celebrated the Day of this Victory every Year, and Dated their Liberty from it; and *Arſaces* was as much eſteem'd by them, as *Cyrus* was by the *Perſians*, or *Alexander* by the *Macedonians*; and ſucceeding Kings were call'd by his Name.

Tho' the Intereſt of the *Seleucidæ* declin'd every Day, and the two Brothers were even almoſt outed of their Governments, yet they neglected their Foreign Concerns and renew'd a Civil War, in which *Antiochus* was at laſt Conquer'd, and fled firſt to *Ptolomy*, and then to *Artames* the *Capadocian* his Father-in-Law; but neither of them did ſecure him from his impending Deſtiny: For he fell into the Hands of ſome Robbers, and was kill'd. About the ſame time, *Seleucus* ended his Days by a fall off his Horſe, and left the Remnants of his Country in a diſtracted Condition, after a Miſerable Reign of twenty Years. *Seleucus* had two Sons, *Seleucus* ſurnam'd *Ceraunus*, or the *Thunderer*, and *Antiochus* ſurnam'd afterwards the *Great*. *Seleucus* being the Elder ſucceeded his Father. He endeavour'd to recover that Part of *Aſia* on this ſide of Mount *Taurus*, which *Eumenes* King of *Pergamus* poſſeſs'd, but was poyſon'd by two of his own Officers, *Apaturius* and *Nicanor*, in the third Year of his Reign. *Achæus* his General, Nephew to Queen *Laodice*, puniſh'd the Regicides, and manag'd Affairs ſo dextrouſly that he reduc'd all *Aſia* to Obedience, and was ſo well belov'd by the People, that he might have poſſeſs'd himſelf of the Kingdom with Eaſe, but he wou'd not cheat *Antiochus Seleucus*'s Brother of his Right. This *Antiochus* while his Brother liv'd, reſided in the Upper Provinces; but was now call'd to *Babylon* in the 15th. Year of his Age, to take upon

him the Administration of Affairs: Accordingly he came, and made *Achæus* Governour of the Country he had lately recover'd; one *Molon*, Governour of *Media*; and *Alexander* his Brother, Governour of *Persia*.

Antiochus was soon after involv'd in great Troubles, upon the account of the over-growing power of a certain Court Favourite call'd *Hermias*, Brother to *Molon* and *Alexander*, who so highly resented the Preference given in the King's Favour to their Cadet, that they alienated the upper Provinces from their Allegiance. The King design'd to March against them; but *Hermias* over-perswaded him to turn his Arms against the *Egyptians*. By this time *Ptolomy Evergetes*, or the *Benefactor*, being dead, was succeeded by his Son call'd *Ptolomy Philopator*, for his Love to his Father, who thinking himself secure upon the Account of *Antiochus*'s Youth, was entirely wrapt up in his Pleasures, and consequently might easily be subdued, if the War were Manag'd with Vigour. But *Antiochus* proceeded therein so slowly, and with so little Warmth, that it went on but heavily; and in the mean time *Molon* carry'd on his rebellious Designs, so that the King was oblig'd to return, and in a short time, and with no great Difficulty, quash'd the Rebels, and even put to Death *Hermias*, whom he found to have been engag'd in traiterous Designs. At the same time *Achæus*, having laid aside his former Modesty, took upon him the Diadem and Regal Title. However, *Antiochus* renew'd the War with *Ptolomy* upon the account of *Cæloſyria*, which the *Egyptians* continu'd Masters of, from the time that it was taken by *Ptolomy Evergetes* when he came to rescue his Sister *Berenice*.

He got *Seleucia* by Treachery, and made himself Master of several other Places; however, upon Advice of *Achæus*'s Advances, he agreed to a Truce, in order to an Interview concerning Peace. But many Objections being started on both sides, neither Prince wou'd yield to the other; so that the War broke out again next Spring, and *Antiochus* reduc'd several Cities. After one Year, *Ptolomy* advanc'd to *Gaza* with seventy thousand Foot, five thousand Horse, and seventy three Elephants. *Antiochus* made Head against him with seventy two thousand Foot, six thousand Horse, and a hundred and two Elephants, and defeated the Enemy; but out of a youthful Ardor pursu'd him too far, and when he return'd, found his whole Army routed, and was fain to retire to *Raphia* and go Home. All *Cæloſyria* surrender'd it self to *Ptolomy*. *Antiochus*, fearing he wou'd pursue the Victory, sent Ambassadors with Proposals of Peace. The Embassy found *Ptolomy* very inclineable to it, and entirely devoted to his Luxury and other Vices, notwithstanding the Opportunity he was then presented with, of turning *Antiochus* out of his Kingdom.

Antiochus being rid of all Fears upon that Hand, March'd against *Achæus*, and block'd him up in *Sardis*. *Acheus* presuming too much upon his own Strength, and the Favour of the People, was notwithstanding betray'd, fell into the King's Hands, and brought to condign Punishment for his Rebellion. About a Year or two after this, *Antiochus* made a Progress into the upper Provinces, reduc'd several Countries, and Master'd some Towns and Principalities on this side of Mount *Taurus*. He manag'd the Administration of Affairs with so much Prudence, that his Subjects had a great opinion of his Courage and Conduct, whence they gave him the Title of Great. When *Ptolomy Philopator* died, he and *Philip* King of *Macedonia*, and Grandson to *Antigonus Doson*, conspir'd against *Ptolomy Epiphanes* his Son, who was then but five Years old, and under the Guardianship of *Aristomenes*. *Antiochus Magnus* possess'd himself of *Judea*, *Cæloſyria*, *Phænicia*, and several other

Places

Places in *Cilicia* and *Caria*; but being afterwards engag'd in a War with the *Romans*, he gave his Daughter *Cleopatra* in Marriage to *Ptolomy Epiphanes*, with *Judea* and *Cæloſyria* as her Dower; deſigning thereby to ſecure an eaſy Paſſage into *Egypt*, and to avoid the Inconveniency of leaving an Enemy behind him. He likewiſe Invaded the Territories of *Attalus* King of *Pergamus*, but the *Romans* Commanded him Home.

He was reſolv'd at this time to obey the People of *Rome*, becauſe he found himſelf not able to cope with them: But ſoon after, there aroſe ſuch Jealouſies between him and them, as at laſt broke out into a War. For after the Conqueſt of *Cæloſyria*, he attack'd the *Græcian* Cities in *Aſia*, which the *Romans* took under their Protection, and order'd him to deſiſt; thinking that if he ſucceeded in *Aſia*, he wou'd extend his Conqueſts to *Europe*; eſpecially conſidering that *Hanibal*, whom he had entertain'd after his Diſgrace at *Carthage*, ſolicited him to invade *Italy*. *Antiochus* in order to ſtrengthen himſelf by Alliances gave his Daughter *Cleopatra* in Marriage to *Ptolomy* King of *Egypt*, as we obſerv'd before; and his other Daughter *Antiochis* to *Ariathres* King of the *Capadocians*; and by this Means was in no Fear of an Enemy behind him when he ſhou'd invade *Europe*. The *Roman* Embaſſadors preſs'd for Peace but in Vain; for he wou'd not hear of it, but joyn'd in with the *Etolians*, who after the Conqueſt of *Philip*, fell out with the *Romans*, about the Diviſion of the Spoil, departed from their Alliance, and now ſtir'd up all the Neighbouring Princes againſt them.

Antiochus being thus fortify'd conceiv'd Hopes of carrying the War into the very Bowels of *Italy*. He therefore Muſter'd up a great Army, and paſs'd over into *Greece*; but being met at the Straights of *Thermopilæ* by *Glabrio* the *Roman* Conſul at the Head of a Stout Army, was routed and forc'd to flee to *Epheſus*. The Conſul after this Victory took in *Phoris*, *Bæotia* and *Eubæa*. Then *Antiochus* applying his Mind to Sea Affairs, was often beaten at Sea, and oblig'd to raiſe the Siege of *Pergamus* without doing any thing to the Purpoſe. Upon the Approach of *Scipio* at the Head of his Army, he March'd his Garriſons out of *Lyſimachia*, which might have given the *Romans* a great deal of Trouble, and, like a very impolitick Prince, or rather a Mad-Man, ſuffer'd the Conſul to have a free Paſſage into *Aſia*.

Antiochus ſent Ambaſſadors to him with Propoſals of Peace; but the Conſul demanded, *That he ſhould Reimburſe the Charges of the War, and not only part with* Æolia *and* Jonia, *but with all* Aſia *beſides, on this ſide of* Mount Taurus. *Antiochus* look'd upon theſe Terms as too hard, and therefore reſolv'd to try the Fortune of a Battle; but this prov'd his fatal overthrow: For *Lucius Scipio*, and his Brother *Africanus* having joined Battle with him, ſlew fifty thouſand of his Men in the Field, and took eleven thouſand Priſoners: However, they granted him Peace upon the former Terms, which to comply with, he made a Progreſs into the Upper Provinces, in order to gather Money for the *Romans*, and to fill his own Coffers; and underſtanding there was a great Treaſure in the Temple of *Jupiter Belus* at *Elymais*, he attempted the ſacking of the Temple, which, as ſome Authors affirm, did ſo incenſe the People of *Elymais*, that they ſlew him and his whole Army. Others ſay, that after he had croſs'd the

Mount *Taurus*, he was kill'd by his own Companions, for beating them in his Drink. He Died in the thirty ſixth Year of his Reign, in the ſecond of the Hundred and forty eighth *Olympiad*, one hundred and eighty five Years before the Birth of CHRIST; and left three Sons after him, *Seleucus*, *Antiochus* and *Demetrius*, the ſecond of whom, namely *Antiochus*, was carry'd to *Rome* as an Hoſtage. And, here we ſhall break off the Thread of our Hiſtory of the Kings of *Syria* and *Egypt*, to give a Brief Account of the Riſe and Progreſs of the *Romans*, who, by this time, were grown ſo powerful, that they wanted little of the Univerſal Monarchy of the World, which they ſoon after attain'd to, as we ſhall ſee when we reſume the Thread of the Hiſtory of the *Syrian* and *Egyptian* Kings.

A New HISTORY OF THE WORLD.

BOOK VIII.

CHAP. I.

Of the Kings of Latium, *of the Building of* Rome, *and of the* Roman *Kings.*

LATIUM, ſo call'd from *Latinus*, who was there King, when *Æneas* with his *Trojans* arriv'd in *Italy*, and from whoſe Name both the Inhabitants and the *Trojans* were call'd *Latini*; was, in thoſe Days, a little Kingdom or Principality ſeated on the Banks of the River *Tiber*, then call'd *Albula*; bounded on the Weſt with *Etruria*; on the South with the *Tyrrhenian* Sea; on the Eaſt with the Lands now call'd *Fraſcati* and *Albani*; and on the North with the Countries of the *Sabines* and *Samnites*.

The firſt Inhabitants of this Land were call'd *Oenotrij*, from *Oenotrus* the Son of *Lycaon*, who brought hither a Colony from *Lycaonia*, which was

afterwards call'd *Arcadia*. The first King of this Country we find Recorded in History was call'd *Faunus* the Son of *Picus*, who, as the Story, or rather Fable has it, (for the Beginnings of most Kingdoms are mixt with Fables) was the Son of *Saturn*, who fled from *Crete* to *Italy* for fear of his Son *Jupiter*. The next to *Faunus* was *Latinus*, whom some give in for his Son, and others for the Son of *Hercules*. In this King's Reign, *Æneas*, with his Retinue, having escap'd out of *Troy* when it was on Fire, arriv'd at a Place call'd *Laurentium*, near the Mouth of the River *Tiber*, then call'd *Albula*. This *Æneas* was the Son of *Anchises*, the Son of *Capys*, the Son of *Assaracus*, the Brother of *Tros*, the King, who gave Name to the *Trojans*. *Æneas* perceiving his City in Flames, and that all was lost, took, as it were out of the Fire, what he cou'd lay Hands on; and with such of his Friends and Followers, as cou'd join him, set to Sea, ; and after a long and tedious Voyage came to the Mouth of the *Tiber*, about three Hundred Years before *Carthage* was built; so that all *Virgil's* Account of his Amours with *Dido*, and his ten Years Voyage, is but a Poetical Fiction invented only by this great Poet to adorn his Poem, and to beget in the Reader a Noble Idea of the Grandeur of his Hero.

Æneas was no sooner Landed, when *Latinus* came with Arm'd Force to drive him out of his Kingdom; and being in sight of *Æneas* and his Men, desir'd to speak to their Leader, who, upon the Question put, *who they were? Whence they came? Or what induc'd them to invade his Country?* answer'd, that *they were* Trojans, *who had made their Escape from* Troy *when it was destroy'd; that their Leader was* Æneas *the Son of* Anchises *and* Venus, *and that they sought for a little Land to settle in.* *Latinus* hereupon mov'd with Pity, and admiring the Shape and Countenance of *Æneas*, embrac'd him, and took him Home to his Palace, gave him his Daughter *Lavinia* in Marriage, and provided for all his Friends and Followers. The *Trojans* finding themselves thus happily settled fell immediately to Work, and built a City which *Æneas* call'd *Lavinium* after the Name of his Wife, who, by this time had brought him a Son whom he had Nam'd *Ascanius*. *Turnus* King of the *Rutilians* to whom *Lavinia* was betrothed before the Arrival of *Æneas*, taking it very ill that a Stranger shou'd be prefer'd to him, declar'd War against *Latinus* and *Æneas*, and came to a Battle, in which *Latinus* was kill'd: But *Æneas* and his stout *Trojans* got the Victory. *Turnus* perceiving himself unequal to deal with the *Trojans*, implor'd the Assistance of *Mezentius* King of the *Etrurians*, who of his own Accord was ready enough to help him, having conceiv'd a Jealousie against the growing greatness of the *Trojans*. On the other side, *Æneas*, who by the Death of *Latinus* was left Heir of the Crown in Right of his Wife, wisely considering, that, having so great a War upon his Hands, it was necessary to Unite his Subjects together in perfect Love and Friendship, order'd, that all of them shou'd be call'd *Latini*, and that none of the *Trojans* shou'd be call'd by that Name any more. This succeeded so well, that the Natives of *Latium* were no less Obsequious and Affectionate to *Æneas* than his own People; and behav'd themselves so well in the next Battle which they fought with the *Rutilians* and *Etrurians*, that they gave them such an overthrow as made them incapable of Molesting them for many Years after; and however *Æneas* fell in that Battle, yet the Natives and the *Trojans* equally serv'd his Son *Ascanius*, tho' a Child, and even respected *Æneas* so far as to Erect a Statue for him in the Place where he fell at the River *Numicus* calling him *Jupiter Indigetes*.

When

When *Aſcanius* was thirty Years Old he left the City *Lavinium* to his Mother, (for I make no Account of the Fabulous Stories that ſay, *Aſcanius* was the Son of *Creuſa*) and built a City at the Foot of the Mount *Alba*, and call'd it *Alba Longa*. Here *Aſcanius* and his Succeſſors Reign'd for a long time till the Birth of *Remus* and *Romulus*. His Son *Silvius*, ſo call'd becauſe his Mother happen'd by Chance to be deliver'd of him in a Wood, gave ſurname to his Succeſſors, and they follow'd in this Order, viz. *Æneas*, *Aſcanius*, *Sylvius*, *Latinus Sylvius*, *Alba*, *Atis*, *Capys*, *Capetus*, *Tyberinus*, (who in paſſing over the River *Albula*, was drown'd, and gave it the Name of *Tyberis* ever ſince) *Agrippa*, *Romulus*, *Sylvias*, *Aventinas*, (who being ſtruck with a Thunderbolt, and bury'd in the Mount which is now in *Rome*, call'd from his Name *Mons Aventinus*.) *Procas* and *Sylvius*,

Procas was the thirteenth King of *Alba*. He left two Sons, *Numitor* and *Amulius*. This *Amulius*, tho' the Younger, Uſurp'd the Crown, and baniſh'd his Elder Brother, and not Content herewith, put to Death his Male Children, and to cut off all Hopes of Iſſue of his Line, caus'd his Daughter *Rhea Sylvia* to Vow Chaſtity, making her a Prieſteſs, or, as they call'd them, in thoſe Days, a *Veſtal Virgin*. But Providence order'd things otherwiſe; for this *Sylvia* being got with Child by ſome (no doubt in the Opinion of Men in thoſe Days) god, was brought to Bed of Twins, who were afterwards call'd *Rhemus* and *Romulus*. When *Amulius* underſtood, that *Sylvia* was deliver'd, he caus'd her to be put to Death or caſt into a cloſe Priſon, and order'd her Children to be caſt into the River *Tiber*. Thoſe that were Charg'd with this Wicked Commiſſion, whether out of Pity to the little Innocents, or by Chance left them in a Thicket of Buſhes upon the Brink of the River, whither a She Wolf, which had litter'd a little before, coming to lap Water in the River, and ſeeing the Babes, ſuckl'd them. The next Day *Fauſtulus* the King's Shepherd took them up, and brought them to his Houſe, cauſing his Wife, or rather his Harlot to Nurſe them. I ſay his Harlot; for it is probable that *Acca Laurentia*, who ſuckl'd *Remus* and *Romulus* as the Hiſtorians tell us, was a Harlot, who in the Language of thoſe times, was call'd *Lupa*, as we do this Day call a Bawdy-houſe *Lupanaria*: And that the Story of *Lupa* or a She Wolfs Suckling them came from thence. But be that as it will: When *Remus* and *Romulus* came of Age and were acquainted with their Original, they ſlew *Amulius*, and reſtor'd their Grandfather *Numitor* to his Kingdom. Soon after they took a Reſolution to build a City of greater Extent than *Alba* or *Lavinium*; and having gather'd together a conſiderable Number of *Latin*'s, *Albanians* and *Trojans*, began to execute their Project. But a Contention aroſe between the Brethren about the Place where this City ſhou'd be built. *Remus* was for having it upon *Mons Aventinus*, and *Romulus* on the contrary, was for having it upon *Mons Palatinus*, as being the Place where they were brought up. This Difference was refer'd to *Numitor* their Grandfather, who adviſ'd them to leave the Determination thereof to the Augury of Birds. Accordingly *Remus* went to *Mons Aventinus*, and *Romulus* to *Mons Palatinus*. *Remus* immediately upon his Appearance was ſaluted by ſix *Vultures*; and *Romulus*, in ſome time after, by twelve. But this was ſo far from compoſing the Difference that it rather inflam'd it: For *Remus* pleaded the Priority of time, and *Romulus* the Advantage of Number; and both were Declar'd Kings by their Followers. At laſt they came to an Engagement, in which *Remus* loſt at once both his Life and Pretence to the Kingdom. Then *Romu-*

lus having an uncontrol'd Liberty to do what he pleas'd, ſurrounded both the Hills with a Wall, and fortify'd the *Palatinian* Hill, the Place of his Education, with Care and Induſtry, calling the City after his own Name, *Rome*.

This is the moſt probable and approv'd account of the Original of *Rome*. As to the time or Year in which it was built, ancient Hiſtorians are at great Variance. The *Grecians* attribute the Building of it, ſome to *Romus* the Son of *Æneas*, ſome to *Æneas* himſelf; others to the Sons of *Latinus* and a certain *Roma*; and others again to *Remus* the Son of *Circe* and *Ulyſſes*. Neither are the *Roman* Hiſtorians agreed upon the Matter; for ſome give in the Sons of *Æneas*, and others, his Daughter's Sons, for the Builders. *Timæus Siculus* makes the Date of *Rome* equal to that of *Carthage*, and ſays it was built thirty eight Years before the firſt *Olympiad*. And among thoſe who are look'd upon as moſt Authentick, ſome ſay, it was built in the ſixth *Olympiad*, and the firſt Year of the ſame, according to *Velleius Paterculus*; or the third, according to others; or the fourth, according to *Varro*, the moſt Learned of all the *Greek* or *Roman* Hiſtorians. *M. Porcius Cato* dates the *Æra* of the City in the firſt Year of the ſeventh *Olympiad*: But *Fabius Pictor* caſts it into the eighth, and *Lucius Cyncius* into the twelfth. Among all theſe jarring Opinions, *Varro*'s ſeems to be beſt entituled to a Preference; which is, that *Rome* was built in the fourth Year of the ſixth *Olympiad*, three hundred and eighty nine Years after the Deſtruction of *Troy*, according to the Chronological Account left us by *Buckolcer* of the Years of the Reign of the *Latin* Kings from *Eneas* to *Romulus*.

The Walls of *Rome* being finiſh'd, *Romulus* firſt created one hundred Senators, and then ſet to Work the moſt Exquiſite Artiſts he cou'd meet with, and built that Famous Edifice call'd ever ſince the Capitol, as alſo a Thouſand Houſes, and a Temple which he call'd an *Azilum*, or *Sanctuary*.

In the Beginning, he had only three Thouſand Foot and three hundred Horſe; but by the Means of this Sanctuary the City was ſoon fill'd with Vagabonds, Thieves, Robbers and Men oppreſs'd by Debts, who were all kindly receiv'd and provided for. *Romulus* his next Care was to provide Wives for theſe new Inhabitants, in order to propagate their Kind, and People his City; and being perſwaded that the Neighbouring Nations wou'd not give their Daughters to ſuch Scandalous Fellows, inſtituted a Publick Horſe Race, and other Solemn Spectacles; and by Proclamation invited all the Nations round about him to come and partake of his Diverſions: And when many Women and Maids came from the Neighbouring Nations, eſpecially from the Country of the *Sabines*, to ſee theſe Diverſions, upon a Signal given, every Man of the *Romans* (for ſo were they all call'd) ſeiz'd upon a Woman or Maid, and took them to Wives.

This Rape was ſo highly reſented by the Neighbouring Nations that they immediately flew to Arms. In the firſt Battle *Romulus* got the Victory, and ſlew with his own Hands *Acron* King of the *Cinenetes*: But the other *Sabines*, whoſe Daughters were chiefly injur'd, having muſter'd up a great Army, came and laid Siege to *Rome*, and ſoon after poſſeſs'd themſelves of the Capitol by the Treachery of *Tarpeia* the Daughter of *Tarpeius*, who ſecretly open'd one of the Gates to them by Night, on Condition they ſhou'd give her what they carry'd on their Left Arms, meaning the golden Bracelets they wore on their Left Hands; but the *Sabines* thinking ſhe meant their Shields, ſo ſoon as they got in, threw them all upon her and ſtifled her to Death: And then ſlew the four hundred Men that were in the Capitol.

Romu-

Romulus hereupon ſent *Hoſtilius* with a Body of Men to retake the Capitol, but *Hoſtilius* being wounded and his Men giving Ground, *Romulus* himſelf came up, and beat the *Sabines* back into the Capitol; and having prepar'd all things for a general Aſſault, the *Sabine* Women, whom the *Romans* had raviſh'd, ran between both the Armies, and with mournful Cries and Lamentations, repreſented to the *Romans* that *they were going to kill their Wive's Parents and Brethren*, and to the *Sabines*, that *they were, in like manner, going to kill their Daughter's and Siſter's Husbands.* The *Romans* and *Sabines* being equally moved at theſe Lamentations, laid down their Arms, and enter'd into a mutual Confederacy and Friendſhip upon theſe Terms. 1ſt. *That* Tatius *the King of the* Sabines *ſhou'd reign together with* Romulus *at* Rome. 2d. *That the City it ſelf ſhou'd retain the Name of* Rome *from* Romulus; *but the Citizens ſhould be call'd* Quirites *from* Cures, *which was* Tatius's *Country.* 3d. *That the Sabines ſhou'd be Incorporated into the City, and have equal Privileges with the* Romans.

By this means *Tatius* became Sharer in the Government of *Rome*, and annex'd all the Lands which he poſſeſs'd to thoſe the *Romans* had conquer'd before. He took up his Reſidence in the Capitol, and *Romulus* in Mount *Palatine.* He created an Hundred *Sabine* Senators, as *Romulus* had done before the like number of *Romans.* Then both he and *Romulus*, in regard of the ſingular Service the Women had done them, granted many Privileges in their Favour, honour'd them with a Solemn annual Feaſt, call'd *Matronalia*, and then built Temples to their gods; *Tatius* to the gods of the *Sabines*, and, among others, one to *Veſta*; and *Romulus* to the gods of the *Romans*, chiefly to *Jupiter* whom he call'd *Jupiter Stator*, who, as he pretended, ſtopp'd his Soldiers when they turn'd their backs to the Enemy, upon the fall of *Hoſtilius.*

Romulus and *Tatius* reign'd jointly for five Years, at the End of which *Tatius* was kill'd by the *Lavinians*, becauſe he refus'd to deliver up ſome *Sabine* Robbers, who had pillag'd their Lands. *Romulus* did not much reſent the Murder of his Collegue, but gave ſatisfaction to the Plaintiffs: Then he made War upon the *Fidenates*, who dwelt in a City upon the Banks of the *Tiber*, call'd now *Caſtel Guibileo.* The Occaſion of the War was this: The *Fidenates* took a Convoy of Corn, which the *Craſtumeni* were bringing to *Rome*; and wou'd not ſurrender it notwithſtanding all the Solicitations and Remonſtrances of the *Romans* and *Cruſtumenians.* Whereupon *Romulus* Invaded their Country, defeated them in a Battle, ſack'd their Town, and annex'd it to his own Territories. This drew on another War with the *Veientes.* *Veis*, now call'd *Iſola* was then the Capital City of *Etruria.* The Inhabitants of this City being Jealous of the growing greatneſs of the *Romans*, demanded the Reſtitution of the City of the *Fidenates*, as being their Allies; and upon refuſal took up Arms againſt the *Romans*: But *Romulus* defeated them in two Battles, and took their Capital City, which he likewiſe join'd to the reſt of his Conqueſts.

Romulus, puffed up with ſo many Victories abroad, began to play the Tyrant at Home. He deſpis'd the Senators, and never call'd them together, but to Confirm his *Placita*; by which Means he render'd himſelf ſo Odious, that they pull'd him in Pieces at the Lake of *Capria* while he harangu'd the People; and foraſmuch as this happen'd at a time, in which there was an Eclipſe of the Sun and a violent Tempeſt, the Senators made the little People believe, he was carry'd up to Heaven. He liv'd fifty five Years, and reign'd twenty ſeven. He enlarg'd the Number of the Citizens that

were to carry Arms to forty ſix Thouſand Foot and one Thouſand Horſe. He had ſucceeded to his Grandfather *Numitor* in the Kingdom of *Albany*, which he Govern'd by Deputies. He dy'd on the fifth of *July* (according to the Julian Year, on the twenty ſixth of *May*) which Day was call'd *Nonæ Caprotinæ*, alluding to the Place where the Murder was committed.

The Senate Govern'd the People for one Year, after which *Numa Pompilius* a *Sabine* was choſen King. This Prince added the Ornament of Laws to the City that ow'd its riſe to Arms alone, built a Temple to *Janus*, the Name of one of their gods, which was always to ſtand open in War, and ſhut in time of Peace. He diſcarded *Romulus*'s Guards, as believing it much better to be lov'd by his Subjects than fear'd; and to the two *Flamins* or Prieſts, *viz.* one for *Jupiter* and another for *Mars*, he added a third for *Romulus*. He alſo inſtituted the Order of Prieſts and Veſtal Virgins, and reform'd the Model of the Year, by adding or prefixing *January* and *February* to the other ten Months, whereof *Romulus* made the Year to Conſiſt before, and which indeed wanted theſe two Months to make up the *Periodical* Courſe of the Sun. *Romulus*'s Year began with the Month of *March*, and follow'd in this Order, viz. *Martius*, *Aprilis*, *Majus*, *Junius*, *Quintilis* or the fifth Month anſwering our *July*) *Sextilis*, *September*, *October*, *November*, *December*. Here ended the Year, and *Martius* immediately ſucceeded: So that the next Year ended on the laſt Day of our *October*, and the Year following, on the laſt of our *Auguſt*. *Numa* obſerving this Inverſion of the Seaſons, prefix'd the Months of *January* and *February* to the Month of *March*, and ſettled the Seaſons of the Year in the Order we have them at preſent.

After *Numa* had reign'd forty three Years and liv'd eighty, *Tullius Hoſtilius* ſucceeded him, in the ſecond Year of the twenty ſeventh *Olympiad*. He was the Son of that *Hoſtilius*, who behav'd himſelf ſo bravely againſt the *Sabines*. He ingratiated himſelf with the People by the Impartial Diviſion which he made of the Conquer'd Lands among them, and added the Hill *Cælius* to the Precincts of the City. He was a Warlike Prince, and embrac'd all Opportunities of ſhewing his Courage. In the Beginning of his Reign the *Albani* revolted, and Plunder'd ſome Grounds belonging to the *Romans*. *Hoſtilius* hereupon led forth an Army of choice Men: But before he cou'd come up with them, their General *Cluilius* dy'd, and was ſucceeded by *Metius Suffetius*. This Man was neither in Courage nor Conduct equal to his Predeceſſor, nor had the *Albanians* much Confidence in him, or (which was worſe) a better General to Command: It was therefore thought adviſeable to treat of Peace with *Hoſtilius*, which at laſt was Concluded upon theſe Terms, viz. *That the three Brethren, call'd the* Curatij *of* Alba, *ſhou'd fight with the three Brethren, call'd the* Horatij *of* Rome; *and that the Victors ſhou'd give Law to the Conquer'd.* The Place appointed for this Combat, was between both the Armies. The *Horatij* came forth from among the *Romans*, and the *Curatij* from among the *Albanians*; each Party Solicitous not for their own Lives, but for the Glory of their Country, which was either to Rule or Obey, as the Succeſs of the Combat ſhou'd happen. At the firſt Onſet two of the *Horatij* fell down dead, leaving only the third to encounter the three *Curatij*. This great Hero having his Wits about him, concluded it was not ſafe to engage all of them at once; he therefore ran away a little Space, and turning about encounter'd him that was the moſt forward in the Purſuit, and before the next cou'd come up, laid him flat upon the Ground. Then betook himſelf again to his Heels.

Heels. The two Brethren mov'd with Indignation to ſee their Brother dead, purſu'd him with all their Might. But foraſmuch as one of them had been grievouſly Wounded in killing his Man, he was not able to keep Pace with his Brother in the Purſuit, which the Noble *Horatian* obſerving as he look'd back, turn'd upon him that was next to him, and ſlew him alſo, having then to deal but with one Man, he went to meet him half way, and ſoon laid him down by his Brethren.

The *Albanians* ſeeing their Champions dead, and the *Horatian* Victor, ſubmitted immediately to *Hoſtilius*, who requir'd no more of Them, but to join their Troops to his, being then reſolv'd to make War upon the *Fidenates* and *Veientes*, who being weary of the *Roman* Yoke, began to ſhake it off. But before this War began, there happen'd a Tragical Scene in *Rome*, which ſurpriz'd all the World. As the *Horatian* Conqueror was carry'd to *Rome* in Triumph, bearing the Spoils of the *Curatij*, his own Siſter, who, it ſeems, had been betrothed to One of theſe *Curatij*, came to meet him, and ſeeing him wear the Cloak of her Spouſe, which ſhe had wrought with her own Hands, cry'd out with a lamentable Voice, *curſing that fatal Victory, which depriv'd her of the Man ſhe lov'd above all Things.* This Conduct of his Siſter rais'd ſuch Indignation in the Breaſt of the *Horatian*, that he threw down the Trophies of his Victory, and with his Sword pierc'd her Heart, adding theſe Words. *Get thee hence with thy unſeaſonable Love, thou who haſt forgot the Death of thy two Brethren : May thus periſh all the* Roman *Women, who lament the Death of our Enemies.* This horrid Fact was taken ſo ill by all the *Roman* Magiſtrates, that they order'd the *Horatian* to be put in Irons, and ſentenc'd him to die for ſo unnatural a Murder : But the People reſcu'd him out of their Hands. However, he was oblig'd to expiate the Guilt of his Crime by ſuch Luſtrations and Sacrifices as were in uſe in thoſe Days.

The War with the *Fidenates* and *Veientes* being Decreed, *Hoſtilius* order'd the Troops of *Alba*, under the Command of *Metius Suffetius* to join him. But this Traitor, when the Battle began, withdrew with all his Troops, giving way to the Enemy to attack *Hoſtilius* in Flank and Rear. *Hoſtilius* perceiving his Treachery, behav'd himſelf however ſo gallantly, that he defeated the Enemy, and took *Suffetius*, whom he ty'd to two Chariots and drag'd to Pieces, cauſing the Chariots to draw different ways. Then he caus'd *Alba*, which was hitherto the Metropolis of *Rome* to be level'd with the Ground, after it had ſtood about four hundred eighty ſeven Years. His next work was to reduce the *Sabines*, who had remain'd in their Country, and were ſtill averſe to the *Romans*, notwithſtanding they were made Free of the City, and had the ſame Privileges and Immunities as their Countrymen, who dwelt in *Rome*. When this was done, *Ancus Martius*, who always bore a ſpleen to *Hoſtilius*, pretending the Crown belong'd to him of Right, as being Marry'd to *Pompilia*, the Daughter of *Numa*, conſpir'd againſt him, and with a ſelect Number of *Aſſaſſins* ruſh'd into the Palace, Murder'd *Hoſtilius*, his Wife, Children and all others that were within the Precincts of the Court : And then ſet Fire to the Palace, and, it happening to thunder at the ſame time, gave out *that the Palace, together with* Hoſtilius *and his Family, had been conſumed by the Flmaes which came from the Clouds.*

Hoſtilius being thus taken away, the wicked Murderer *Ancus Martius* was choſen King, who, by wearing a Crown, ſeem'd to put off the fierceneſs of his Nature : For he gave himſelf ſo much to Piety and Religion im-

mediately after his Acceſſion to the Throne, that he was reputed Timorous, and next degree to a Coward. Which when the *Latins*, the *Fidenates*, the *Volſcians*, the *Veientes* and *Sabines* perceived, they revolted from him; but *Ancus* made them ſoon underſtand, *that he cou'd Fight as well as Pray*: For he, in a ſhort time reduc'd them all, and made them bear a Yoke much heavier than the former. He joyn'd *Rome* to *Janiculum* by a Bridge, and built a Priſon for Criminals in the Middle of the City, whoſe Precincts he conſiderably enlarg'd, and extended the Dominions of *Rome* to the Sea; and, for the Encouragement of Trade, built the City *Oſtia* in the Mouth of the *Tyber*. He reign'd twenty four Years, and was ſhort of none of his Predeceſſors, either in religious Duties, or Military Virtues.

His Succeſſor was *Lucius Tarquinius*, Originally a *Grecian*, being the Son of *Demaratus* of *Corinth*, who deſcended of the *Bacchiadæ*, and in the time of *Cypſelus's* Tyranny came to *Hetruria*, and begot two Sons, *Aruns* and *Lucumo*, upon an *Etrurian* Matron. *Aruns* died without any living Iſſue, but after his Death a *Poſthumous* Son was born to him, who from his Poverty was named *Egerius*; for his Father being dead before he was born, and his Grandfather *Demaratus* dying alſo ſoon after of Grief for the loſs of his Son, *Lucumo* poſſeſs'd himſelf of the whole Heritage, and left poor *Egerius* to ſhift for himſelf. This *Lucumo* not meeting with Preferment in *Hetruria* ſuitable to the Ambition of his Mind, came to *Rome*, where *Ancus Martius* gave him a very civil Reception. He chang'd his Name from *Lucumo* to *Lucius*, and added a ſurname taken from his Country *Tarquinia*. His Wife's Name was *Tanaquil Gaia Cæcilia*.

Soon after, *Ancus* made him a Senator, and he, by his extraordinary Parts, quickly gain'd a great ſhare in the Affection of the People. He was noted both for his peaceful and Military Virtues, and the King depended ſo much upon his Integrity, that he left him Guardian to his Sons. But *Lucius Tarquinius* Inſulted over their Childhood, and harangued the People in order to hook in the Kingdom to himſelf. He produc'd the Example of *Tatius* and *Numa* to Vouch for a Foreigners Title to that Dignity; but above all, cry'd up his own Liberality. By which Means he compaſs'd his End, in the ſecond Year of the forty firſt *Olympiad*, one hundred and thirty nine Years after the Building of *Rome*.

Tarquinius oblig'd the *Latin's* to Sue for Peace, He ſubdu'd the *Sabines* twice, and after a War of nine Years ſtanding, Maſter'd the *Etrurians*, who in Teſtimony of their Homage ſent him of their own accord the Badges of Majeſty, *viz.* A Crown of Gold, a Throne of Ivory, a Scepter with an Eagle on the Top of it, a Purple Coat barr'd with Gold, and a purple Lac'd Gown that differ'd from thoſe which the *Perſian* and *Lydian* Kings wore, by its Semicircular Figure. Some ſay they alſo ſent twelve Axes for ſo many Towns: For the Cuſtom was, that the Magiſtrates of every Town ſhou'd have one, and the General of the Army twelve, carried before him.

I intimated before, that *Romulus* inſtituted a Senate of a hundred Men, to which *Tatius* added the like Number of *Sabines*, who were made Free of the City, and thereupon call'd *Patres Conſcripti*. *Tarquinius* added to theſe two hundred, another hundred more, who were ſtyl'd *Patres Minorum Gentium*. He enlarg'd the number of Veſtal Virgins, from four to ſeven. He beautify'd the *Forum*, and repair'd the Walls (which had been built in a hurry) with Stones, every one of which was a full Cart-load by it ſelf. He likewiſe caus'd Sinks and Common-ſhoares to be made for conveying the Filth of the *Tyber*, which was ſo magnificent an undertaking, that the Cenſors

sors laid out two Thousand Talents in cleaning them. He also design'd to add three Centuries of Horsemen to the like number Instituted by *Romulus*: But being preadmonish'd by *Actius Navius*, a noted *Augur*, to avoid the altering of *Romulus*'s Model, he doubled the number of the Additional Centuries, and left the other three as they were. At length about the thirty eighth Year of his Reign, and the Eightieth of his Age, he was kill'd by a Conspiracy of *Ancus Martius* his Son. He was surnamed *Priscus*, when his Grandson was call'd *Superbus*, from the Corruption of his Manners. *Tarquinius Priscus* was follow'd by *Servius Tullius* in the fourth Year of the fiftieth *Olympiad*. He was call'd *Servius*, as being the Son of *Ocrisia Serva*, who was left with Child when her Husband was kill'd before *Corniculum*, a City belonging to the *Latins*, and was presented by *Tarquinius* to the Queen. He was brought up in the Court, and gave great Proof of an excellent Genius: Whereupon he was prefer'd to the highest Posts both in the Army and at Home. He was equally lov'd by the People for his Integrity and Prudence; and at last came to be Son-in-Law to *Tarquinius*.

Tarquinius left no Sons alive, only two Grand-children very Young. The Queen wheedled the People so, that she got the Guardianship of these two Children for him. He being Regent did so humour the *Plebs*, that in spite of the Senate, and the *Patres Conscripti*, the Common-Council or *Comitia Curiata* elected him King. Having confirm'd himself in the Government, he distributed publick Lands to the Poor; he made fifty Laws in the Common-Council concerning Contracts and Injuries. He added the *Viminalis* and *Esquilinus* Hills to the other Five, and surrounded them all with a Wall; he also divided the City into four Parts, and added a fourth Tribe.

Whereas *Romulus* divided the People into Tribes and Wards, according to the Seats and Way of Communion in their Sacrifices; *Servius* drew them up in six Ranks according to their Substance. The first Rank was allotted to those who were worth one hundred and ten thousand Asses; the next four comprehended those whose Substance was gradually less by a fourth Part; and the last included those who had little or nothing. These six Classes he divided into a hundred eighty eight Centuries. The first Class contain'd eighty Centuries of Footmen, and eighteen of Horsemen, the second, twenty two; which included the Tradesmen; the third, twenty; the fourth, twenty two; the fifth, twenty five; and the sixth, only one Century. Both the Men, and their Estates were to be tax'd according to their Centuries; so that tho' the richer sort, were the fewer in Number, yet being divided into several Centuries, they contributed more Money and Men towards a War.

But after all, *the Poor had nothing to boast of*: For the same Law strip'd them of all Power. For, whereas formerly their Number gave Them an Ascendant in the Common-Council; *Servius* order'd, *that all Matters of Importance shou'd be handled by a Convention of the Centuries of the richest Citizens*; and if these ninety eight agreed upon one Vote, they were sure to carry it, as being more numerous than the rest. But if their Votes jarr'd, other Classes were call'd in, 'till the ninety eight came to agree; then at last the sixth Class, containing only one Century of the poorest sort of People was call'd to Vote; but this seldom happen'd. Here the Reader is to observe, That the Word *Century* does not imply *just an hundred Men, but a certain division of Men*, and that in those *Conventions* of the *Centuries*, 'twas not every single Man, but every *Century*, let its number be what it wou'd, that gave in one Vote.

When *Servius* had gone thro' with the Cenſus, by which he came to know both the Number and the Eſtates of the People; he appointed a *Luſtrum* ſo call'd a *Luendo* or Paying; and when every Man was rated according to his Subſtance, the Citizens appear'd in Arms in the *Campus Martius*, and from thence went in Proceſſion, and offer'd the Sacrifice call'd *Suovetaurilia*, that is, a Sacrifice in which a Hog, a Sheep and an Ox were offer'd. Then the Proceſſion or *Luſtrum* was appointed to be every fifth Year; for the Cenſus or Tax was gather'd only once in five Years; and the *Romans* counted the Time by theſe *Luſtra's*, as the *Greeks* did by their *Olympiads*, only with this Difference, that every *Luſtrum* conſiſted of five Years, whereas every *Olympiad* conſiſted only of four. And tho' the Kings were ſoon after expell'd, yet the Conſuls continu'd the ſame Ceremony, counting the time, and gathering the Cenſus or Tax after the ſame Manner unto the Days of *Julius Cæſar*, who reduc'd the *Luſtrum* to four Years, and order'd the Cenſus to be gather'd every fourth Year. To return.

In this firſt Review 847000 *Roman* Citizens were rated; and in Order to increaſe their Number, *Servius* introduc'd the *Manumiſſion* of the Elders, and divided them that were thus *Manumiſed* into four Tribes. A *Manumiſſion* is ſetting a Slave free, or ſending him away from under his Maſters Hand, as the Word imports; and ſuch as were thus made free were call'd ever after *Libertini*; whence, I believe, we call Men *Libertins*, who do what they pleaſe. At firſt indeed, they were not made free, but upon very good Grounds; but afterwards, any Miſdemeanour in an ill Maſter was accounted ſufficient: So that *Dionyſius* had reaſon to blame the City that Govern'd the World, for *ſuffering the Cenſor's to degrade the Senators, and to have no Regard to the Merit of thoſe whom they made free of their City.*

Servius did not only Abridge the Authority of the Senate and the Noble-Men, but likewiſe lower'd the Regal Power, in order to advance the Power of the People. The *Latin's* by his Advice, built a Temple to *Diana* at *Rome*, where they met every Year upon a Feſtival Day, and remitted their Mutual Debates to the Publick Judgment; which was the ſame Project the *Amphyctiones* purſu'd in *Greece*, as well as the *Ionian* Council in *Epheſus*, and the Convention of the *Dorians* at *Epitropium*. He was the firſt that ſtamp'd the Effigies of Cattle upon Money; from whence it was call'd *Pecunia*; for, before this time, the *Romans* only us'd the Unpoliſh'd Mettal. This was *Servius*'s Buſineſs at Home. Abroad he wag'd War with the *Etrurians*, and after three Triumphs, at laſt ſubdu'd them. But tho' he ſurmounted all Publick Jealouſies and Oppoſitions, yet the Domeſtick Feuds were too hard for him. For he Marry'd his two Daughters to *Tarquinius* his two Sons, *viz.* One Daughter of Corrupt Manners to the beſt of the Princes, and the other of extraordinary good Qualities to a profligate Prince. Whereupon the two Corrupt Parties, one of either Sex, Combin'd together to kill, the one her Husband, and the other his Wife, and then to Marry together. After that, their Buſineſs was to remove *Servius* out of the Way, who had poſſeſs'd himſelf of the Kingdom by Tricks, and without the Conſent of the *Patres*. But in order to Compaſs that end, there was a Neceſſity of winning the Favour of the People.

At laſt when *Servius*'s his Glory defeated all their Attempts; *Tarquinius*, (for ſo was this wicked Grandſon of *Lucius Tarquinius* call'd) upon his Wife's Sollicitation, reſolves to make away with his Father-in-Law. Accordingly he aſſembles the Senate, ſits down in the ſeat where the Kings uſually ſat, and exclaims againſt *Servius*, calling him Uſurper, and alledg-

ing

ing that the Crown belong'd to himself. *Servius* hearing the Noise, run's into the Senate House to see what was the matter. *Tarquinius*, so soon as he came in, flew at him, takes him by the Throat, and flings him down Stairs, and lest the fall might not do his Work, caus'd some of his Soldiers to pierce his Body with their Swords. His wicked Daughter *Tullia* hearing that her Father was Murder'd, and her Husband Proclaim'd King, Mounts her Chariot, and drives to the Senate, that she also might be Proclaim'd Queen, and coming to the Street where her Father's Corps lay expos'd, the Horses stopping at so horrid a Sight, she caus'd her Coachman to drive over his Body; Whence that Street chang'd its Name from *Vicus-Cyprius* to *Vicus-Sceleratus*. This was the Exit of *Tullius Servius*, after he had Reign'd forty four Years. He was a Man of Great Moderation and by his Courteous Behaviour wip'd off the Imputation he was charg'd with for Invading the Government. The *Patricij* saw he Design'd to put the Power into the Hands of the People, and therefore join'd in with *Tarquinius*, in order to keep up the Authority of the Senate.

Tarquinius possess'd himself of the Kingdom of *Rome* in the fourth Year of the sixty first *Olympiad*, two hundred and twenty Years after the building of the City. The Arrogance of his Temper procur'd him the Surname of *Superbus*; for 'tis said, he dispos'd of every thing at Discretion; He sunk the Authority of the Senate and Conventions, and fill'd the City with Blood and Rapes. He engag'd in a War with the *Volsci*, which continu'd twenty Years; and defeated the *Sabines*. He enter'd into a Confederacy with the *Æqui* and *Hetrusci*. He took from the *Volsci* the City *Gabij* together with *Suessa Pometia*, and pretended to build the *Capitol* upon its spoil, out of regard to his Grand-Father *Tarquinius*'s Vow, who, in the last War against the *Sabines* had Vow'd a Temple to *Jupiter*, *Juno* and *Minerva*; and had been at a great deal of Charges, in smoothing the Rock upon which it stood.

It is said that a certain Old Woman came to *Tarquinius* with Nine Books offering to Sell them to him; but he refus'd to Purchase them, because she set a prodigious great Price upon them. Whereupon she went away, burnt three of them, and came back with the other six, holding them at the Price she demanded for the Nine; and upon refusal of that Price, went and burnt three more; came back the third time, and wou'd have as much for the three remaining as she demanded at first for the Nine. Then the matter was look'd upon as a Prodigy, and referr'd to the *Augures*; who advis'd the King to buy those *Sibylline* Books (for so were they call'd) at any Rate. Accordingly it was done, and the Woman immediately disappear'd. *Tarquinius* having purchased these Books, employ'd two Men to take Care of them, whence they were call'd *Duumviri Sacrorum*. Afterwards the number was enlarg'd, so that they became *Decemviri Sacrorum*; and by an Act of the Senate the Books were to be consulted only upon great Emergencies; as when Sedition prevail'd in the Republick, when they were routed in War, or when Prodigies appear'd. They were kept in a Stone Chest in the Capitol, 'till both they and the Place fell a Sacrifice to the Flames. Then they were sought for in other Towns and private Houses, and some were made use of that were spurious; but the Genuin sort were distinguish'd by *Acrostick* Lines.

This old Woman, who brought the Books to *Tarquinius*, was call'd *Sibylla*, which signifies a Woman privy to *Jupiter*'s Counsels. And forasmuch as we read of many *Sibylla*'s, it will not be amiss to give a brief Ac-

count of that *Enthuſiaſtick* Family. The firſt *Sibylla*, according to *Varro*, was either a *Perſian*, *Chaldean* or *Hebrean* born at *Noe* near the *Red-Sea*; her Father's Name was *Baroſſus*, her Mother's, *Erymantha*; and her own, *Sambetha*. The ſecond was a *Lybian*. The third, the *Delphick Themis*. The fourth, a *Cumean*, from *Cimerium* a Town in *Campania*. The fifth, a *Samian*, call'd *Phyto*. The ſixth was of *Cuma*; her Name was *Amalthæa*, and according to others, *Herophile* or *Demophile*.

Suidas calls her *Herophile*, and ſays *ſhe carry'd thoſe Nine Books to* Tarquinius, *and demanded three hundred* Philippus's *for 'em*. The ſeventh *Sibylla* was of *Helleſpont*. She was born in the *Trojan* Territories, and liv'd in the time of *Cyrus* and *Solon*. The eighth was a *Phrygian*, and Prophecy'd in *Ancyra*. The ninth a *Tiburtine*; her Name was *Albunea*, and was Worſhip'd as a Goddeſs at *Tibur*, near the Banks of *Anio*; it being ſaid, *her Image holding a Book in its Hand, was found in that River*. Beſides theſe *Sibylls* mention'd by *Varro*, we read of ſeveral others, as namely of *Colophonia*, *Eliſſa*, *Caſſandra* the Daughter of *Priamus*, *Sibylla Ephirotica*, the *Theſſalian Manto*, the Daughter of *Tireſcias* the *Theban*; to whom we may add *Carmentis* the *Arcadian*, Mother to *Evander*, and *Fauna* or *Fatua* Siſter and Wife to King *Faunus*. *Strabo* mentions two *Sibylls*, who liv'd in *Erythra*, one of whom flouriſh'd in the Reign of *Alexander* the Great. To return.

Tarquinius finding that the People were out of Humour, for being oblig'd to work at the Building of the *Capitol*, had a Mind to break their reſenting Spirits, as alſo to gratifie his own Avarice. In Order thereunto he March'd thence out againſt *Ardea* a *Rutilian* City richly Stor'd with Plenty of all Things. While he lay before this Town, *Sextus* his eldeſt Son raviſh'd a Noble Matron call'd *Lucretia* Wife to *Tarquinius Collatinus*. *Lucretia* reſented the Abuſe ſo highly, that, ſeeing ſhe cou'd get no Satisfaction of *Sextus* upon all the Complaints made both by her ſelf and her Friends, took a Knife and ſtabb'd herſelf in the Breaſt, leaving to future Ages an unparallel'd Example of Conjugal Chaſtity, and of the Greatneſs of her Soul. This Piece of Wickedneſs put all the Relations and Friends of *Lucretia* upon Conſpiring the utter Ruin and Deſtruction of *Tarquinius Superbus* and of all his Family. The Chief Actors in the Plot, were *Lucretius* the Father of *Lucretia*, *Publius Valerius*, and *Lucius Junius Brutus* the Son of *Marcus Junius* who deſcended of one of the Retinue of *Æneas*. This *Marcus Junius* Marry'd *Tarquinia* the Daughter of *Tarquinius Priſcus*, by whom he had this *Lucius*; and afterwards *Tarquinius Superbus* put him and his eldeſt Son to Death, in order to Poſſeſs himſelf of his Eſtate. *Lucius* upon the Death of his Father and Eldeſt Brother, and the Loſs of his Patrimony, was Conſtrain'd (in Order to ſave his Life) to Act the Part of a Fool, and was thereupon Surnam'd *Brutus*: But being a Man of a piercing Wit, he diligently watch'd the Opportunity of taking off the Tyrant. Accordingly when *Lucretia* laid violent Hands upon herſelf, and *Collatinus* her Husband diſcover'd the Plot to him, he took the Bloody Knife in his Hand, and perſwaded all the Company to Swear by *Mars* and the other gods, to expell *Tarquinius* and his Off-ſpring, and never to ſuffer another King in *Rome*.

After *Brutus* had laid open the Method for executing the Deſign, the Conſpirators enter'd into a Debate upon the future Form of Government. At length they agreed that the Name of Kingdom ſhou'd be chang'd into

that

that of Republick, and that Modeſter Words ſhou'd be us'd for King and Monarchy. It was likewiſe agreed, that not one, but two, ſhou'd ſit at the Helm of Affairs, and that the more Splendid Badges of Majeſty, which inflam'd the People's Jealouſie, ſhou'd be quite laid aſide, excepting on Triumphal and Feſtival Days. Such Badges were the Scepters, the Crowns of Gold, and Purple Garments. The Uſe of the Ivory Chair of State, the *Prætexta*, or White Garment border'd with Purple, and Serjeants carrying the Faſces or Rods of State, and the Axes were retain'd. Moreover it was their Unanimous Opinion, that a perpetual Power was by no Means to be endur'd; but that a Yearly Power, and that in the Hands of two (*Ne Morâ vel Solitudine corrumperetur*) was infinitely more ſuitable to Modeſty and Liberty. But at the ſame time, in order to keep the Name of a King, it was further agreed upon, that the Title of Rex *Sacrorum* ſhou'd be conferr'd upon ſome Noble Men; who ſhou'd have the Charge of Religious Worſhip.

Brutus, having Communicated this Model of Government to the Senate, obtain'd a Decree that Confirm'd it. Then he call'd together the People, and expos'd to their View the Corps of *Lucretia* ſtain'd with Blood and Gore; whence he took Occaſion to exaggerate the Charge againſt the *Tarquinij*, and made out at large, that both the People and Senate were Monſtrouſly injur'd. He told them, that *neither the Temper of his Sons, nor the Humour of* Tarquinius *wou'd permit them to hope for Amendment; and that the Buſineſs they were about might eaſily be put in Execution.* By which Means he alſo obtain'd a *Plebiſcitum*, or a Decree of the People, for expelling *Tarquinius* and all his Off-ſpring, and prohibiting any Man under Pain of Death to Countenance their Reſtoration either by Words or Actions.

This was Concluded upon in the Convention of the Wards or *Comitia Curiata;* and beſides, it was agreed upon, that two Men choſen by the Convention of the ſaid Wards ſhou'd Govern the Republick. *Brutus* nominated one *Sp. Lucretius* as Regent and Preſident of the Meeting, who remov'd the Convention to the *Campus Martius*, and put up *Brutus* and *Collatinus* as Candidates for the Office of Yearly Kings. The Convention embrac'd the Propoſal *Nemine Contradicente.* Then a Meſſenger was diſpatch'd to the Camp to ſollicite the Soldiers to revolt.

The King came Poſt to *Rome*, but finding the Gates ſhut againſt him, return'd to the Field, where his Soldiers likewiſe refus'd him Admittance; ſo that in his Old Age, his Hairs being already Gray, he was forc'd to ſubmit to Baniſhment, in the two Hundred and forty fifth Year after the Building of the City, the laſt Year of the ſixty ſeventh *Olympiad.*

CHAP. II.

Of the Affairs of the Romans *under the Conſuls to the ſecond Alteration of the Government, introduc'd by the* Decemviri.

AFTER the Expulſion of the Kings, the Adminiſtration of Affairs was put into the Hands of Conſuls, ſo call'd a *Conſulendo*, becauſe their chief Care was to Conſult the Publick Weal. They were to be always two, and Rul'd only for one Year, at the Expiration of which, New Conſuls were Choſen; and the Reaſon why they were thus *Annui* and *Bini* as they call'd them, that is, Yearly and two and two was, *ne Morâ aut Solitudine corrumperentur*, leſt, if one were alone, or if both ſhou'd continue long in the Magiſtracy, they might be Obnoxius to Corruption, Bribery or Faction.

At firſt, the Conſular Power was equal to that of Kings; but in a ſhort time it was reſtrained by the *Provocatio*, and *Interceſſio*; the former being an Appeal from the Conſuls to the People, and the latter the Office of the *Tribunes*, who interceded for the People, of which more hereafter.

Thoſe who firſt Hanſell'd the Conſulſhip were *Lucius Junius Brutus*, and *L. Tarquinius Collatinus*. Theſe two had this Honour Conferr'd upon them, becauſe they were the Chief Actors in Baniſhing the Kings. The Firſt of them was Son to the Siſter of *Tarquinius Superbus*, and the Latter was Husband to the Chaſte *Lucretia*.

Theſe New Conſuls, at firſt, had twelve Axes carry'd before them, as well as before the Kings; but in order to prevent Reflection and Envy, they order'd that one of them ſhou'd have the Axes, and the other the Faſces or Rods carry'd before 'em. In the mean Time a great Conſpiracy was carry'd on, in order to reſtore *Tarquinius Superbus*, but *Vindicius* a Servant detected it; and *Junius Brutus* the Conſul beheaded *Titus* and *Tiberius* his own Sons, as being concern'd in it; and left the other Complices to be puniſh'd by *Collatinus* his Collegue, whoſe Relations they were. *Collatinus* ſeem'd to be a little too Favourable to theſe other Conſpirators, whereupon *Publius Valerius* took Care to have them Puniſh'd, and carry'd the Matter ſo far, that he got *Collatinus* turn'd out of the Conſulſhip, and baniſh'd his Country, pretending that he ſeem'd to Favour the King's Party.

Collatinus his Place was fill'd by this ſame *Valerius*, a Man that hated the King Mortally; Then *Brutus* and he expos'd the King's Goods to be Plunder'd by the People, Levell'd his Houſes with the Ground, and reſtor'd to the Publick the *Campus Martius*, which he had Engroſs'd to himſelf. *Tarquinius Superbus* finding his Plots and Stratagems prov'd Ineffectual, March'd againſt the *Romans* at the Head of a Numerous Army of *Etrurians*, and came

came to a ſharp Engagement, in which *Aruns* his Son, and *Brutus* the Conſul fell by one anothers Hands; but the *Romans* carry'd the Victory, and *Valerius* return'd in Triumph to *Rome*.

The People were Jealous of *Valerius* for governing the Republick by himſelf without a Collegue, and for making ſuch Pompous Proceſſions from his ſtately Houſe, as ſeem'd to Threaten their Liberty. Upon Notice whereof *Valerius* pull'd down his Houſe, remov'd the Axes from being part of his Enſigns, came into the Common Council, and lower'd the Badges to the People; and having done many Things on the Behalf of the Commons, by laying the Foundation of a *Democratical* Government, allow'd any Man that wou'd to put in for the Conſulſhip. He brought in Appeals from the Conſuls to the People. He reliev'd the Poor, by making Abatements of their Taxes, made a Law prohibiting any Man, upon pain of Death to Invade the Magiſtracy without the Deſire of the People; as alſo another for puniſhing the Contumacy of Conſuls. He added one hundred and ſixty four Members to the Senate, and gave every one free Liberty to kill any Man that affected Tyranny, provided the Crime cou'd be made to appear. And in regard the People were to furniſh the Charges of the Wars, he appointed Two, under the Title of *Queſtores*, to Manage the Treaſury. For all which Courting of the People he was Surnam'd *Poplicola*.

This done, *Lucretius*, the Father of *Lucretia*, ſucceeded *Brutus*; but he died after a few Days, and *Marcus Horatius* ſucceeded. *Horatius* Conſecrated the *Capitol* which was then newly Repair'd and Enlarg'd. In his Conſulſhip the firſt League was made between the *Romans* and the *Carthaginians*. The next Year, *Valerius Poplicola* being then a ſecond Time Conſul, along with *Titus Lucretius Tricipitinus*; *Porſenna*, King of *Cluſium*, beſieg'd *Rome* with a numerous Army, in order to Reſtore *Tarquinius Superbus*. Soon after both the Conſuls were wounded in ſome ſlight Skirmiſhes, in which the *Etrurians* purſu'd the *Romans* to the very Bridge; Then a Gallant young Man call'd *Horatius Cocles* oppos'd the Crowds of the Enemy till the Bridge was cut down behind him, then Leap'd into the River and Swam over to his own Men.

Valerius Poplicola and *Horatius Pulvillus* being Conſuls for the next Year, Routed *Porſenna* in a bloody Battle, in which he loſt five thouſand Men. But he ſoon after return'd with greater Force, laid Siege to the City and diſtreſs'd the *Romans* beyond Meaſure. At this Time a certain young Cavalier call'd *Mutius Cordus* Combin'd with three hundred more to go to the Enemies Camp, and kill *Porſenna*; and having put on an *Etrurian* Habit went to *Porſenna*'s Tent where meeting with *Porſenna*'s Secretary, whom he thought to have been *Porſenna* himſelf, Stabb'd him with his Dagger: But being Seiz'd, and finding his Miſtake, thruſt his Right Hand into a great Fire before all the Spectators, for being ſo Unlucky as to miſs the Object of his Revenge. *Porſenna* was ſo Aſtoniſh'd at his Courage, that he not only pardon'd the Crime, but alſo rais'd the Siege, made Peace with the *Romans*, and refreſh'd them with Plenty of all Manner of Neceſſaries.

The War with *Porſenna* was no ſooner over, when the *Sabines* and *Latins* revolted; M. *Valerius* Brother to *Poplicola* and *Poſthumius Tubertus* being then Conſuls. *Valerius* Conquer'd them twice in two ſharp Engagements; and the next Year *Poplicola* being Conſul a fourth time treated them at the ſame Rate. After that, *Poplicola*, the Darling of the People dy'd, and was interr'd at the Publick Charges.

Soon after the Death of *Poplicola*, the *Sabines* came to the very Walls of *Rome*, and *Posthumius* the Consul, who oppos'd them, lost a great Number of Men; but being joyn'd by the Forces under the Command of *Memenius* his Collegue, gain'd such a Victory as wou'd have ended in cutting off the whole Army of the Enemy, had not the Night interpos'd. Honours were hereupon Decreed for the Consuls. And forasmuch as these Honours consisted of a Triumph or an *Ovatio*, and that ever after, their Consuls or Dictators, or Generals challeng'd the like Honours upon their return from the Conquest of their Enemies; it will be requisite, once for all, to explain in what a Triumph consisted, and in what an *Ovatio*. A Triumph was Decreed for the General, when he Conquer'd the Enemy without committing any false Step, or suffering any other Loss than that which was occasion'd by the Courage of the Enemy; and was perform'd after this Manner. The General rode into the City on Horseback or in a Magnificent Chariot, carrying all the Badges and Ensigns of his Dignity, attended by all the Officers and Soldiers under their Arms, preceded by the Captives taken in Battle, led in Chains even Kings and Princes very often, and all the Spoils taken in the War; and being met by the Senate in their Robes of Ceremony, was Conducted to his Palace thro' a double Row of Citizens with Musick and Instruments Singing *Peana*'s and Praising their gods. But when the General had undergone any Defeat, or was Check'd by the Enemy out of any Neglect of his Duty, tho' he had afterwards Conquer'd them, yet the Senate wou'd Decree him an *Ovatio* only. This *Ovatio*, as some Authors tell us, derives its Original from the first Letter of it, because the Soldiers us'd to cry out *O* with a loud Voice as they March'd along in this Procession. It differ'd from a Triumph in this, that the General enter'd the City at the Head of the Army on Foot; that he had only a Purple Gown upon him, But not a Garment with Bars of Gold; that he had a Lawrel upon his Head, but no Scepter in his Hand. *Memenius* had a Triumph Decreed him, upon his Return as aforesaid; but *Posthumius* had only an *Ovatio*, because he had suffer'd some Check from the Enemy, before he was joyn'd by *Memenius*.

Next Year the *Sabines* being Routed again, desir'd Peace, which was Granted them. Soon after, *Posthumius Cominius* and *Titus Lartius* being Consuls, *Manilius Octavius* Son-in-law to *Tarquinius Superbus* stirr'd up thirty Cities of the *Latins* against the *Romans*. The *Romans* thought fit to secure themselves by besieging and taking *Fidenæ*; which provok'd the *Latins* to engage more readily in the War. At the same time the *Romans* were troubled with Commotions at home, occasion'd by the hard Condition of Poor Debtors, whom their Creditors treated as Slaves. In the Midst of these Commotions, several were debauch'd by Bribes, and engag'd in a Conspiracy for the King's Restoration. Notwithstanding that a timely Discovery was made, and the Criminals punish'd; yet when they offer'd to levy Men for the Army, there were but very few who wou'd List themselves in the Service. Now there was no remedying this Inconvenience, by Reason of the Appeals to the People, which *Poplicola* had introduc'd: Upon this Account a new Magistrate was Created, who had an absolute and uncontroll'd Power for six Months.

This Head Magistrate was call'd *Dictator*, either because he was *Dictus*, or Nominated by the Consul; or because he dictated and gave the Word of Command. He was Nominated by the Consul, by the Senate's Orders, without the Consent of the Commons, for carrying on a War, fastening a Nail

Nail in the Wall for a Memorial, in the time of a Plague, calling the *Comitia Conſularia*, celebrating Games, choſing Senators, or upon any other Important Occaſion. Upon the Nomination of the *Dictator*, the Power of all the other Magiſtrates, bating the *Tribunes*, was ſuperſeded. Who thoſe *Tribunes* were, we ſhall ſee by and by. The *Dictator* Nominated one of a Conſular or Prætorian Dignity to be *Magiſter Equitum*, with an Equal Power over the *Equites* and *Accenſi*. He himſelf had a full Power over the People, and therefore was call'd *Magiſter Populi*. All the other Inferior Officers were call'd *Magiſtratus* and not *Magiſtri*: But afterwards Appeals were brought in from him to the People.

Titus Lartius was the Firſt *Dictator*, and *Sp. Caſſius*, *Magiſter Equitum*. The Dictator frighted the People with his Maces and Axes, and having them carry'd before him, rais'd a moſt Numerous Army, which he led into the Field, and then made a Truce with the Enemy for one Year. This done the *Latins* took up Arms once more upon the Sollicitation of *Tarquinius* and *Manilius*; but were ſadly routed by *Aulus Poſthumius*, the Second Dictator, at the Lake *Rhegillus*, whereupon they deſir'd a Peace, and with Difficulty obtain'd it. At laſt *Tarquinius* having loſt all, and being abandon'd by the *Latins*, *Etrurians* and other free Cities, went to *Cuma*, to the Court of *Ariſtodemus* the Tyrant, where he died ſoon after, in the Nintieth Year of his Age.

The *Romans* being freed from War abroad, fell into new Diſorders at Home, occaſion'd by the Exactions of Creditors, and the Cries of the Poor, who ſaid they were not able to pay their Debts. This gave Riſe to ſuch Heats, that the *Plebeians* refus'd to take the Oath againſt the *Sabines*, and threaten'd to Relinquiſh the Country. And tho' at laſt they ſuffer'd themſelves to be led out againſt the Enemy, yet finding they had got no Relief, they return'd Home; And tho' the Obligation of their Oath mov'd them not to flee from their Colours, yet they Retir'd under their Arms to the Sacred Mountain. Then the Town was in great Conſternation, and the Senators divided in their Sentiments. At laſt, when they ſaw a great Number of Deſerters went off, *Menenius Agrippa* prevail'd ſo far, that Ambaſſadors were ſent with a Power to Treat with them without being Accountable to the Senate.

A Promiſe was made to the *Plebeians*, that thoſe, who were not able to pay their Debts, ſhou'd be forgiven, and that hereafter Things ſhou'd be Manag'd by the joint Conſent of the Senate and Commons. Then the Little People were very Chearful, and ready to Return, when *Sicinius* and *L. Junius* put into their Heads to ask Magiſtrates for themſelves to Protect them, and Vindicate their Rights. The Ambaſſadors finding this a Buſineſs of the laſt Importance, remitted it to the Senate, where, after a Vigorous and hot Oppoſition, the Requeſt was granted, and ſolemnly Confirm'd by an Act of the Senate. Accordingly the *Comitia Curiata* were call'd, and they Elected *Lucius Junius Brutus* (this being the Surname he deſir'd) and *Lucius Sicinius Bellulus*, to whom they added *P. Licinius* and *Spurius Icilius Ruga*. They enter'd upon their New Office on the thirteenth of *December*, in the ſixteenth Year after the Expelling of *Tarquinius*.

Theſe Magiſtrates (If I may ſo call 'em) were Entituled *Tribuni Plebis*, *Tribunes* of the Little People: *Tribunes*, becauſe they were choſen from among the Captains or Officers of the Army; and *Plebis*, becauſe their chief Province was to defend the little People from the Inſults and Power of the

great Ones. But they did not long Confine themſelves within the Bounds of the Power wherewith they were Inveſted: For with an incredible Meaſure of Boldneſs they often put a ſtop to the Senates Acts and the Magiſtrates Edicts, in pronouncing only the Word *Veto*. Afterwards they were made *Sacro-Sancti*, and took the Liberty to call a Senate, Convocate the People, make Laws, and haul the Magiſtrates themſelves to Priſon. Thus the Senate made their Servants their Maſters; and tho' they often repented it, being almoſt continually vex'd and tormented by theſe *Tribunes*, yet they were never able to Aboliſh them, till the Government came into the Hands of the Emperors. The Commons or *Plebs* obtain'd this further Privilege, that Two ſhou'd be Choſen out of their Number to ſerve the *Tribunes*, that is, to take Cogniſance of ſome Cauſes, and to take Care of the Buildings and Corn. They were firſt call'd *Miniſtri Tribunorum*, and afterwards *Ædiles*, from taking Care of the *Ædes*, or Houſes in which the *Plebiſcita* or Decrees of the Commons were lodged. The *Romans* were Govern'd by ſix Sorts of Laws, *viz. Lex*, *Plebiſcitum*, *Senatus-Conſultum*, *Edicta Magiſtratuum*, *Principum Placita*, *Reſponſa Prudentum*. *Lex* was that which was made by the whole Body of the People, including the Senators and *Patricians*: And the Method us'd in making this Law was thus: An Orator was appointed to Mount a Pulpit ſet up in the *Forum*, or great Market Place in the City, and to Harangue the People for ſeveral Days, ſhewing the Advantage that would acrue to the Republick by making ſuch a Law. And leſt the People might be impos'd upon by the Eloquence of this Orator, another Orator was appointed to Mount the ſame Pulpit as many Days, and lay before the People the Inconvenience that might attend the Enacting the ſaid Law.

When this was over, the chief Magiſtrate then in being, Mounted the Pulpit, and ſaid with a loud Voice: *Vultis*, *Jubetis*, *Quirites*, *Legem ferre?* To which the People, ſuch of them as were for the Law, anſwer'd: *Uti velis*, *uti Rogas*; and ſuch as were againſt it, cry'd aloud: *Antiquo*. Then the Suffrages were gather'd, and if there were more Votes for the Law than againſt it, it paſs'd, otherwiſe it was antiquated or laid aſide. This was the Method the *Romans* obſerv'd in the Beginning; but finding by Experience, that it was attended with a great deal of Clamour and Noiſe; and very often with Blood-ſhed and Slaughter, they Decreed, the People ſhou'd give their Votes by Counters, on which were engrav'd the Letters *U*, and *A*. Denoting the Words *Uti Velis*, and *Antiquo*. And theſe they caſt into a Box prepar'd for the Purpoſe. If there were more Counters with the Letter *U*, than with the Letter *A*, the Law paſs'd; but if more with the Letter *A*, it was laid aſide. *Plebiſcitum* was the Law made by the Commons and *Tribunes*, without the Conſent or Approbation of the Senate. *Senatus Conſultum* was a Decree of the Senate without the Concurrence of the Commons. *Edicta Magiſtratuum* were the Temporary Laws or Rules preſcribed by the Magiſtrates during the time of their Adminiſtration, and when that was over, ceas'd to have the Force of Laws. *Principum Placita* were the Edicts or Decrees iſſu'd by the Kings and Emperors, and had the Force of Laws till abrogated by others. *Reſponſa Prudentum* were the Anſwers given by able Lawyers in Matters of doubt, concerning the Senſe of an Edict or Decree, not unlike the Preſidents or Reports in our Law. To return.

To theſe two *Ædiles Plebis*, a long time after, there were two added from the Noble Men, call'd *Ædiles Curules*, from the Chair of State that

was

was allow'd them; and *Julius Cæsar* added two more from the *Patricij*, call'd *Ædiles Cereales*, becauſe they took Care of the Proviſions and Stores of the City.

After theſe Tranſactions, the *Plebeians* willingly liſted themſelves under the Conſuls, and fought againſt the *Volſci*. They took *Longula* and *Poluſtia* with Eaſe, as well as *Corioli* the Metropolis, by the Valour of *Marcius*, a NobleMan who from thence was ſurnam'd *Coriolanus*. This Year the League with the *Latins* was renew'd upon the Account of their Faithfulneſs, when the *Romans* were haraſs'd by Domeſtick Feuds, and this War. The Senate Decreed that Supplications ſhou'd be made, and a third *Fair* was added to the two *Latin* Ones, one of which was inſtituted by *Tarquinius* after the Conqueſt of *Etruria*, and the other by *Populius* in the time of *Tarquin*'s Exile. At this time a Review was made of the *Roman* Citizens, and 110000 Heads were aſſeſs'd. Next Year a great Famine prevail'd in the City, which was occaſion'd by the late Seditions. This made a heavy ſtir among the Commons; and the Animoſities of the Poor cou'd not be pacify'd, Notwithſtanding that a Law was made in the Convention, prohibiting the contradicting of the *Tribunes* when they harangu'd to the People. Ambaſſadors were ſent to *Sicily* to buy Corn, and when they return'd with a conſiderable Quantity, ſome were of Opinion, it ſhou'd be Sold to the Poor at low Rates; others were more harſh and thought it more proper to treat the common People ſomewhat roughly, in regard that Idleneſs and too great Indulgence had puffed them up. Among thoſe of this Opinion, *Marcius Coriolanus* ſpoke moſt freely, who was a great Aſſertor of the Dignity of the Noble Men, and was diſoblig'd by the Refuſal he met with from the People, when he put in for the Conſulſhip. He alledg'd they ſhou'd not only Cramp the Commons in allowing them no Corn, but likewiſe aboliſh the Office of the *Tribunes*.

The *Tribunes* hereupon immediately indicted, and cited him to his Tryal before the Commons. Indeed the Noble Men were very loth to ſuffer one of their Number to be try'd by the Commons; but when the *Tribunes* gave them to underſtand, they charg'd him with affecting Tyranny, and wou'd make good the Charge, he offer'd of his own Accord to ſtand Tryal. He eaſily clear'd himſelf of that Imputation, and ſeveral Perſons whom he had ſav'd in the War, gave ſuch loud Encomiums of his good Offices, both to them and their Country, that it was plainly Apparent, he wou'd quickly be acquitted. The *Tribunes* finding things in this Poſture, deſign'd to attack him underhand, ſince they cou'd not openly reach him; and accordingly charg'd him with giving the Spoils he took in the War to the Soldiers in Order to render himſelf Popular, whereas he ſhou'd, according to Law, have given them into the Treaſury. They put ſuch a Conſtruction upon this Omiſſion, as if he deſign'd to curry Favour with the Army, and obtain a Life-guard; and tho' it was certain that what he did was to ſecure and encourage the Soldiers, and alleviate the common Calamity, at a time when his Country was ſunk under Seditions and Diviſions; yet ſuch was the Fury of the People, that of twenty one Tribes, eleven ſentenc'd him to perpetual Baniſhment.

This was the firſt time the Commons paſs'd Sentence upon a Noble Man: And after this Precedent, the *Tribunes* kept up the Cuſtom of arraigning whom they pleas'd; and the Power of the Commons encreas'd every Day, while that of the Senators dwindl'd a-pace, till at laſt the Commons were admitted to the Senate, Magiſtracies and Prieſthood; the Noble Men be-

ing indue'd to comply with their Demands, partly out of Neceſſity, and partly from a Principle of Prudence. In the Mean time *Coriolanus* fled to the *Volſci*, and rais'd a heavy War againſt his ungrateful Country. The *Volſci* gave him the Command of their Army. And (which is very ſurpriſing) the *Romans* who us'd to beat the *Volſci*, when commanded by *Coriolanus*, cou'd not now ſtand before them when commanded by him. In a Word the *Volſci* beat the *Romans* in ſeveral Engagements, took many of their Towns, and advanc'd towards *Rome* in Order to deſtroy it. The *Romans* ſeeing all was loſt, if they cou'd not Appeaſe the Wrath of *Coriolanus*, ſent firſt the Senators out in an Humble Manner to beſeech him to ſpare them; but he wou'd not hear them: Then they ſent the *Roman* Matrons and Ladies to him in the ſame Manner; but he was inflexible even to their Tears. At laſt his own Mother and Wife prevail'd upon him to Decamp, and forgive the Injury, which coſt him his Life: For he was ſoon after Murder'd at *Antium* by *Tullius* his Rival.

Coriolanus being Dead, the *Volſci* were oblig'd to Sue for Peace; and the *Hernici* were Conquer'd, and obtain'd a League, the Conditions of which were left to the Determination of *Caſſius* the General. *Caſſius* allow'd them the Freedom of the City, and endeavour'd by all Means to Ingratiate himſelf with the *Plebs*, in order to make way for his Tyranny. He propos'd the *Lex Agraria* for Diſtributing the Lands equally among the People; But the Noblemen joyn'd together and prevented him, and condemn'd him to be thrown Head-long over the *Tarpeian*-Rock; Which was accordingly done. After the Death of *Caſſius*, the Noblemen began to lift up their Heads again; But the *Plebeians* at the ſame Time increas'd their Boldneſs. When the War broke out again, the *Tribunes* aſſiſted thoſe, who refus'd to take the Oath; but in order to Fruſtrate their Interceſſion, the Conſuls Tranſlated their Bench to the *Campus Martius*; for without the Bounds of the City they cou'd aſſiſt None. Then they came to Cuffs and Blows, and heavy Threats, and a *Dictator* was Nominated, Namely *Sp. Lartius*, who in ſome Meaſure Alleviated their Domeſtick Evils by making Conſuls that were acceptable both to the Commons and Nobility.

Next Year, *Cæſo Fabius*, and *Sp. Furius* being Conſuls, the *Æqui* and *Veientes* roſe up in Arms againſt the People of *Rome*. The *Veientes* induc'd all *Hetruria* to Rebel, and defeated the Conſuls oftner than once, making Excurſions even to the City. Then the Senate thought it Neceſſary to ſecure their Territories by Garriſons. But at the ſame Time the Treaſury was exhauſted, and the Taxes not equal to the Publick Charges; beſides, 'twas not to be expected that many ſhou'd Voluntarily Liſt themſelves in the Service for ſo tedious a War. Things being at this Paſs, the Conſuls mov'd, the whole Concern ſhou'd be committed to the Care of the Family of the *Fabii*. Theſe having accepted the Commiſſion, routed the *Veientes* and forc'd them to ſue for Peace; But they ſoon after renew'd the War, and cut off all the *Fabii*, to the Number of 306, All the *Fabii* I ſay, to one Young Boy, who Surviv'd the Diſaſter, and Propagated the deſolate Family.

After the Overthrow of the *Fabii*, the *Veientes* were much Animated, and Penetrated to the very Gates of the City: But in a Year or two were ſo often Defeated, that they again deſir'd Peace. This War was but a ſlight one in Compariſon of the Civil Wars. The City was in great Want of Proviſions, by Reaſon that in the Preceding Year, while the *Veientes* beſieg'd the Town, the *Romans* cou'd neither Manure the Ground nor keep up any Commerce. This gave occaſion to great Tumults. *Genutius* the

Tribune

Tribune of the People made a heavy Stir about the *Lex Agraria*, and *Volero* his Succeſſor, propos'd another Law, enjoyning the *Tribunes* to be Created in the *Comitia Tributa*. Now the *Comitia Tributa* differ'd from the *Comitia Curiata*, in this, that in theſe the *Curiæ* or Wards only confirm'd what the Senate had luckily Enacted, But in thoſe, every Thing was Tranſacted without the Intervention of any Decree of the Senate, merely by the ſeparate Votes of the Tribes. The States had a ſharp Debate concerning the making of this Law. The Noblemen were mightily offended by the Impudence of the *Tribune*, and their Reſentment was further inflam'd in Regard he requir'd the *Ædiles* ſhou'd likewiſe be Nominated by the *Comitia Tributa*, and that all Things relating to the *Plebeians* ſhou'd be Tranſacted there. Now the open Tendency of this was to Transfer the whole Power from the Senate to the People. *Appius* the Conſul, was one of the Chief Oppoſers; the Temper of his Family was always againſt the *Plebs*; he Interlin'd his publick Harangues with all manner of Railing and Opprobrious Invectives; and by that Means put all in Confuſion again, when his Collegue *Quintius* had by his meek and ſmooth Diſcourſes compos'd all the Differences. The *Tribunes* order'd the Conſul to be Impriſon'd, but the *Patricij* ſtood by him, and at laſt they came to fifty Cuffs, and throwing of Stones, in a ſcandalous Manner.

Quintius, who was all for Moderation, got the *Tribunes* to conſent that the Matter ſhou'd be remitted to the Senates Determination, the People being then Poſſeſs'd of the Capitol, where they kept a Guard Night and Day. The Senate approv'd of the Law, and the *Comitia* confirm'd it: Whereupon the Conſuls marched out at the Head of their Armies, *Quintius* againſt the *Æqui*, and *Appius* againſt the *Volſci*. Each of the Conſuls met with ſuch Succeſs as they deſerv'd. For *Quintius*'s Army was prompted by the Conſideration of his Equity and Mildneſs, to obey him in every Thing; And did of their own Accord undergo ſeveral Hazards, in order to purchaſe Glory and Honour for their General. But *Appius*'s Army hated him, and when they were drawn out into the Field, refus'd to Engage, and loudly demanded to March out of their Enemy's Country.

Appius being oblig'd to take his Men out of the Enemy's Country, before his returning to his own, exercis'd the utmoſt Severities upon the Diſobedient. For the *Centurions*, whoſe Companies had fled, and the *Standard-Bearers* that had loſt their Standards, were either Beheaded or Whipp'd to Death. And as for the Reſt, every tenth Man in the Army was drawn out by Lot, and put to Death; This being the uſual Way, among the *Romans*, of puniſhing Deſerters, and thoſe who loſt or threw away their Standards.

Next Year, the Senate went upon the *Lex Agraria*, which the *Conſuls* and *Tribunes* laid before them. But *Appius* being againſt it, wheedled almoſt all the Senators to ſide with him. Whereupon the *Tribunes* cited him to ſtand Tryal for his Life. The *Patricij* were ready to employ their Intereſt for ſaving the Criminal, and intreated *Appius* to humour the Times, and take upon him a Habit more Suitable to his preſent Circumſtances. But *Appius* ſaid he wou'd not Condeſcend to any Thing that was Sordid or below his Dignity. He did not Abate any Thing of his wonted Magnanimity; and when he ſaw that the whole City expected his Condemnation, laid violent Hands upon himſelf, a few Days before his Tryal. Notwithſtanding the Remonſtrances of the *Tribunes*, the People allow'd his Son to have a Funeral Panegyrick upon his Father, according to the Cuſtom of their Anceſtors.

The *Romans* fought Succeſsfully againſt the *Æqui*, *Sabini* and *Volſci*. But the *Tribunes* made a new Stir among the Commons, by Suggeſting, that in a free State, which gave equal Liberty to every Man to ſpeak and give his Opinion, the Adminiſtration of all Things, both Private and Publick, ſhou'd be regulated by poſitive Laws: Deſigning by ſuch Motions to effect what *C. Terentius* the *Tribune* of the People had offer'd at, in the preceding Year. Accordingly, without the Conſent of the Senate, they made a Law, ordering that ten Men, recommended by their Age and Prudence, ſhou'd be choſen by the People in their *Comitia*, to publiſh written Laws upon all publick and private Affairs; that their Laws ſhou'd be propos'd in the *Forum*; and that both the Yearly Magiſtrates and the private Citizens ſhou'd take the Deciſions of their mutual Differences from them.

The *Patricij* wou'd not ſuffer Laws to be made without a Decree of the Senate to that Effect; whereupon they diſplay'd all their Force in hindering the Meeting of the *Comitia*; and among other Young Noble Men, one *Cæſo Quintius*, Son to *Lucius Quintius Cincinnatus*, made a great Figure. He ſpar'd no Opprobrious Invectives in railing againſt the *Plebeians*, and was thereupon Indicted by the *Tribunes*. His Father defended him but ſorrily, for the *Tribunes* foreſeeing the Boldneſs of Inſolent Youths wou'd grow to an unſufferable Heighth if he got off with Impunity, arraign'd him of a feign'd Crime; the Tryal being put off he got out upon Bail, and fled from his Bail to *Tuſcany*, but the *Tribunes* oblig'd the Bail to pay the Money they had engag'd for. The Father ſold the moſt of his Eſtate and Goods and pay'd to the Bail the Money they had laid out for his Son, and retir'd with a few Servants to the Country, to a little Farm, that was all he had ſav'd of his Eſtate, upon which he had a little ſorry Cottage, and there Manur'd the Land in a Laborious Condition. Grief and Want oblig'd him neither to ſee the City nor to entertain his Friends, nor celebrate Feſtival Days, nor to be preſent at any publick Solemnity.

However the *Tribunes* were very much Diſappointed; for *Cæſo*'s Diſtreſs was ſo far from checking the Inſolence of the Young Noble Men, that they became more Inſolent and Haughty; and oppos'd the Law both in Words and Deeds. The *Tribunes* ſeeing they cou'd not get the Law to bear, made a Noiſe of a great Conſpiracy againſt the Commons; but *Claudius*, the Conſul made it appear to be a Fiction. The Domeſtick Evils were further enflam'd by one *Herdonius Sabinus*, who at the Head of four Thouſand Men poſſeſs'd himſelf of the Capitol, and invited the Servants to take their Freedom. The *Tribunes* wou'd not ſuffer the diſorder to be redreſs'd, till *Valerius* one of the Conſuls, bound himſelf by Oath to ſatisfy the Demands of the *Plebeians*. *Valerius* was kill'd in the Capitol, and *Claudius* wou'd not reſt till *L. Quintius*, the Father of Baniſh'd *Cæſo*, ſucceeded the deceas'd Conſul.

'Twas with much Difficulty that *L. Quintius Cincinnatus* cou'd be induc'd to part from his Country Retreat; however, he at length accepted the Poſt, and by his Authority reſtrain'd the Sedition, and oblig'd the People wonderfully by his Equity and Juſtice. Next Year he was created Dictator, to make Head againſt the *Æqui*, who were poſſeſs'd of *Tuſculum*, and within ſixteen Days after his Entry upon that Poſt, reliev'd the Conſuls Camp which was in a Manner beſieg'd, defeated a Gallant Army of the Enemies, demoliſh'd their City, put a Garriſon into it, and return'd in Triumph to *Rome*, with the Enemies General and ſeveral great Men bound in Chains. Then he, dimitted his Magiſtracy, refus'd all the Honours proferr'd by the Senate,

nate, and retir'd again to his Country-ſeat. Thus did he prefer a Laborious Life to that of a Prince, and was prouder of his Poverty than others are of their Riches.

Next Year the *Plebeians* refus'd to fight againſt the *Sabines* and *Æqui*, unleſs the Number of the *Tribunes* were enlarg'd to that of ten; which accordingly was granted. But even that did not ſatisfy them, for the *Tribunes* made a new Stir by encroaching on the Authority of the Conſuls for the next Year. For whereas formerly the *Tribunes* were only allow'd to harangue the People, but did not pretend to call the Senate, or give their own Votes; that Honour being peculiar to the Conſuls: Yet one *Icilius* an Active and Eloquent Man, induc'd the *Tribunes* for that Year to call a Senate. *Icilius* likewiſe mov'd that the *Aventine* Hill, which was no leſs then twenty two Furlongs in Circumference, and belong'd to the Publick, together with the Wood which grew very plentifully upon it, ſhou'd be given to the *Plebs* to build Houſes upon.

The *Tribune* deſir'd that his Motion ſhou'd be confirm'd by a Decree of the Senate, and finding that the Conſuls put it off, order'd an Officer to follow them to the College and call a Senate, and was not far from throwing Headlong over the Rock one of the Serjeants that repuls'd the Officer, by the Conſuls Orders. For the Conſuls cou'd neither offer Violence nor reſcue the Serjeant, becauſe the *Tribunes* cou'd not be oppos'd, as being Sacred Perſons, tho', at the ſame time, they were highly ſenſible of the Affront. Then they implor'd the Aſſiſtance of the other *Tribunes*; but they had all combin'd to carry on the Deſign with joynt Force. When the Conſuls call'd a Senate, *Icilius* appear'd and excus'd all that was done, and made it out that his Law was very uſeful for preventing the Inſurrections of the Poor, who were mov'd to Sedition by the *Patricij* their incroaching on the publick Ground. So that he got a Decree paſs'd on that behalf.

Tho' theſe civil Commotions ſeem'd to be thus laid aſleep, yet next Year the *Tribunes* reviv'd them, and then Wars broke out, which did not at all injure the Republick; for this was a certain Rule, that when they engag'd in War, they were free from Domeſtick Quarrels, and, when they enjoy'd Peace, civil Diſſentions prevail'd. The Conſuls indeed were in the Right of it, in propoſing that the Mob ſhou'd be kept under by Foreign Wars; but they were out in uſing the Extremity of Severity, and admitting of no excuſe in levying Men. Upon this the *Tribunes* took Occaſion to raiſe the *Plebs*, and to inveigh againſt the Conſuls, for ordering *Roman* Citizens, who implor'd Relief from the *Tribunes*, to be put in Priſon. The Tumult encreas'd every Day, till at laſt they came to Blows, and the Conſuls were cited to their Tryal; for the *Tribunes* cry'd, that not only their Authority was infring'd, but their Sacred Perſons affronted and violated. The People were ſo furious and ſo diſpos'd to civil Wars, that if the *Tribunes* had propos'd any thing againſt the Conſuls, or the Senate, the City had certainly ruin'd itſelf; but at laſt the *Tribunes* call'd together the People, and told them, that out of Reſpect to ſeveral good and worthy Men, they forgave the Affront put upon themſelves, but wou'd Proſecute and revenge the Injury done to the People, and promis'd to promote the *Lex agraria*, which had lain by above thirty Years. Among many who edg'd on the People in their Convention, none made more Noiſe than *L. Siccius Dentatus*, a Man of a wonderful Aſpect, who by recounting a great many Exploits done by him, put the People in ſuch a Ferment that they wou'd not ſo much as hear thoſe, who offer'd to ſpeak againſt him.

This Man had serv'd in all Military Posts, and receiv'd all the Degrees of Honour in that Capacity. He was strong to a Miracle, and in the Time of forty Years continual Service, had fought in one hundred and twenty Engagements. He had forty five Wounds upon the Fore-part of his Body, but none behind; and twelve of those were receiv'd the Day that *Herdinius Sabinus* took the Capitol. From the several Battles he had been in, he got several Badges of Honour. He had fourteen City Crowns, put upon him by the Citizens, which he preserv'd, and one Siege Crown, with three Wall ones, merited by Scaling the Walls first, and taking Possession of them; and eight other Crowns, which the Generals presented him with, for his extraordinary Service in the Field; besides seventy three gold Chains, sixty gold Bracelets, eighteen Spears, and twenty five great Harnesses; nine of which were taken from the Enemies that Challeng'd the *Romans* to particular Duels.

Siccius Dentatus Surnam'd the *Roman Achilles*, told them he had serv'd the Republick in so many great Exploits, but the Reward of his Labours was Anticipated by the Noblemen, who possess'd the Conquer'd Lands; and added several other Arguments for making the Law, and rejecting all Suggestions to the contrary. The Assembly was presently in such a Ferment, that one wou'd have thought they wou'd run on in a Current, when *Icilius* the *Tribune* rose up, and spoke, indeed much to the Advantage of *Dentatus*, but told them withal, that it was a very unjust Thing for any Man to Ingross all the Favour of the People to himself, before others had the Liberty to set out their Pretensions to the same; and then Adjourn'd the Convention to another Day, on which every Man might be in a Readiness.

The *Patricij* finding their Request Ineffectual, design'd to oppose the Law by open Force. They hinder'd the People to meet in their Tribes, and took away their Pitchers and Ballots, and, sparing the *Tribunes*, who made a heavy Noise, and crowded in among 'em, resisted their Followers, and so render'd their Offices of none Effect. Among these, the Young Gentlemen of the Families of the *Posthumius's*, *Sempronius's* and *Clælius's*, made the greatest Stir, and hinder'd the *Lex Agraria* to be Ratify'd by a *Plebiscitum*.

Tho' the *Tribunes* were mightily Enrag'd, yet they resolv'd to Indite None, but these Young Gentlemen; and put up the Quarrel by Redeeming the Estates from the Noblemen, and restoring them to their proper Owners; And were just going to Ratifie the Law, when the *Æqui* penetrated to the *Tusculium*, and oblig'd the People to drown their Domestick Feuds in a Foreign War. Among others, *Siccius Dentatus* March'd out against the Enemy with eight hundred *Veterans*, who follow'd him by way of Compliment. The Consuls had a Mind he shou'd be Lost, because they envy'd his Glory, and found him Troublesome. Accordingly they order'd him to attack the Enemies Camp, in such a Manner as wou'd certainly have ended in his Ruin. But he Storm'd it another Way, and then return'd to the Field of Battle, where he contributed much to the obtaining of the Victory. After all was over, he return'd to *Rome*, and laid open the whole Story to the People, and procur'd the Consuls so much Envy, even among the Senators, that when they sought a Triumph, their Demands were rejected; and in the next Convention the Commons made *Siccius Tribune*.

Siccius having Celebrated the Initiatory Rites of the first Day of his Magistracy, Indicted *T. Romilius* the Consul for the preceding Year, before he enter'd upon any publick Administration. *Romilius* made a haughty Speech

that

that was not ſuited to the Occaſion, whereupon the Tribes voted againſt him; and his Puniſhment was a Fine of one thouſand Aſſes, which *Siccius* had wiſely Adviſ'd. A few Days after, *Venturius* his Collegue was likewiſe Fin'd fifteen thouſand Aſſes. So that the Conſuls for this Year were ſorely afraid that when they laid down their Conſulſhip, the Commons wou'd treat them at the ſame Rate. Upon which Account they openly Favour'd the *Plebeians*, and in the meeting of the Centuries made a Law allowing all Magiſtrates to Fine thoſe who were guilty of any Miſdemeanor with Reference to their Authority, contrary to the Diſcipline and Laws of the Republick. Now in former Times none but the Conſuls had that Power. However the Meaſure of the Fine was not left to their Diſcretion, but it was provided by a Statute, that the largeſt Fine ſhou'd not exceed the Value of two Oxen, and thirty Sheep, which Law was long obſerv'd by the *Romans*.

Then the Conſuls remitted to the Senate the Cognizance of the Laws which the *Tribunes* Labour'd mightily to make for the Common Uſe of the People, and for a perpetual Memorial. In this Affair the Opinion of *T. Romilius* prevail'd, who alter'd his Tune, and alledg'd, that the Commons ſhou'd be Humour'd: But ſoon after (To their Amazement) he ſaid, he was as much againſt them as before; but only ſince Matters were come to that Paſs, that the Power of the Nobility did plainly Decline, he thought it was their Duty to act Conformably to their preſent Circumſtances. So that he adviſ'd them to ſend Commiſſioners, ſome, to the *Grecian* Cities in *Italy*; and ſome, to *Athens*, in order to fetch from thence the beſt Laws, and ſuch as were moſt ſuitable to the *Roman* Cuſtoms and Statutes; and when they return'd, to leave it to the Senate to Nominate Legiſlators, and to determine what ſhou'd be the Extent of their Power, and how long it ſhou'd endure, and in Fine, to do in that Affair as they thought fit.

The greateſt Part of the Senators approv'd of *Romilius*'s Motion, and in purſuance of the ſame, by Virtue of an Act paſs'd in the Senate, and Ratify'd by a *Plebiſcitum*, *Sp. Poſthumius*, *Servius Sulpicius* and *A. Manlius* were made Commiſſioners for fetching Laws from *Greece*; and were furniſh'd upon the publick Coſt with Galleys adorn'd with all the Enſigns of the Greatneſs of the *Roman*-Empire. After three Years they return'd, and the *Tribunes* preſs'd the Conſuls to leave the Affair of the Laws to the Senate. But the Conſuls being unwilling to ſink the Power of the Nobility, put it off till the *Comitia*, in which they choſe *Appius Claudius* and *T. Gentius* Conſuls, much ſooner than uſual. And then laid aſide all Care of the Publick, as being thus committed to others, and gave no Ear to the *Tribunes*, meaning to paſs the reſt of their Conſulſhip without doing any Thing. The *Tribunes* being oblig'd to have Recourſe to the Conſuls Elect, inveigl'd *Appius*, by Promiſes of Honours, to ſide with the *Plebs*. *Appius* brought his Collegue to be of the ſame Side, and did ſo edge on the People with his Harangues, that *P. Seſtius* the Conſul was oblig'd to call a Senate by himſelf (his Collegue *L. Menenius* being then Sick) and remit the Affair of the Laws to the Senate. *Appius Claudius* the Conſul Elect, being firſt ask'd, according to Cuſtom, gave his Opinion, that ten Men, of the Nobleſt Rank of Senators ſhou'd be choſen, and inveſted with an Annual Authority, as being entituled to the Adminiſtration of Affairs, together with the Conſular Authority, which the Kings had formerly; and that all other Magiſtrates ſhou'd be broke till they were reſtor'd again by the Laws; and that theſe *Decemviri* ſhou'd take Cognizance of private Contracts, and manage the Publick Affairs. This was the Opinion of the two Elected Conſuls; and carry'd.

When the Day for the *Comitia* was come, the two elected Conſuls reſign'd their Conſulſhip; and then the People cry'd them up, and elected them as the firſt and chieſeſt of the *Decemviri*, to whom they added *P. Seſtius* that was Conſul for that Year, and the three Commiſſioners, *P. Poſthumius*, *Servius Sulpicius* and *A. Manlius*, together with *T. Romilius*, who was the Propoſer of the popular Opinion, beſides *C. Julius*, *T. Veturius* and *P. Curiatius* : Theſe were all Senators of the Conſular Dignity. And then the *Tribunes*, *Ædiles*, *Queſtores* and all other Magiſtrates were broke.

CHAP. III.

Of the Affairs of the Romans *from the Inſtitution of the* Decemviri *to the End of the War with the Privernatians.*

THE ſecond Transformation of the Government of *Rome*, happen'd on the fifteenth of *May* in the three hundred and ſeventh Year, (according to *Varro*) after the Building of the City. The whole Authority being by the Law aforeſaid veſted in the *Decemviri*, it was thought adviſeable, that each Man ſhou'd rule by Turns ſo many Days. He that actually Govern'd had the Mace and Conſular Enſigns carry'd before him; call'd together the Senators, ratify'd the Decrees, and perform'd all the other Offices belonging to the Head Magiſtrate. The reſt of the *Decemviri*, to prevent envy, were clothed much like the other Citizens; and had only an Uſher to walk before them. They Govern'd the Republick with Juſtice and Equity for a-while, and ſet up the Laws brought from *Greece* engraven on ten Copper Plates, in the moſt Conſpicuous Part of the *Forum*, and added two Plates, or Tables more to them in which were engraven other Laws pick'd out of their own Statutes and Cuſtoms; whence they were call'd *Leges Duodecim Tabularum*, and *Summa æqui Juris*. Of theſe Laws we have as yet extant ſome Fragments in the Works of *Papinianus*, *Ulpianus* and other Ancient Lawyers; and the following Statutes may ſerve as a Specimen of the Nicety of their Language, and its Conciſeneſs in expreſſing their Thoughts : *Summa Parentum in Liberos poteſtas eſto, occidere venumdare liceto. Aſt ſiquis Inteſtatus moritur, cui ſuus Heres impubes eſt, Agnatorum Gentiliumque poteſtas eſto. Subſtitutum Subſtituto eſt etiam Subſtitutum Inſtituto. Si quis clepſerit, rapſeritve aliquid Sacrum ex Loco Prophano, aut Prophanum e Loco Sacro, Sacrilegus eſto.* To return.

Next Year ſomething ſeem'd to be yet wanting, eſpecially that the Power of the *Tribunes*, which gall'd the Senators ſo much ſhou'd be abrogated.

gated. With which View the Senators mov'd that the *Decemviri* ſhou'd be created again, and carry'd it. The Commons chearfully conſented to the Motion, being ſeduc'd by the Diſſimulation of *Appius*, who bore the Credit of the whole Adminiſtration, and gain'd the People by his Complaiſance, fair Speeches and good Offices. The People were mightily for his continuing in the Magiſtracy, and he ſeem'd with Difficulty to comply with their Requeſt, but when he did, he caſt off the Mask, was openly Partial to his Friends, and inveigh'd againſt every Body elſe. However he was again made *Decemvir* in the *Comitia Centuriata*, and with him *Q. Fabius*, *M. Cornelius*, *M. Servilius*, *L. Minutius*, *T. Antonius*, *Manius Rabulejus*, all Noble Men; together with *Q. Petilius*, *Cæſo Duillius* and *Sp. Oppius*, *Plebeians*, whom *Appius* took in, in Order to ingratiate himſelf with the People.

Appius thought it now high time to play his Game; he and his Colleagues enter'd into a private Conſpiracy to keep the Government for ever to themſelves, Matters being ſo order'd, that all of them ſhou'd be equal in Dignity and Power, that whatever one lik'd ſhou'd be ratify'd and confirm'd by all the reſt; that the Acts of the Senate, and thoſe of the *Plebs* ſhou'd never be made Uſe of without a preſſing Occaſion. Having thus agreed Matters among themſelves, they manag'd all by Force, and fill'd the City with Blood and Rapine. They continu'd their Power next Year, and either kill'd or baniſh'd moſt of the richer Citizens. The *Sabines* and the *Æqui* made uſe of this Opportunity to invade the *Roman* and *Latin* Grounds; and the *Decemviri* being engag'd in the War againſt them, were Guilty of ſuch Crimes as brought their Tyranny to an End: For *Appius*, who ſtaid in Town, finding *Siccius Dentatus*, that *Roman Achilles*, kept a narrow Eye upon the State of the Republick, ſent him to the Camp, in the Quality of Legate, and perfidiouſly ſent ſecret Intelligence to his Collegues to kill him. Then he fell in Love with a young Lady call'd *Virginia* the Daughter of *L. Virginius* a *Roman* Citizen; and, in Order to compaſs her, us'd all ſorts of fair and foul Means, both of Bribery and Threats to induce her to conſent to his Luſt; but when he found, the Young Lady rejected his Bribes with Scorn, and contemn'd his Menaces, he order'd a certain Man call'd *Claudius*, one of his own Creatures, to claim her as his Servant, and to call her in Judgment before him. When this was done, *Virginius*, and all the Friends and Relations of his Daughter appear'd before the Tribunal atteſting Heaven and Earth, that the Young Lady was Free-born, and never ſerv'd any in her Life, all which notwithſtanding *Appius* adjudg'd her to be the Servant of *Claudius*. Poor *Virginius* ſeeing his Daughter ready to be ſnatch'd away from him by force and violence, call'd her aſide on Pretence of ſpeaking to her in private, and ſtabb'd her in the Breaſt with his Dagger, adding theſe Words. *With this Inſtrument Daughter, I aſſert thy Liberty, and with this Blood, O* Appius, *I Devote thine Head!* And having ſo ſaid, made his Way thro' the Crowd and went ſtraight to the Camp, where, upon relating this horrid Fact, he induc'd the Army to revolt. The Young Lady's Body being expos'd to publick View bloody all over, rais'd ſuch an Horror and Indignation in all the People, as did formerly that of *Lucretia*, that they Unanimouſly voted, the *Decemviri* ſhou'd be laid aſide, and the Army was ſo touch'd with the Melancholly Relation which *Virginius* gave of the Death of his Daughter, that they declar'd for the Senate and the Republick, and refus'd to obey any of the *Decemviri*.

Thus again was the Republick ſettled upon its former Baſis, and the Conſulſhip fell to *Valerius Potitus* and *M. Horatius*, who were very much addicted to the Commons, as it appear'd by the Laws they made. One of which provided, that Laws enacted in the *Comitia Tributa* ſhou'd be Univerſal and have the ſame Power with thoſe made in the *Comitia Centuriata*. Now in the *Comitia Tributa* the Noble Men were Outvoted by the *Plebeians*; but in the *Centuriata* the former always prevail'd, tho' the latter were much Superior in Number; becauſe, as we obſerv'd before, Votes were always given in the *Comitia Centuriata* according to the Number of the Centuries, and the Noble Men had, by far, more Centuries than the *Plebeians*. A Capital Puniſhment, and the Forfeiture of Eſtates was provided againſt thoſe who ſhou'd offer to violate or abrogate that Law. *Virginius*, the Father of the Young Lady, being made one of the *Tribunes* indicted *Appius*, and others did the ſame to the other *Decemviri* : But *Appius* either Murther'd himſelf or was kill'd by the *Tribunes* in Priſon before the Tryal. *Oppius* likewiſe laid violent Hands upon himſelf, and the other eight were baniſh'd, and *Claudius* who laid Claim to *Virginia* as his Servant, was likewiſe ſentenc'd to Perpetual Baniſhment. All the reſt, who ſerv'd the *Decemviri* in their unjuſt Deſigns were pardon'd, and all the Exiles ſentenc'd by the *Decemviri* were recall'd. Then the Conſuls fought ſucceſsfully againſt the *Æqui*, *Volſci* and *Sabini*; but when they put in for a Triumph, their Demand was rejected by the Senate. The Conſuls took the Refuſal for a heavy Affront, and having call'd a Meeting of the People, accus'd the Senate in a long Harangue, and were back'd by the *Tribunes*, who paſs'd their Bill, ſo that the People gave them the Liberty of a Triumph; and were the firſt of all the *Romans* that introduc'd the Cuſtom.

From what has been ſaid, 'tis apparent how the Commons of *Rome* hook'd the Authority into their own Hands, and almoſt turn'd the Nobility out of any Share in the Government. But they were not Content with this Purchaſe, nay the more they ſatisfied their Thirſt, the more it was inflam'd; for they now pretended to a Share in the Conſulſhip, and when the *Æqui*, *Sabini* and *Ardeates* threat'ned them with a heavy War, the *Tribunes* reſcu'd all thoſe whom the Conſuls were about to Liſt in the Service, and wou'd not ſuffer them to puniſh thoſe that ſtood out; and not only ſo, but over and above threat'ned to thwart the Senate in every Thing elſe, and to Ratifie no Act of theirs whatſoever, unleſs they had firſt made an Act in Confirmation of the Law the *Plebs* had promulgated to that Effect. But *Claudius* a Senator found out a Way of ſatisfying the Ambition of the *Plebeians*, and at the ſame Time of keeping up the Dignity of the *Patricij*.

He perſwaded the Senators, when they were reduc'd to Neceſſity, to allow the *Plebeians* a ſhare of the greateſt Power and Dignity, and for that End to create Magiſtrates, who ſhou'd be call'd *Tribuni Militum*, and conſiſt of as many *Plebeians* as Noblemen. This Project was firſt ſtarted privately; then the *Tribunes* and others hugg'd it, and Liberty was given to as many *Plebeians* as pleas'd to put in for the Magiſtracy along with the *Patricij* : But *Deſire* is a Thing of ſo much Levity, eſpecially when lodg'd in a Mob, that thoſe very Men, who but now were unſpeakably eager to be in the Magiſtracy, and, if the Noblemen had not granted their Demand, wou'd have either deſerted the Town as before, or maſter'd it by Force of Arms: That Crew, I ſay, when they had compaſs'd their End, remov'd their Deſire from what they coveted before, and bended it upon contrary Things: For when many of the *Plebeians* put in with all their Might for

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the Office of *Tribuni Militum*, the Senate thought none of them worthy of that Post, and having the Votes in their own Power, preferr'd the Noble and Illustrious Men that Sollicited for it, Namely, *A. Sempronius Atratinus*, *L. Atilius Longus* and *C. Clœlius Siculus*; and yet the *Plebeians* seem'd to be satisfy'd with the very Honor of coming in Competition with the Nobles, tho' none of them were thought worthy of the Office.

These *Tribuni Militum* were Styl'd *Proconsuls*. They were at first but three in Number, afterwards Six, and then Eight. When the Number increas'd, and the *Plebeians* crept in among them; tho' they had a Consular Power, and were Intitul'd to all the Badges of their Authority, yet the Dignity was still reckon'd to be an inferiour Degree, and as it were Lieutenants to the Consuls, as the Word *Proconsul* seems to import. Sometimes they, and sometimes Consuls were chosen, till the Year three hundred and eighty eight, after the Building of *Rome*, when *Q. Sextius* a *Plebeian* was Elected Consul, and so they came into Disuse. Next Year the People thought fit to Elect Consuls; and accordingly *Marcus Geganius*, and *Quintius Capitolinus* enter'd upon their Consulship; the Former being then twice, and the Latter five Times Consul. In their Consulship the *Censores* were instituted: For they exhibited a Complaint to the Senate, that many Men escap'd paying their due *Quota* of the Expences of the War, while others were overcharg'd for want of Integrity in the Collectors of the Publick Taxes: Whereupon the Senate Elected two of their Members, whom they call'd *Censores*, either because the People were survey'd, and Assess'd by them; or else, because every Man's Estate was valued according to their Judgment or Report (*quanti illi censuissent*). At first they were Created for five Years: Afterwards the Term of their Service was reduc'd to a Year and a half. In the Beginning, they only Survey'd and Assess'd the People, but afterwards, they were imploy'd to inspect into the Manners and Conversation of the Citizens: So that it was in their Power to cut off those whom they found Criminal from any Right of sitting in the Senate, or in the Tribes, and reduce them *ad Ærarios*, so call'd, because they were only reckon'd Citizens, in as much as they paid Æra, by way of Tax for their Heads. In Process of Time, the Censors likewise Farm'd the publick Revenues, and took Care of the publick Buildings, and the High-Roads, and regulated the Charges of the publick Sacrifices. There were also Deputy Censors in the Colonies, who sent them an Account of the Number, and the Estates of the Inhabitants, to be inserted in the publick Tables. After the second punick War, the Censors were invested with a Consular Dignity, and wore the Ensigns of that Office, and indeed were reckon'd a Degree better than they.

In the mean Time the *Plebeians* being push'd on by the *Tribunes*, took it very ill, they were not allow'd Intermarriages with the Nobility, and laid Claim to an equal Right with them in that particular. This stir'd up *Sp. Mœlius* to aspire to the Kingdom by distributing Corn at the Time of Famine; But *Lelius Quintius Cincinnatus* being made Dictator in the eightieth Year of his Age, employ'd *C. Servilius Hala*, Major General of the Horse to kill him and pull down his House. The *Tribunes* resented his Death, and mov'd they shou'd chuse the *Tribuni Militum* next Year, that so the *Plebeians* might creep into that Post; but they were disappointed. In this Year, *Fidenæ* a *Roman* Colony surrender'd it self to *Tolumnius* King of the *Veientes*, and upon his Advice abus'd the *Roman* Legates. Upon the War against them, *Mamercus Æmilius* was made *Dictator*, and under his Com-

mand, *Cornelius Caſſus* kill'd *Tolumnius* and was the ſecond that obtain'd the *Opima Spolia*, that is, Spoils taken from the Body of an Enemy King ſlain in Battel; *Romulus* being the Firſt, who ſlew *Acron* King of *Cærina*. *Fidenæ* was ſoon taken, but Revolted again, and the *Tribuni Militum* were ſent to ſubdue them: but being all inveſted with equal Power, and Diſſenting from one another, they made but an ill Hand of it. Whereupon *Æmilius* was made Dictator a third Time, and *Caſſus* Maſter of the Horſe: Theſe two defeated the *Etrurians* and took *Fidenæ*.

The Conſuls and *Tribunes* of the Army ſucceeded Mutually, according as the People pleas'd. Soon after the *Tribunes* got three *Queſtores* and one *Tribunus Militum*, choſen out of the Commons. The *Veientes* having perſwaded the *Fidenatians* to revolt, continu'd ſtill a War with them, and the Siege of *Veij* laſted ten Years. In the tenth Year of this Siege *Furius Camillus* (who had been twice *Tribune* of the Army) was choſen Dictator: *Camillus* eaſily carry'd *Veij*, and return'd to *Rome* in Triumph, riding in a Coach drawn by four White Horſes, which Honour was reckon'd Peculiar to *Jupiter*; and he was the firſt of the *Romans* that arrogated it to himſelf. By this Action he drew an *Odium* upon him, which was much enflam'd by his hindering the Commons to return to *Veij*, when they ſeperated from the Nobility. Upon which the Commons were ſo incens'd againſt him, that they baniſh'd him as if he had cheated the Treaſury of the Spoil taken in the *Etrurian* War, and fin'd him fifteen Thouſand *Æra*, which were then only in Uſe among the *Romans*.

Camillus being baniſh'd, extended his Hands towards the Capitol, and pray'd, that, if he was injur'd, his Ungrateful Countrymen might have Occaſion to repent their Violence, and ſtand in Need of his Help; which indeed happen'd not long after. The *Galli Celtæ* being confin'd within too narrow Bounds, ſent out ſeveral Colonies in Queſt of new Seats. The Poſterity of theſe, who ſettled between the *Pyrrenean* Mountains and the *Alps*, having taſted the *Italian* Wine, had a Mighty Itch to ſubdue the Country that produc'd ſo Noble a Liquor: And accordingly croſs'd the *Alps*, and remov'd to that Part of *Italy* which the *Hetruſci* were formerly poſſeſs'd of; and afterwards being call'd *Senones*, came under the Command of their King *Brennus*, and beſieg'd *Cluſium*, a City of *Tuſcany*. The *Cluſians* implor'd the Aſſiſtance of the *Romans*. Theſe ſent three Ambaſſadors, all of them of the Family of the *Fabij*, to bring the Affair to an Accommodation. The Ambaſſadors finding, the *Gauls* cou'd by no Means be perſwaded into Peace, except they got Part of theſe Lands, were Angry, and March'd out of the Town to fight. So ſoon as *Brennus* was inform'd of their Motion, he cry'd out, that they violated the Law of Nations, and March'd towards *Rome*, demanding that the Ambaſſadors ſhou'd be deliver'd up to him: But this being refus'd, he took it as a great Affront, declar'd War againſt the *Romans*, and in a bloody Battle nigh the River *Allia* defeated their *Tribunes*, and routed their Army, inſomuch that the very Gates of *Rome* were left open for the *Gauls*; ſuch of the Citizens, as the time wou'd permit, retir'd with their beſt Effects, others got into the Capitol, with a Deſign to defend it, and moſt of the Senators waited for their Doom ſitting together in Robes of Ceremony with their uſual Gravity, as if there was nothing to be fear'd. The *Gauls* finding the Gates of *Rome* open, and every thing ſtill, enter'd the City, ſack'd and plunder'd it; and Meeting with the Senators ſitting in State with their Staffs in their Hands like ſo many Statues, one of the *Gauls* drew near, and took the next Senator to him by

by the Beard and began to ſtroke it. The Senator diſdaining the Inſolence of the *Barbarian*, lift up his Staff, and gave him a pat upon the Hand. With that the *Gaul* clove his Head with his Sword, and his Companions fell upon the reſt of the Senators, ſlaughter'd them all, and all ſuch as came in their Way, without diſtinction of Sex or Kind; and then ſet all the City on Fire, laid cloſe Siege to the Capitol, and wou'd have certainly taken it, had not an unforeſeen Accident prevented them.

The Capitol being built upon a high Rock was not to be taken eaſily by Main Force; ſome of *Brennus*'s Officers obſerving a Man one Day climb up the Rock, concluded they might do the ſame; and in Order thereunto having prepar'd a ſufficient Number of hardy Men came in the dead time of the Night, got up the Rock, and Scal'd the Wall ſo as not to be ſeen or heard by any of the Centinels, who at this time were aſleep, as fearing no Enemy on that ſide. It happen'd that there was a flock of Geeſe deſign'd for ſome Sacrifice, lying together upon the Rampart of the Wall at the very Place where the *Gauls* apply'd the firſt Ladder. Theſe Birds, perceiving a Man coming ſuddenly upon them, made a clattering Noiſe with their Wings and Throats as they flew away, which awaken'd the Centinels, who ſeeing ſome Men upon the Top of the Wall, gave the Alarm, ran to them, and overturn'd them and their Ladder; and by this Means ſav'd the Capitol. The *Gauls* finding their Stratagem defeated, reſolv'd to ſtarve the Men in the Capitol, by hindering any Manner of Proviſion to come to them and this they compaſs'd ſo far, as to reduce the Poor *Romans* to eat Cats and Dogs; and at laſt forc'd them to Capitulate for their Lives, and ranſom the ſame at the Price of a vaſt Weight of Gold; Nay, and wou'd have given up the Capitol before any Relief cou'd come to them, had not the *Gauls* refus'd to take the Gold, pretending that it was not of the full Weight agreed upon: But this Avarice of the *Gauls* was the Salvation of the *Romans*. For *Furius Camillus*, whom the *Romans* had baniſh'd his Country ſometime before, being at *Veij*, while the Capitol was in this Diſtreſs, and finding all thoſe of his Country that eſcap'd the Hands of the Enemy repairing unto him, and begging him to Command them, in Order to attempt the Relief of their Country, ſent ſome Men to the Capitol to get the Commiſſion and Power requiſite upon ſuch an Occaſion, which being happily come to him, by which the *Romans* in the Capitol created him Dictator; he March'd with all the *Roman* Youth, and all the Remains of the *Veteran* Troops, and came nigh the Gates of *Rome*, at the very time the *Gauls* were ſquabbling with the *Roman* Plenipotentiaries about the Weight of the Gold; and ſent Ambaſſadors to the City charging the *Romans* to pay no Gold, nor make any Agreement with the *Gauls*, and declaring all Articles and Covenants enter'd into with them Null and Void, as being made without his Privity and Conſent, who was their chief Magiſtrate and Head, and withal challenging *Brennus* and his *Gauls* to come and fight him fairly in the Field. The *Roman* Plenipotentiaries hereupon retir'd with their Gold to the Capitol, and *Brennus* who deſpis'd the *Romans* fail'd not to anſwer *Camillus* his Challenge. A bloody Obſtinate Battle was fought ſoon after, and by it appear'd, of what Importance it is to a State, that the Soldiers ſhou'd entertain a good Opinion of the Skill and Conduct of their Leader. For the ſelf ſame Soldiers, who wou'd not ſtand before the *Gauls*, when commanded by the *Tribunes*, of whoſe Skill and Conduct they had no great Opinion, fought with that Reſolution and Courage under *Camillus* that notwithſtanding all the Fierceneſs and Strength of the *Gauls*, they gave them ſuch an over-

throw that they had no great Stomach to come near the *Roman* Territories in ſome Years after. This Memorable Victory and Deliverance happen'd in the three hundred and ſixty fifth Year after the Building of the City.

Soon after the *Tribunes* of the People made a Noiſe again about ſeparating and removing to *Veij*, and in order to Remedy this Evil, the Senators deſir'd *Camillus* to retain the Dictatorſhip for the whole Year, tho' that was unprecedented. *Camillus* detain'd the Commons, and induc'd them to Rebuild the City. Next Year *Camillus* was made *Dictator* a ſecond Time, and Conquer'd the *Æqui* and *Hetruſci*, and oblig'd the *Volſci* to Surrender after they had from Time to Time continu'd the War ſeventy Years. About this Time the Commons began to complain heavily of their Debts, and rais'd a new Commotion. The *Tribunes* Animated them; but *Fabius Ambuſtus* a Noble-Man, enflam'd their Ambition much more: For having Marry'd one of his Daughters to a Noble-Man and another to a *Plebeian*, the Latter took it ill, that his Wife ſhou'd want the Honours her Siſter had, and he made Anſwer, that in Time her Family ſhou'd be as Honourable as that of her Siſter. He likewiſe concerted Meaſures with *Licinius Stolo* his Son in-Law, and *Lelius Sextus*, about giving the *Plebeians* a Right to be Conſuls. Theſe two Men being made *Tribunes*, rais'd ſuch Tumults, that for five Years there was no Head-Magiſtrate. Indeed the Sedition laſted nine Years, and wou'd have come to another Separation, had not *Camillus*'s Authority weigh'd in ſome Meaſure with both Sides. Then *Camillus* was made Dictator a fifth Time, and routed the *Gauls* again near the River *Anien*. But upon his Return to *Rome* he Encounter'd great Difficulties; for the Commons were up again about the Conſulſhip, and were not far from doing Violence to his Perſon, tho' Dignify'd by the higheſt Magiſtracy, and ſhining with the Glory of great Atchievements; ſo he perſwaded the Senators to humour the Times, and to make a *Plebeian* one of the Conſuls: But at the ſame Time the *Patricij* were allow'd to Chuſe a *Prætor* to judge Cauſes within the City, out of their own Number. Matters being thus Accomodated, a Temple was dedicated to *Concord*, which *Camillus* had formerly vow'd. A fourth Day was added to the *Latin-Fair*, and the greater Games were Celebrated; two Noble-Men being appointed to ſerve in the Room of the *Ædiles*, who refus'd to execute their Office upon this Occaſion, theſe Noble-Men were call'd *Ædiles Curules* from their Chair of State.

The *Prætor* was ſo call'd a *Præ eundo*; and at firſt, the Conſuls, and moſt Magiſtrates went by the ſame Name. The Conſuls being for the moſt part taken up with Military Affairs, a *Prætor* was appointed to ſit as Judge in the Determination of all Cauſes between Man and Man. The firſt *Plebeian* Conſul was *L. Sextius*: The firſt *Prætor*, *Sp. Furius* Son to *Camillus*: The firſt *Ædiles Curules* were *Cu. Quintius Capitolinus*, and *P. Cornelius Scipio*: *L. Æmilius Mamercus* was Collegue with *Sextius* for the Nobility. And thus the Conſulſhip return'd to its former Courſe, after an Interruption of twenty three Years, and was then the eighty eighth in Number from the Expulſion of the Kings. But the *Tribunes* of the Army were for ever exploded, after they had govern'd the Republick forty eight Times, and the Adminiſtration of Affairs had been fifteen Times Devolv'd from Conſuls upon them, and from them upon Conſuls. Beſides theſe Alterations, the Government was toſs'd from the Kings to the Conſuls, from the Conſuls to the *Decemviri*, and from them to the Conſuls again, and twenty Dictatorſhips interven'd, beſides an Infinity of Interregnums, during which there was ſcarce any Thing to be ſeen but Rapine and Bloodſhed. So many Alterations

tions and Changes there were after the baniſhing of *Tarquinius* their King, in the Space of one hundred and thirty four Years.

Tanta Molis erat Romanam *condere Gentem.*

Such Time, ſuch Toil requir'd the Roman *Name,*
Such length of Labour, for ſo Vaſt a Frame. Dryden's Tranſlat.

By which it appears that there is nothing ſo Pernicious to Human Society as the Itch of Liberty; and that no Evil can enſue from the Vices or Wickedneſs of a bad King (who Probably may have a good Succeſſor) that can parallel the Ruins and Devaſtations, which attend the Change of Government; and tho' Liberty be always the Pretence, yet Experience ſhews, that it is after all but ſhifting of Maſters; and that inſtead of one, Men have many Tyrants to Rule over them. To proceed,

The Noble-Men were ſo diſoblig'd by the *Plebeians* their invading the Conſulſhip, that the Senate made no Preparations againſt the *Gauls*, who, as it was ſaid, were coming with a mighty Army to invade the *Roman* Territories. The *Plebeians*, on the other Hand, were angry, that the Noble-Men had three Magiſtracies in their Power, and look'd with an envious Eye upon the Authority of the *Prætor*. Whereupon (to pacifie them) the Commons were allow'd to be capable of the Place of *Ædiles Curules*. Next Year a grievous Plague rag'd in *Rome* by which *Camillus*, and many others were ſwept off. And no Remedy being found, the Stage-Plays were Inſtituted, and Actors were brought from *Etruria*, who were call'd *Hiſtri*, from whence the Word *Hiſtrio* a *Comedian* takes its Riſe. Soon after the *Forum* broke open in the Middle, and whether it was occaſion'd by an Earthquake, or a Prodigy, gaped ſo wide and deep, that all the Earth and Rubbiſh Men cou'd throw into it, ſeem'd in no wiſe to fill it. Then the *Augurs* and Sooth-ſayers being Conſulted, made Anſwer; *That if the* Romans *wou'd be Great and Permanent, they ought to Dedicate to that Hole, the moſt excellent Thing they were Maſters of*: Whereupon a young Noble Man, whoſe Name was M. *Curtius*, check'd the *Romans*, who doubted *whether Arms and Valour were the moſt excellent Things*; and having put on his beſt and moſt coſtly Armour, Mounted an Excellent Horſe, with exceeding rich Trappings and Furniture, liſt up his Hands and Eyes towards the Temple of the gods, and the Capitol, put Spurs to his Horſe, and leap'd down into the Hole, leaving an Example to Poſterity, how far Men ought to preſer the Good of their Country, to their own private Safety; and at the ſame time, how great an Aſcendant vain Superſtition has over Mens Minds, when once it takes root in their Hearts.

This Year the *Romans* wag'd War with the *Gauls*, the *Hernici*, the *Hetruſci* and *Latins*; and triumph'd over them. By the time the *Plebeians* had enjoy'd the Conſulſhip nine Years, the Noble Men taking it ill that *C. Martius Rutilius* a *Plebeian* had been made Dictator, in the preceding Year, tranſlated him to their Rank. This was ſo far reſented by the Commons, that the Nobility was oblig'd both to reſtore the Conſulſhip, and to pay the Debts of the Poor out of the Treaſury; and in the next Year a *Plebeian* was made one of their Cenſors.

Hitherto the *Romans* had not carry'd their Arms far; but now they began to reach beyond their wonted Bounds, being ſollicited to aſſiſt the *Campanians* againſt the *Samnitians*, whom *Valerius* the Conſul defeated and forc'd to make Peace. They likewiſe made War with the *Latins* for aſſiſting

ſiſting the Enemies of the *Samnitians*, who by the ſaid Peace became their Allies. In this War *Decius Mus* one of the Conſuls, perceiving with what Obſtinacy the Enemy maintain'd the Fight, ſacrific'd himſelf for the good of the *Roman* Army, by crouding in among the thickeſt Ranks of the Enemy, who cut him to pieces. *T. Manlius* alſo (who was ſurnamed *Torquatus*, from defeating and taking a Chain from a *Gaul* in a Duel) beheaded his own Son for Fighting without his Command, notwithſtanding that he came off with the Victory. From thence hard Precepts were call'd *Manliana*; but when *Manlius* return'd after the defeat of the *Latins*, the young Men wou'd not go out to meet him.

The Conſuls for the next Year maul'd the *Latins* again, who had revolted upon the taking of ſome Lands from them. The Senate being at this time ſomewhat unjuſt to *Æmilius*, one of the Conſuls, and deſiring to have a Dictator, he nominated *Q. Publius Philo* for his Collegue, whoſe Magiſtracy gall'd the Senators ſufficiently, eſpecially upon the ſcore of three Laws made by him. The firſt of which ſeem'd to alter the whole Frame of the Government · For its Tenor was, that *the* Plebiſcita *were Obligatory upon the* Quirites. The ſecond provided; that *whatever was enacted by the* Comitia Centuriata *ſhou'd be propoſed by the Senators.* The third appointed one of the Cenſors at leaſt to be a *Plebeian :* Theſe Laws were made in the four hundred and ſixteenth Year after the building of the City.

Next Year all *Latium* was ſubdu'd, and the Ships belonging to the *Antiates* were taken from them, the Beaks of which were put up in the Church where the Harangues were made, from which, I ſuppoſe, ſuch Places were call'd *Roſtra.* Next Year after this, *Q. Publius Philo*, a *Plebeian* was made *Prætor*, and the Nobility made but little Reſiſtance, having by this time loſt all other Privileges and the Badges of their Dignity. Soon after the *Sidicini* and *Auſones* were Conquer'd, and, upon a new Survey of the Citizens, two new Tribes were made, *viz.* the *Metia* and the *Scaptia*, for receiving new Citizens. At the ſame time one hundred and thirty Women were Convicted of Witchcraft and put to Death; and in Regard, it was reckon'd a Prodigy, a Dictator was Nominated to faſten a Nail in the Wall for a Memorial of the ſame. Then a War broke out with the *Privernates*, who had been puſh'd on by *Vitruvius Gallus* a great Man among the *Faudani.* In the firſt Year they were worſted, in the next *Vitruvius* was taken and *Privernum* came into the Hands of the *Romans*, *Vitruvius* and his Complices were beheaded; and the other Citizens were allow'd the freedom of the City : Now the firſt Year of this War happen'd to be the laſt of *Darius Codomannus*, the laſt of the *Perſian* Kings, the four hundred and twenty fourth after the Building of the City, in the Conſulſhip of *L. Papyrius Craſſus* for the ſecond time, and *L. Plautius Venox.*

CHAP.

CHAP. IV.

Of the Roman *Affairs from the Wars with the* Privernates *to the End of the ſecond* Punick *War.*

AFTER the taking of *Privernum*, the *Romans* declar'd War againſt the *Palæpolitani*. The Inhabitants of *Palæopolis* and *Neapolis* or *Naples*, were a Colony of *Greeks*, who ſettled upon the Maritim Coaſts of *Italy*. The People of *Palæopolis* truſted in their own Strength, join'd to that of the *Samnites*; and were encourag'd by a Plague that rag'd among the *Romans*. Accordingly they attack'd the *Romans*, who liv'd about *Falernum*, and frequently gall'd them, but were afterwards Conquer'd and oblig'd to Surrender, and the *Samnites* loſt three Towns. But the *Tarentini* ſtood out longer, and in the War with them *L. Papyrius Curſor* being made Dictator, mov'd that *Fabius Rutilianus*, Major General of the Horſe, ſhou'd be beheaded for engaging the Enemy without Orders, tho' he came off with Victory; and it was with Difficulty that the Intreaties of the People diſwaded the Dictator from putting the Deſign in Execution. *Papyrius* defeated the *Samnites*; whereupon they deſir'd Peace but met with a Refuſal, which coſt the *Romans* very dear; for *Pontius*, the General of the *Samnites* March'd with his Army to a Place call'd *Caudium*, where there were two great Mountains, with a narrow Paſſage at the Entrance, and equally narrow at the going out. Here *Pontius* plac'd part of his Army, at the Entrance, in the Woods and Thickets, ſo as that they cou'd not eaſily be diſcover'd; part at the other End, which he ſtrongly Intrench'd; and with the reſt poſſeſs'd himſelf of both ſides of the Rocks. Then (to draw the *Romans* into this ſnare) he *order'd ten Soldiers to go different ways in the Habit of Herdſmen, driving Cattle before them towards the Camp of the* Romans, *and to tell* (when the *Romans* ſhou'd take them, and enquire about the *Samnites*) *that* Pontius *with his whole Army was gone to beſiege* Luceria *in* Apulia. Accordingly the Soldiers being ſeiz'd upon with their Cattle, on every ſide of the *Roman* Camp, upon the Queſtion put, anſwer'd, *That the* Samnites, *had ſat down before* Luceria. This coming to *Papyrius* the Conſuls Ears from ſeveral Quarters of the Camp, he concluded that it was true; and thereupon *ordered the Army to March immediately for the Relief of* Luceria; and tho' he was ſenſible of the Danger of paſſing thro' *Caudium*, yet flattering himſelf with a Belief, that the Enemy was at *Luceria*, he March'd thro' the narrow Paſs; but to his great Grief and Aſtoniſhment, the Van of his Army found the Paſſage out ſtrongly Intrench'd and Guarded; and when the Rear was enter'd, before

they cou'd make a ſtep back, the Paſs was block'd up; ſo that the whole Army was in a Pound, ſtuck with Darts and Arrows in Front, Rear and Flank, and from the tops of the Rocks, gaul'd with Stones roul'd down upon them.

This fatal Diſaſter ſtruck *Papyrius* and his Army with Horror and Amazement, and the rather that as they were a Slaughtering, they cou'd move neither forward nor backward; and (which was ſtill worſe) cou'd not come at the Enemy to take any manner of Revenge. Being in this Diſtreſs for ſome Days, while any part of their Proviſions laſted, it was thought adviſeable to ſend Ambaſſadors to the *Samnites* to beg Peace, who being brought before *Pontius*, cou'd obtain no other, *than that all the* Romans *ſhould lay down their Arms, and paſs as Captives under the Yoke in* Plebeian *Habits; that the* Romans *ſhou'd never more enter the Lands of the* Samnites, *nor wage War with them; and that ſix hundred of their prime Nobility ſhou'd be given as Hoſtages 'till theſe Conditions were ratify'd by the Senate in* Rome. When the Ambaſſadors came back, and had related upon what Terms they were to expect Peace, there was nothing but Rage, Fury, and Lamentations to be heard among the *Romans*; moſt of them being for laying violent Hands upon themſelves, rather than ſuffer ſuch Ignominy. At laſt, others, who were of a cooler Temper, perſwaded them to ſubmit to Fate, and reſerve their Lives for a better Occaſion, laying before them, that the *Roman* Republick wou'd ſoon be ſwallow'd up by the Enemy, ſhou'd all the Troops that were there be loſt; conſidering that they had few or none elſe at Home, but raw and unexperienc'd Youth. In fine they were forc'd with Heart-breaking Sorrow to ſubmit to the Enemie's Terms. They gave up the Hoſtages, and then having laid down their Arms, and all the Enſigns and Marks of Military Captains and Leaders, paſs'd under the Yoke (*ſub Jugo*) Conſuls, Captains, Soldiers and all in *Plebeian* Habits. This Yoke or *Jugum* was made of three Lances, two whereof were ſtuck in the Ground at a ſmall Diſtance one from another, and the third a-croſs ty'd to the Tops of the two that ſtood up. Under this *Jugum* or Gallows, as a Mark of Ignominy, the *Romans* were forc'd to paſs. It was an Invention of their own, who always made their Captives paſs under the Yoke, and when they were Sold, term'd them *ſub Haſta venditi.* The *Samnites*, whoſe Soldiers had been often before thus treated by the *Romans*, were reſolv'd to pay them in their own Coin; and therefore wou'd not let a Man of them Eſcape, but ſuch as paſs'd thus *ſub Jugo*, or *ſub Haſta.*

When the Conſuls and the Army came back to *Rome* in *Plebeian* Habits with Staves in their Hands, cover'd with Confuſion and Shame; it is not to be expreſs'd what Conſternation the Senators and Citizens were in. And the Matter being put in Deliberation *whether they ſhou'd ratify the* Caudinian *Peace*, it was Unanimouſly reſolv'd *to Sacrifice the ſix hundred Noble-Men, that were left Hoſtages and leave them to the Mercy of the Enemy, rather than to ratify ſo Ignominious a Peace.* Accordingly the ſame Officers and Soldiers were arm'd and ſent out againſt the *Samnites*, whom they often maul'd, and gave them to underſtand, *that* Caudium *was not to be met with every where.* In ſhort they never gave over until they had intirely ſubdu'd all the *Samnites* and brought them under the *Roman* Yoke. Yet ſo Generous were the *Samnites*, that they did not put the ſix Hundred Young Noble Men to Death; but kept them only confin'd in a Caſtle, which the *Romans* took at the End of the War, and ſo releas'd them. One Memorable Action which happen'd in this War is worthy to be noted. *L.*

Decius

Decius Mus one of the Consuls, being engag'd in a Battle with the *Samnites* and the *Galli Senones*, Sacrific'd himself for the Army, by rushing in among the thickest Files of his Enemies, about forty four Years after his Father in the War with the *Sabines*, had by his own Contrivance undergone the same Fate. This was a new Piece of Superstition invented by the *Roman Augurs*, which tho' vain in it self, yet had the desir'd Effect. It was perform'd after this Manner. The Person that had the Courage to devote or Sacrifice himself for the Common-wealth (which was never to be done but upon some Publick Calamity, or when there was eminent Danger of the Loss of a Battle) Mounted on Horseback with his best Armour and Accoutrements, and the Ensigns of his Dignity. Then he call'd for the High Priest, and order'd him to Pronounce all his Spells and Incantations; to devote him to the Wrath of the GODS of Heaven and Hell, to Swords, Lances, Spears and whatsoever else might Annoy the *Romans*: Which done, he put Spurs to his Horse and ran in among the Enemy, and was soon cut to Pieces. By which Means, his own Party took so much Heart that they beat the Enemy. The two *Decij*, the Father and the Son at two different times, being both then Consuls and Commanders of the Army, Sacrific'd themselves thus, and were a Means of gaining the Victory, at each time.

The War with the *Samnites* being thus happily finish'd, Domestick Factions prevail'd at Home; but they were soon appeased by allowing the *Plebs* a share in the Priesthood, and in the *Augural* Dignity; and then the *Lex provocationis* was renew'd a third time. But soon after the People Mutiny'd upon account of their Debts, and separated from the *Patricij*, retiring to *Janiculum*. *Q. Hortentius* the Dictator, in order to bring back the People, enacted a Law, investing the *Plebiscita with a Legal Force capable to control the* Quirites. Now this Concession had been made twice before, *viz.* in the three hundred and fifth Year of the City, when *L. Valerius* and *M. Horatius* were Consuls; and in the four hundred and sixteenth, when *Q. Publius Philo* was Dictator.

After a few Years the *Romans* engag'd in a War with the *Tarentines*. The *Tarentines* were descended from the *Parthenij*, who settled in that Country, when they were expell'd *Sparta*. They roll'd in Luxury and Pride; they attack'd the *Roman* Fleet, kill'd *L. Valerius* the *Decemvir*, and offer'd Indignities to *Posthumius* their Ambassador. Whereupon the *Romans* declar'd War against them, and they call'd in *Pyrrhus* King of *Epirus* to their assistance. This *Pyrrhus* was the first that brought Elephants to *Lucania*, from whence the *Romans* call'd them *Lucanian* Oxen.

By the help of which he routed *Lævinus* the Consul, took a thousand 800 Prisoners, and having drawn together some Auxiliary Troops, March'd towards *Rome*, putting all to Fire and Sword, as far as *Præneste* within eighteen Miles of the City. But when he weigh'd the matter seriously, he considered, that the Conquest of the *Romans* would prove a very difficult attempt; and thereupon sent, the next Year, *Cineas* (a Man of extraordinary Eloquence) as Ambassador to solicite the Senate to a Peace, and to enter into a Confederacy with him. The Senate was not against the Peace, 'till *Appius Claudius* diverted them from it. This Man was a venerable old Senator, who had been twice Consul, and was blind of both Eyes for seventeen Years before: But being inform'd the Senate design'd to make a Dishonourable Peace with *Pyrrhus*, order'd himself to be carry'd in a Chair to the Senate House, where all the Senators, out of respect to his Age and Merit, stood up and were silent to hear what he had to offer. Then *Appius*

began after this manner: *Jam a multis annis, fatis volentibus, occulis Captus ſum; utinam nunc & auribus fuiſſem, anteaquam audiſſem Infamiam Patriæ meæ! It was my Fate to have loſt my Sight theſe many Years paſt: I wiſh I had now loſt my Ears alſo, before I had heard the Infamy of my Country.* And ſo went on with ſo much force and Eloquence, that the Senate reſolv'd never to make Peace with *Pyrrhus*, 'till he had quitted the *Roman* Territories; and thereupon ſent *Caius Fabricius* to him to Treat about the Ranſom of the Priſoners, and to let him know their Reſolution. This *Fabricius* was alſo a Man of excellent Parts, and his Conduct before *Pyrrhus* and towards him, made *Pyrrhus* conceive a high Idea of the *Romans*, and of the Juſtice and Equity of *Fabricius*: For ſome of *Pyrrhus* his Court, (ſome Authors ſay it was his Phyſitian) came to *Fabricius*, and offer'd him for a Sum of Money to Poyſon *Pyrrhus*; but *Fabricius* rejected his offer with Contempt, caus'd him to be bound in Chains and ſent back to *Pyrrhus*, to be puniſh'd as his Crime deſerv'd. However *Pyrrhus* being reſolv'd not to quit *Italy* 'till he had try'd another Battle, the *Romans* came to meet him; but were defeated the ſecond time.

This Defeat ſerved only to animate them the more. They fight him the third time, and were ſtill worſted; but the laſt Battle was ſo bloody, and coſt *Pyrrhus* ſo dear, that upon taking a view of his Army the next Day he cry'd out: *Such another Victory wou'd ruin me.* And thereupon croſs'd over to *Sicily*, being invited thither by the *Sicilians*, who implor'd his aſſiſtance againſt the *Carthaginians*, and even glad of that opportunity to leave *Italy* with Credit, thinking to be thereby the better able to recruit his Army, and to carry on his Deſigns againſt the *Romans*.

But finding himſelf diſappointed in his Hopes of the *Sicilians*, and having receiv'd a conſiderable Reinforcement from *Epirus*, he return'd to *Italy*, where *Maximus Curius Dentatus* routed him intirely, and obliged him to retire to his own Country.

The *Romans* purchas'd ſuch great and extenſive Glory by this Victory, which ſpread it ſelf far and wide, that *Ptolomæus Philadelphus* ſent Ambaſſadors *to deſire a Confederacy with them.*

The *Tarentines* finding themſelves abandon'd by *Pyrrhus*, and having no hopes of obtaining Peace from the *Romans*, ſent to Court the aſſiſtance of the *Carthaginians*; but that did nothing avail them: For the Caſtle of their Capital City call'd *Tarentum*, in which *Pyrrhus* left a ſtrong Garriſon, Surrender'd, and the Town ſoon after came into the Hands of the *Romans*, who allow'd the Citizens to live in Peace, and levell'd the Walls with the Ground in the four hundred eighty ſecond Year after the building of the City in the Conſulſhip of *L. Papyrius Curſor*, and *Sp. Carvilius Maximus*, who triumph'd upon the Conqueſt of the *Samnites* and *Tarentines*.

By the Conqueſt of the *Lucanians* and *Tarentines*, the *Romans* were now Maſters of almoſt all *Italy*. Soon after, the *Campanian* Legion, that had Mutiny'd and poſſeſs'd it ſelf of *Regium*, was taken and put to Death.

The *Picentes* were conquer'd, and allow'd to live in Peace. Colonies were then carried out to *Ariminum* and *Beneventum*. At the ſame time ſilver Money was firſt Coin'd in *Rome*, upon the finding of a great quantity of Silver in a Caſtle belonging to the *Samnites*. This happen'd in the four hundred eighty fifth Year after the building of the City, *Fabius Pictor* and *Q. Ogulnius Gallus* being Conſuls.

After the Conqueſt of *Pyrrhus* and the *Tarentines* the *Romans* became ſo formidable, that they ſoon Maſter'd the reſt of *Italy* and *Sicily*. They had lately

lately ſubdu'd the *Umbri*, and *Salentini*, and the Number of their Treaſurers was thereupon enlarg'd to the Rate of eight. Then *Appius Claudius* croſs'd over with an Army to *Sicily*, and firſt routed *Hiero*, and then the *Carthaginians*, who at this time laid Siege to *Mamertum*. But now that I am come to treat of the *Sicilians* and *Carthaginians*, it will not be improper to give a brief Account of the Origin and Riſe of theſe two People, who made a great Figure in the World, and of whom the latter ſeem'd to diſpute the Empire of the World with the *Romans*.

Sicily is an Iſland in the *Mediterranean* Sea, and lyes *Weſtward* of that Part of *Italy* now call'd *Naples*; being only divided from it by a Straight very dangerous for Sailors as having in the Paſſage on the one ſide *Scylla* a great Rock, and on the other *Charybdis* a Gulph, two fatal Enemies to Mariners: For in ſhuning the one, they are in danger of falling into the other, whence comes the Proverb: *Incidit in* Scyllam *qui vult vitare* Charybdim.

Sicily was firſt call'd *Trinacria* from it's Triangular Form; then, *Sicania*; and afterwards, *Sicily*. The firſt Inhabitants of it were call'd *Cyclopes*; afterwards came the *Sicani* and the *Siculi*, together with ſeveral other *Greek* Colonies. The *Phœnicians* likewiſe, led thither ſome Colonies, and poſſeſs'd themſelves of the Maritim Places, eſpecially thoſe about *Lilybæum*. *Juſtinus* writes, that *when the* Cyclopes *were extinct*, Cocalus *poſſeſs'd the Iſland, to whom* Dædalus *the Famous* Athenian *Architect fled from* Minos *King of* Crete, *whoſe Diſpleaſure he had incurr'd upon Account of the Queen* Paſiphae. He alſo adds, *that after* Cocalus, *the* Grecian *Cities in* Sicily *came into the Hands of Tyrants, of which no Country was ever more Fertil.*

But ſure *Juſtin* muſt have meant *Cocalus* and his Poſterity: For it is certain, that *Dædalus* came to *Sicily* long before the *Trojan* War, and that there were no *Grecian* Cities founded in that Iſland before the eleventh *Olympiad*; which Space of time takes up five or ſix hundred Years at leaſt. *Phalaris* is the firſt Tyrant we read of in *Sicily*; he reign'd at *Agrigentum*, and as he came to the Crown by Fraud and Cruelty, ſo he maintain'd it by the ſame Methods.

Perilius, a Famous *Athenian* Carver, preſented him with a Noble Machine, made of Braſs in the Shape of a Bull, for burning Men alive, and himſelf was juſtly doom'd to make the firſt Tryal of it.

> —*Neque enim Lex æquior ulla eſt,*
> *Quam necis Artifices arte perire ſuâ.*
>
> *That Artiſts die the Death their Wicked Arts invent,*
> *No Law more juſt than this, no fitter Puniſhment.*

The Tyrant confeſſes in his Epiſtles, that he put thirty ſeven Men to death in this cruel Manner. He exercis'd his Tyranny for ſixteen Years, and then a Company of the *Agrigentins* fell upon him and kill'd him. After his death the *Agrigentins* maintain'd their Liberty 'till *Thoron*, the Son of *Æneſidamus* Invaded it. At the ſame time *Panætius* made himſelf Maſter of *Leontium* and *Cleander* of *Gelates*, who ſubdued the *Naxij*, *Zanclæi*, the Inhabitants of *Meſſana*, and the *Leontines*. He wag'd War with the *Syracuſians*, from whom he took *Camarina*, and after ſeven Years died in a Battle which he fought with the *Siculi*.

He committed his Children to the care of *Gelon* a certain great Lord of his Court. But *Gelon* betray'd his Truſt, took Poſſeſſion of *Gela*, and in a few Days after inſinuated himſelf into the Favour of the People of *Syracuſa*

ſo far, that they put the Reins of the Government of that famous City with its Dependants into his Hands. *Gelon* made ſuch moderate uſe of his Power, and Ingratiated himſelf with the *Siculi*, that he was of ſo great Power and Strength both by Land and Sea, as to offer the *Grecians*, when Invaded by *Xerxes*, two hundred Gallies, and as many Land Forces, as they themſelves cou'd make up; provided they conſented he ſhou'd Command either the whole Land Army, or the whole Fleet. But both being refus'd, he bent his Forces againſt the *Carthaginians*, whom the *Egeſtans* had call'd into *Sicily*, and routed them in a bloody Battle, on the ſame Day the *Grecians* fought at *Salamina*, and defeated the *Perſian* Fleet. *Gelon* was ſucceeded by his Son *Hiero*; after him came *Thraſibulus*, a moſt cruel Tyrant, but was ſoon baniſh'd by the *Syracuſians*. To *Thraſibulus* ſucceeded *Tindarides*: This Man affecting Tyranny, was alſo cut off. Then *Diocles* an auſtere eloquent Man, made Laws for the People to walk by; and, among others, one prohibiting *any Man to come with Arms into the Common Council*. But he himſelf had the Misfortune to be the firſt that ſuffer'd by the ſaid Law: For by an over-ſight he came into the Council with his Sword by his Side, which when perceiv'd, he drew out, and, leſt the Law ſhou'd ſuffer by his Miſtake, ſtabb'd himſelf.

To *Diocles* ſucceeded *Dionyſius* a cruel Tyrant. To *Dionyſius*, *Callicrates*; to this another *Dionyſius* the Son of the former, a Tyrant alſo. To him ſucceeded *Timoleon* the *Corinthian*, an extraordinary good Man, who by wholeſome Good Laws govern'd the People for a conſiderable time. But he was no ſooner laid in his Grave, when a certain Man call'd *Agathocles* a Potter's Son inſinuated himſelf into the favour of the People; and when he got Poſſeſſion of the Government, became a cruel Tyrant, killing and deſtroying all ſuch as wou'd oppoſe his Arbitrary Proceedings. This Man being by much adoe remov'd, the *Syracuſian* Army choſe two *Prætors* out of their own Body. *viz.* *Artemidorus* and *Hiero*; and this was the *Hiero* whom the *Roman* Army under the Conduct of *Appius Claudius* defeated. Now during all this time, the *Syracuſians* and almoſt all the *Sicilians* were in Commotion, uſing their utmoſt Efforts, either in vindicating their Liberty from thoſe Tyrants, or repelling the *Carthaginians*, who ſcarce ever ceas'd to infeſt them, as I ſhall now obſerve in giving a brief Account of the Riſe and Progreſs of that proud People and their Famous City.

Carthage was built by the *Tyrians*, who in ancient times were Lords of the Sea, and tranſported Colonies to all the Maritim Places round about them. It was at firſt call'd *Carthada*, which, in the *Phenician* Language, ſignifies a new City, and ſoon after by a little Corruption of the Word, *Carthage*. It is ſtory'd that *Dido*, the Siſter of *Pigmalion* King of *Tyre*, was Marry'd to a very rich Prieſt of *Hercules*, call'd *Sicheus*. *Pigmalion* being deſirous to get the Prieſt's Treaſure into his Hands, firſt Murder'd him, and then thought to Seize upon his Riches; but *Dido* prevented him: For ſhe pack'd up all her Husband's Treaſure, put it on board ſome Ships prepar'd for the Purpoſe, and Sail'd towards *Lybia* or *Affrick*. Having put in at the Harbour of *Carthage*, ſhe told her Melancholy Story, and pray'd the *Lybians to give her leave to Purchaſe as much Ground, to build an Habitation upon, as ſhe cou'd ſurround with an Ox-hide*. And having eaſily obtain'd her Requeſt, cut out the Hide into ſmall Thongs, and with them inclos'd twenty Acres of Ground, upon which ſhe built a ſtrong Caſtle, that was call'd *Byrſa*, that Word in the *Punick* Tongue ſignifying a *Hide*.

Carthage,

Carthage, before this time, was a very inconſiderable Place, but by the help of the vaſt Treaſures which *Dido* brought thither, and the frequent Intercourſe, which the *Tyrians*, who hated the Sacrilegious Murderer *Pigmalion*, had with her and the *Lybians*, it ſoon became Great and Famous; ſo that many date the Building of *Carthage* from the Building of *Dido*'s Caſtle, which happen'd about an hundred Years before the Building of *Rome*.

The *Carthaginians* (for ſo we ſhall call them henceforth) were at firſt Govern'd by King's, but in Proceſs of time the Itch of Liberty mov'd them to ſhake off Monarchy and to introduce a new Form of Government in which the People had a Boundleſs Power. They lodg'd however the Adminiſtration of Affairs in the Hands of two Men, who were call'd *Suffetes* or *Sophetim*, the ſame Name that was given to the Judges of *Iſrael*. Theſe *Suffetes* did in ſome Meaſure reſemble the two *Lacedemonian* Kings, and were not unlike the *Roman* Conſuls; for they alſo were choſen every Year. They had likewiſe a Senate, a Common-Council, Dictators and Judges, call'd by the *Romans Prætores*. The firſt Man of Note among the *Carthaginians*, that Antiquity hath deriv'd down to us was call'd *Magus*. This Man introduc'd the Military Diſcipline among them, and by ſo doing laid the Foundation of their Empire. He had two Sons, *Aſdrubal* and *Amilcar*, from whom deſcended the Famous *Hannibal*, and his Brother *Aſdrubal*. The firſt War which the *Carthaginians* wag'd with the *Sicilians* was carry'd on under the Conduct of this *Amilcar*, in the Reign of *Gelon*, who ſlew both *Amilcar* and 15000 of his Men.

Amilcar left two Sons, *Amilco* and *Giſgon*; this *Giſgon* had a Son named *Hannibal*, who being very eager to revenge the Death of his Grandfather *Amilcar*, led a great Army into *Sicily*; but before he cou'd effect any thing, had the Misfortune to die of the Plague: However his Collegue call'd *Amilcar* beat the *Sicilians*, and took *Agrigentum*, whence he tranſported among other Things *Phalaris* his Brazen Bull to *Carthage*, raz'd the Walls of the City, and took *Gela*.

Next Year the *Carthaginians* ſent another Army into *Sicily*, under the Command of *Amilco*, who laid Siege to *Syracuſa*. But the *Syracuſians* defeated his Fleet, and the Plague rag'd ſo violently in his Camp, that he was forc'd to purchaſe leave to depart out of the Iſland, from *Dionyſius* the Tyrant, who reign'd then in *Syracuſa*, at the Expence of 300 Talents.

Soon after the *Carthaginians* return'd to *Sicily* to renew the War with more vigour; and continu'd ſo to do for a great many Years with various Succeſs, ſome times gaining ground of the *Sicilians*, and not ſeldom worſted by them; 'till *Pyrrhus* Invaded *Italy*. At this time the *Sicilians* being very much preſs'd by the *Carthaginians*, and underſtanding that *Pyrrhus* had beaten the *Romans* in three pitch'd Battles, they implor'd his aſſiſtance. *Pyrrhus*, croſs'd over into *Sicily*; but being unequal to the *Carthaginians*, came back again into *Italy Re infectâ*, as we obſerv'd before. The *Romans* having routed *Pyrrhus* ſoon after he came back, were mightily incens'd againſt the *Sicilians* for aſſiſting *Pyrrhus*; and reſolv'd to be reveng'd of them.

Accordingly they ſent an Army into *Sicily* under the Conduct of *Appius Claudius*, and firſt routed *Hiero* the *Prætor*, and then the *Carthaginians*, who at this time laid Siege to *Mamertum*, as I ſaid before.

Next Year *Hiero* was ſo frighted by the *Roman*'s Preparation for War, that he made Peace with them upon theſe Terms, *viz. That he ſhould deliver up the Captives, and pay a hundred Talents of Silver. Valerius Maximus*, who was Conſul along with *Manlius Octacilius*, took *Meſſana*, from whence

he took the ſurname of *Meſſala*. Soon after the *Roman* Generals took *Agrigentum*, *L. Poſthumus*, and *Q. Mamilius* being Conſuls. This ſucceſs did ſo puff them up, that they reſolv'd to apply themſelves to Sea Affairs; for hitherto they had never touch'd upon the Sea.

At firſt, indeed, the Succeſs that attended their Deſcents upon *Sardinia*, and *Corſica* favour'd the Deſign; and at the ſame time their Arms were victorious by Land. But when *Affrica* was made the Seat of the War; notwithſtanding that the Conſuls in their Paſſage defeated the Enemy's Fleet, and that one of them *Marcus Attilius Regulus* routed the *Carthaginian* Army, and took *Tunis*; yet the ſame Conſul was ſoon after routed and taken Priſoner by *Xantippus* the *Lacedemonian*, who ſerv'd the *Carthaginians*, and of his thirty thouſand Men very few eſcaped. The Conſuls for the next Year, upon their return from *Affrica* wou'd needs make a ſhew of their Spoils, and expoſe the Signs of Victory; and in gratifying this Humour, acted contrary to the directions of their Pilots, inſomuch that a Storm ariſing reduc'd the number of four hundred and ſixty four Ships, to that of eighty.

And even thoſe, who were Conſuls about two Years after, ſailing towards *Affrica*, underwent the ſame Fate, and loſt one hundred and fifty Ships upon an Iſland call'd *Meninge*.

After ſo many and ſo great Diſaſters at Sea, the Senate reſolv'd not to attempt any thing conſiderable further that way. The next Year, *L. Cæcilius Mettellus* and *Cn. Furius Pecillus* the Conſuls were ſent at the Head of the Legions: And the firſt of the two routed the *Carthaginians* in a bloody Battle, and kill'd twenty thouſand of their Men; ſo that they were oblig'd to ſue for Peace. Accordingly the *Carthaginians* ſent Ambaſſadors to treat upon that Subject, and the Ranſom of the Priſoners; among whom was *M. Attilius*, who was admitted to go to *Rome* upon theſe Terms, *that if he did not obtain their Demands, he ſhou'd return to be laid in Chains.* But when he came to *Rome*, he adviſ'd the Senate to the contrary, laying before them, *that it was a thing unprecedented among the* Romans: And after that, in order to make good his Promiſe to the Enemy, return'd to *Carthage*, where he was Quarter'd and Tortur'd to the laſt Degree.

The *Romans* hereupon fitted out a Fleet, and Beſieg'd *Lilybæum*; but their Navy was ſoon after ſhatter'd, and *Amilcar Barcas* the *Carthaginian* plunder'd *Italy*. After this, the *Romans* did not meddle at Sea for ſeven Years, 'till *Amilcar* provok'd them to fit out a new Fleet, and try the laſt turn of Fortune. In this their forlorn Attempt, they defeated the Enemy at the *Ægates Iſlands*, ſo that the *Carthaginians* were oblig'd to ſue for Peace, and accept of it upon theſe Terms, *viz. That they ſhould quit* Sicily, *and all the Iſlands between it and* Italy; *That they ſhould not make War with the* Syracuſians, *or their Allies*; *That all the Priſoners ſhould be delivered up, and two thouſand three hundred Talents paid in a certain ſpace of time.* This was the End of the firſt Punick War after it had laſted twenty four Years, in the five hundred and thirteenth Year after the building of the City, when *A. Manlius Torquatus* was Conſul for the ſecond time together with *Quintus Lutatius Cerco*.

The *Carthaginians* deſir'd a Peace only in Order to make further Proviſions for War; but they quickly fell in with greater Dangers, than any that the War with the *Romans* cou'd have occaſion'd. For their hired Soldiers gather'd into a Body, and before they wou'd ſeparate, requir'd more Arrears than the whole Republick was able to pay. They were puſh'd on by the Suggeſtions of ſome Profligate Fellows, who rais'd Troubles in Order

to get off with Impunity; and a heavy War enſu'd, which they call'd the *Lybian* and *African*; and which they cou'd not get clear off till after three Years, and that with Difficulty.

'Twas then that Experience convinc'd them, that no Truſt is to be repos'd in Mercenary Soldiers drawn up in one Body; and that their own Subjects ſhou'd not be ſo Cruelly treated, as they had been formerly.

In the next Year after the *Punick* War, being the five hundred and fourteenth of the City, the firſt Comedies and Tragedies made by *Andronicus* a *Greek* Poet, who was call'd *Livius* from *Livius Salinator* his Patron, were acted in *Rome*. Before the Invention of Comedies and Tragedies, *Satyrs* were in Uſe among the *Romans*; and before the Introduction of *Satyrs*, the Verſes uſual among them were call'd *Feſcennini*. In the fourth Year after this, the Secular Games were celebrated a third time; they were call'd the great and *Terentine* Games, from *Terentum* a Place in the *Campus Martius* where *Manius Valeſius* did firſt celebrate the ſame, and were continu'd ſince, once every hundred Years.

In the ſixth Year after the *Punick* War, the Temple of *Janus* was ſhut up a ſecond time, for *Titus Manlius Torquatus* had lately conquer'd *Sardinia*, and the *Romans* were altogether free from War. The next Year after, being the five hundred and twentieth after the Building of the City, *Sp. Carvilius Ruga* divorc'd his Wife, which was the firſt Divorce that happen'd in *Rome*. *Carvilius* pleaded that he did it to have Children by another Woman; but notwithſtanding this Plauſible Plea, the People reſented it with a great deal of Diſpleaſure and Hatred.

In the ſame Year, *M. Porcius* was born in the Confines of *Tuſculum*: He was call'd *Catus*, and diminutively *Catulus* with Alluſion to his Sagacity and Parts. The ſame Year *Cn. Nævius*, who wrote the firſt *Punick* War in *Saturnian* Verſe, publiſh'd Fables. Thirty Years after that, he dy'd having made his own Epitaph himſelf, with Arrogance enough, which *Gellius* takes Notice of, together with thoſe of *Plautus* and *Pacuvius*.

After ſix Years, a War broke out with the *Illyrians*, and the Temple of *Janus* was open'd. *Teuta* the Queen of the *Illyrians* and Widow of *Agron*, who had thrown himſelf into a Mortal Pleuriſie by hard drinking, gave her Subjects the Liberty of Pirating; accordingly they took *Phenice* a Town of *Epirus*, and robb'd the *Italian* Merchants. Now the Queen was ſo far from remedying the Diſorder, that ſhe order'd one of the *Roman* Ambaſſadors to be kill'd, for diſcourſing the Point freely with her. Whereupon War was declar'd againſt her, which *Fulvius* the Conſul carry'd on ſo dextrouſly, that the Cities of *Illyricum* were either ſurrender'd or ſtorm'd: And *Teuta* being put to flight, ſued for Peace, and obtain'd it upon theſe Terms, viz. *that ſhe ſhou'd pay a Yearly Tribute, that ſhe ſhou'd quit all* Illyricum, *excepting a few Places; and that ſhe ſhou'd not Sail beyond the* River Oriſſus *with more than two Barks and thoſe unarm'd.*

The *Illyrians* continu'd their Allegiance to the *Romans* for nine Years, till the five hundred and thirty fifth of the Building of the City, in which they revolted, and were ſubdu'd by *Emilius Paulus* and *Marcus Livicus* then Conſuls; and *Demetrius Pharius*, who had Uſurp'd the Kingdom, was outted, and a certain Sum of Money was laid upon the People to be paid Yearly to *Pinæus* the Son of *Agron*. This was the End of the War with *Teuta*; which *Florus*, out of a Miſtake, Natural, as I may ſay, to him (for he committed many) Miſplaces after the *Ciſalpine* War, which broke out the very Year this War ended, upon this Occaſion. *C. Flaminius* the Tri-

bune of the People mov'd that a Law ſhou'd be made, adjudging the Lands of the *Ciſalpine Gauls* to be diſtributed among the People; upon which the *Gauls* were ſo incens'd, that they reſolv'd to undergo all Extremities, rather than be outted of their Seats and baniſh'd their Country: Accordingly they call'd in the *Inſubres* to their Aſſiſtance, who brought in the *Tranſalpine Gauls* upon the *Rhoſne* call'd *Geſatæ*, upon the Foot of a National War. Preſently fifty Thouſand Foot and twenty Thouſand Horſe made an Irruption into *Tuſcany*. Upon the News of the Invaſion, *Rome* was thunderſtruck with Fear and Grief; for they look'd upon the *Gauls* as their fatal Enemies. Then Liſts were taken of all thoſe that were fit for War, and all the *Italians* made ſuch Preparations, that with incredible Expedition they drew together an Army of eight hundred and eighty Thouſand Men. The *Roman* Generals ſurpris'd the *Gauls* when they were putting all to Fire and Sword in *Tuſcany*, and engag'd them on all ſides. The *Geſatæ*, whoſe Bodies were naked and expos'd, immediately fled and diſorder'd all the reſt In this Encounter there were forty Thouſand *Gauls* kill'd and ten Thouſand taken Priſoners, among whom was *Concolitanus* the King, the other King, Namely *Averoeſtus* having laid violent Hands upon himſelf.

Upon this Diſaſter the *Gauls* deſir'd Peace; but *M. Claudius Marcellus* and *Cn. Cornelius Scipio* being Conſuls for the next Year, oppos'd it, as deſigning to reſerve to themſelves the glory of carrying the War further. Accordingly they Beſieg'd *Acerræ* in the Country of the *Inſubres*, and the *Gauls* laid Siege to *Claſtidium*, where they came to a hot Engagement, and were ſadly maul'd. *Marcellus* having kill'd *Dardomaras* the *Geſatian* King, was the third Man that brought off the *Opima Spolia*, which he conſecrated to *Jupiter Feretrius*, notwithſtanding that *Numa* had order'd them to be Dedicated to *Quirinus*. The triumphal Motto imply'd, *that the* Germans, *together with the* Galli Inſubres *were conquer'd*; ſo that it ſeems the *Geſatæ* were call'd *Germans* by a Miſtake. Some alledge they were call'd *Geſatæ* from a particular ſort of Darts us'd among them, becauſe, in the *Teutonick* Language, the *German* Darts were call'd *Gaeſts*. Thus was that War brought to an End after ſix Years.

The ſecond *Punick* War began three Years after the *Gallick* War. *Hannibal* the Son of *Amilcar Borcas* was then General of the *Carthaginians*. He was a mortal Enemy to the *Romans*; his Father took him along with him to *Spain*, when he was but nine Years old, and bound him by an Oath at a ſolemn Sacrifice, *never to befriend the* Romans. *Hannibal* ſubdued all *Spain* on the other ſide of the River *Iber*, except *Saguntum*. The *Saguntians* acquainted their Allies the *Romans* with the Progreſs he had made, and thereupon Ambaſſadors were ſent; but they cou'd not diſwade him from attacking *Saguntum*: For he ſaw very well thro' their Deſign, *viz.* that they hop'd to make that Place the Seat of the War, and ſo keep it at ſome diſtance, to the end that *Italy* might be ſecur'd, and they might have leiſure to get clear of the *Illyrians*, who, about this time began to revolt.

The *Saguntians* endur'd all ſort of Extremities, and ſhew'd in themſelves a noble Inſtance of Valour and Conſtancy; but at laſt the City was taken. Then the *Romans* ſent Ambaſſadors to *Carthage* to demand *Hannibal*, as being guilty of Violating the League; and in caſe the Demand was not ſatisfy'd, to declare War, which accordingly was Declar'd and accepted. So the ſecond *Punick* War commenc'd in the five hundred and thirty ſixth Year after the building of the City, in the Reign of *Antiochus Magnus* in *Aſia*, and *Ptolomy Philopater* in *Egypt*; in the twenty fourth Year after the Concluſion

cluſion of the Peace, and in the Conſulſhip of *P. Cornelius Scipio*, and *Tib. Sempronius Longus*.

Hannibal in the twenty ſixth Year of his Age, having ſubdued all *Spain*, March'd thro' *Gallia* at the Head of fifty thouſand Foot, and nine thouſand Horſe, and croſs'd the *Alpes*; and in the fifth Month arriv'd in *Italy*, having loſt a great part of his Army by the Fatigues of ſo tedious a March, being reduc'd to eighteen thouſand two hundred Foot, and ſix thouſand Horſe. With theſe he routed *Scipio* and *Sempronius* the Conſuls upon the *Ticinus* and *Trebbias*, and afterwards *Flamminius*, at the Lake *Thraſimenus*. Theſe Diſaſters put the People of *Rome* into a Conſternation; whereupon they nominated *Fabius Maximus* to be Vice Dictator, the Conſul being abſent, ſo that a Dictator cou'd not be Nominated. *Fabius*, who was a wiſe Man, as well as a great Captain, concluded, *the beſt way to deal with ſo fierce and haughty an Enemy, was to make him contend with Hunger and Cold*; accordingly he declin'd giving him Battle, ſtreighten'd his Quarters, cut ſhort his Proviſions, and diſtreſs'd him ſeveral ways. Once indeed he was like to catch him in a Net: For *Hannibal*, having Encamp'd, on an Evening, between two Hills, where there was but one ſteep Paſſage to get out, and that too very narrow: *Fabius Maximus* being inform'd hereof, March'd quickly after him by the favour of the Night, and plac'd a Detachment of ten thouſand Men on the ſide of the Hill, at the entrance of the Paſs, concluding, he had *Hannibal* and his Men in the ſame Circumſtances, as the *Romans* were at *Caudium*. When *Hannibal* underſtood that *Fabius* had poſſeſs'd himſelf of the Entrance into his Camp, and that there was no other way to get out, which he did not know before, as being unacquainted with the Country; to retrieve this falſe Step, he made uſe of a Stratagem, which ſhew'd the Penetration of his Wit, and the Greatneſs of his Genius. He caus'd a great drove of Oxen to be driven up the Hill, with Faggots faſten'd, and ſet on Fire between their Horns, and follow'd them himſelf with a ſtrong Detachment of the Army. As the Oxen drew near *Fabius*'s Men, and began to feel the Fire, they roar'd and low'd ſo hideouſly, that they frighten'd the *Romans*, who cou'd not imagine what ſuch a ſight ſhou'd mean; and being driven forward with Violence, broke into the Trenches of the *Romans*, who amaz'd and ſtupify'd at ſuch a Spectacle, ran all away, leaving the Paſs clear to *Hannibal*, who fail'd not to poſſeſs himſelf of it; and being once deliver'd from this Danger, took care for the future to give no ſuch handle to his Enemy.

In the mean time the People in *Rome* were very impatient of Delay, and ſeem'd offended with *Fabius*; becauſe he did not Fight the Enemy. They therefore appointed *M. Minucius* the General of the Horſe, a very ſtout, but raſh and inconſiderate Man, to Command the Army jointly and equally with *Fabius Maximus*, concluding, I ſuppoſe, that the forwardneſs of *Minucius* and the ſlowneſs of *Fabius* join'd together, wou'd bring a good Temperament, and make Matters ſucceed to their Wiſhes.

But *Fabius*, who was a great Lover of his Country, and, at the ſame time, knew the raſhneſs of his Collegue, was very ſenſible that *Minucius* wou'd ſpoil all, had he the intire Command of the Army but one Day. He therefore divided the *Roman* Legions with him, giving him juſt one half of the Army, which he was to Command every Day, and kept the other half to himſelf. *Minucius* was not long in the Field when he March'd with his Men, and ſeem'd to inſult *Hannibal* in his Camp. *Hannibal* who coveted nothing more than to Fight, March'd out, and routed *Minucius* before he cou'd well look about him, killing a great many of his Men. *Fabius*, who

ſtood at a diſtance on the ſide of a Hill, ſeeing the *Romans* running away, ſtruck his Hand upon his Thigh, and ſaid : *Papæ, quantò citiùs vincitur* Minucius *quam expectabam; & quantò ſeriùs quam ipſe meruit! How ſooner is* Minucius *overcome than I expected, and how later than he deſerv'd!* And then March'd againſt *Hannibal*, put a ſtop to his Career, and beat him back into his Trenches. Then *Hannibal* ſaid in a Joke to the Officers about him : *Did not I tell you, Gentlemen, that theſe Clouds wou'd fall heavy upon us one time or other?* alluding to *Fabius*'s Army, who us'd to hover over them upon the ſides of Mountains and Hills. *Minucius* ſeeing his own raſhneſs, and how near he was to the ruin of his Credit, and of the Troops he Commanded, came in an humble manner to *Fabius*, laid down the Enſigns of his Dignity at his Feet, and with a Tone denoting his Concern, aſſur'd him *he wou'd ever after glory in Fighting under his Command, and by his Orders.* However, the loſs on *Hannibal*'s ſide being inconſiderable, when the Campaign was over, and that *Fabius* return'd to the City, the Senate and People were ſo impatient of Delay, and ſo angry with him for protracting the War, that they made *Terentius Varro* Conſul, and *Æmilius Paulus* his Collegue; and ſent them to Command the Army againſt *Hannibal*. But it ſeems *Varro* was as raſh, if not more than *Minucius*; for in ſpite of all the Remonſtrances of *Æmilius*, who was a wiſe and ſober Man, he wou'd needs engage *Hannibal* at *Cannæ*.

Hannibal, who coveted nothing more than to fight with Men, rather than with Hunger and Cold, which he had long encounter'd by the wiſe Conduct of *Fabius*, readily accepted the Challenge : And having put his Army in Battle Array, March'd towards the *Romans*; and being come in ſight of them, he, with ſome of his Officers, ſtood on an Eminence to take a View of their Number, and of their Order in Battle; and as he was taken up with the Thoughts of ſo weighty a Matter, his Gentleman, whoſe Name was *Giſco*, came up to him, and ſaid, *he admir'd he wou'd engage ſo Numerous an Army. Hannibal*, who was always very ready at Repartees, and wou'd put off, even his Diſaſters, with a Jeſt, turn'd upon him and ſaid : *There is ſomething more admirable than all this in the Matter, which is, that in this great Number there is not one Man among them call'd* Giſco. This put all the Officers on ſplitting their Sides with Laughter : So that the Soldiers ſeeing the Officers, upon their return in ſo Merry an Humour, conceiv'd a good Omen of what they were to undertake that Day. The Battle was fought, and the Slaughter of the *Romans* was ſo great that it was commonly reported, *Hannibal* ſent to *Carthage* ſome Buſhels full of the Gold Rings which were taken from the Fingers of the *Roman* Knights, ſlain in the Field. *Æmilius Paulus* fell too, tho' he might have eſcap'd; but he declar'd he wou'd not out live that fatal Day.

This defeat occaſion'd ſuch a Conſternation in the City, that the richer Citizens thought of fleeing and leaving *Italy*; but *P. Cornelius Scipio*, a youth of brave Spirit, who was then ſcarce twenty four Years of Age, encourag'd them to ſtay; nay, ſo far prevail'd upon their Spirits, that all the Eſtates gathered into a Body, and went out to meet *Varro*, the Author of the Defeat, and *thank'd him for gathering up the ſcatter'd Remnants of the Forces, and for not deſpairing of the State of the Republick.*

Had *Hannibal* March'd ſtraight to *Rome*, he might eaſily have ſtopp'd the Fountain-Head of the War, and ſo compleat his Work : But (as *Maherbal* the Major General of his Horſe ſaid to him : *Vincere ſcis* Hannibal, *uti Victoria neſcis,*) *He knew how to Conquer, but knew not how to make the*

beſt

beſt advantage of the Victory : For he led his Army to *Capua*, where he ſuffer'd them to be debauch'd and enervated by Luxury, and the Redundancy of all Neceſſaries; inſomuch that the ſaying was not amiſs, Capua *was a* Cannæ *to* Hannibal.

While *Hannibal* was thus negligent of his Concerns, the *Romans* took Courage; and ſaw, tho' alittle too late, that *Fabius Maximus* was the fitteſt Man to deal with *Hannibal* : They therefore readily Liſted themſelves under his Command. *Fabius* follow'd his old ſure Maxim : He us'd Delays, declin'd Fighting, cut off the Enemy's Convoys, and Diſtreſs'd *Hannibal*, ſo as to Force him to raiſe the Siege of *Cumæ*, and to retire from before *Nola*, which gave *Ennius* occaſion to ſay in his Ruſtick, but pithy Poem :

Unus Homo nobis cunctando reſtituit Rem.
Non ponebat enim Rumores ante ſalutem;
Ergo poſtque magiſque viri nunc gloria claret.

One Man our State reſtor'd by wiſe Delays;
Our Weal he ſought, Contemned empty Praiſe;
For which we now proclaim his glorious Name,
And future Ages ſhall record his Fame.

The *Romans* alſo acted ſucceſsfully in *Spain*, in *Sicily* and in *Sardinia*: In *Spain*, under the Command of the two *Scipio's*; in *Sicily*, *Marcus Claudius Marcellus* beſieg'd *Syracuſa*; for after the Death of *Hiero*, the *Syracuſans* revolted from the *Romans*. However they ſtood out a long while by the help of the Machines which *Archimedes* the famous Mathematician made to keep off the Enemy. At laſt, after a Siege of three Years, *Marcellus* took the Town, at a time when the Citizens were careleſs; and among others, *Archimedes* (who being ſo much taken up with drawing ſome Scheme in his Mathematicks when the Enemy enter'd the Town, that he was not ſenſible of the Towns being taken) was kill'd to the great Grief of *Marcellus*, who charg'd the Soldiers to ſpare his Life. At the ſame time the *Scipio's* deſigning unſeaſonably to put an End to the *Spaniſh* War, divided their Forces; and were cut off, together with almoſt the whole Army by the *Celtiberi* : But their Death was fully reveng'd by *Martius*, who took the like Occaſion of attacking the *Carthaginians*, when they were divided, and routed them to that Degree, that thirty ſeven Thouſand of them were kill'd, eighteen hundred Priſoners taken and a great Booty carry'd off.

In *Italy* the *Romans* beſieg'd *Capua*; and *Hannibal*, to oblige them to raiſe the Siege attack'd the Caſtle of *Tarentum* : But finding this wou'd not do, and being loath to loſe too many of his Men, (whereof he had none to ſpare) before that ſtrong Fortreſs, he went off with a Joke, ſaying : *Relinquamus* Tarentinis *Deos Iratos*, *Let us leave the Tarentines their angry Gods.* And ſo March'd towards *Rome* it ſelf, where Thunder and Lightning prevented an Engagement; ſo that he complain'd much of himſelf, and of his hard Fortune, and return'd to *Rhegium*.

By this means the *Capuans* were depriv'd of all hopes of Relief, and the Town forc'd to Surrender. About the ſame time *P. Cornelius Scipio*, Son to one of the *Scipio's* lately kill'd in *Spain*, was appointed Succeſſor to *Claudius Nero*, who had ſuffer'd himſelf to be over-reach'd by *Aſdrubal*, Brother to *Hannibal*. When every body elſe declin'd the Office of Proconſul, by reaſon of its Weight and Importance, *Scipio* of his own accord, liſted himſelf Candidate for it in the twenty fourth Year of his Age. Next Year, *Lævinus* the

Conſul took *Agrigentum*, and Subdued all *Sicily*; but his Collegue *Marcellus*, being ſent againſt *Hannibal*, had the Misfortune to be kill'd in an Ambuſh, into which crafty *Hannibal* had led him. Soon after *Aſdrubal Hannibal*'s Brother March'd at the Head of Auxiliary Troops from *Spain* to *Italy*, and was beaten and kill'd upon the Road by *M. Livius Salinator*, and *C. Claudius Nero*, at the River *Metaurus*. But *Hannibal* was ignorant of what happen'd: For, tho' *Nero* was Encamp'd juſt over againſt him, yet he was not ſenſible that he had March'd off, to the aſſiſtance of his Collegue, 'till the Conſul return'd, and threw *Aſdrubal*'s Head into the *Carthaginian* Camp.

In the mean time *P. Scipio* went on Succeſsfully in *Spain*, where his Father and Uncle had loſt their Lives before. After he had recover'd the whole Province, he return'd to *Rome* and being made Conſul, deſir'd of the Senate, that *Africa* ſhou'd be allotted to him for his Province, to the end he might carry the War into their own Territories. *Fabius Maximus* was mightily againſt the Motion: His Opinion was, *that it was not proper to go to* Africa, *but to make head againſt* Hannibal *where he was.* On the other Hand, *Scipio*'s Plea was, that if the *Carthaginians* were attack'd within their own Territories they wou'd be oblig'd to recal *Hannibal* from *Italy*, ſince their Hopes and Security were founded in him. After a long Debate, the Senate allots *Sicily* to *Scipio*, and allows him to croſs over to *Africa*, if the Intereſt of the Republick requir'd it. Next Year *Scipio* went from *Sicily* into *Africa*, and made good his Promiſe to the Senate; for he defeated the *Carthaginians* ſeveral times, and reduc'd them to ſo low a Paſs, that they recall'd *Hannibal*. So that he who rang'd over *Italy* full ſixteen Years, and had pitch'd his Camp under the Walls of *Rome*, was oblidg'd to return Home tho' unwilling and full of Sorrow; and afterwards, being routed by *Scipio*, adviſ'd the *Carthaginians* to ſue for Peace. *Scipio* was very much concern'd for fear the Conſuls of this Year, who had an Eye upon *Africa*, ſhou'd rob him of the Glory of concluding the War.

A Peace therefore was concluded by the Conſent of the Senate, upon theſe Terms, *viz.* That the *Carthaginians* ſhou'd enjoy their Liberty, and their *African* Lands; but ſhou'd quit *Spain*, and all the Iſles of the *Mediterranean* Sea, that were ever in Diſpute; that they ſhou'd deliver up all the Deſerters, all their Ships bating ten Galleys, all their tame Elephants, and promiſe to tame no more of thoſe Animals for the Future; that they ſhou'd wage War with none without the Conſent of the People of *Rome*; that they ſhou'd reſtore to *Maſſiniſſa* King of *Numidia* what ever they had taken from him; and enter into a Confederacy with him; that in the ſpace of fifty Years they ſhou'd pay one Thouſand Talents in Silver, and pawn one hundred Hoſtages for Security.

Thus was the ſecond *Punick* War brought to an End after eighteen Years continuance; and from thence *Scipio* was ſurnam'd *Africanus*.

CHAP.

CHAP. V.

Of the Wars of the Romans *with* Philip *King of* Macedonia, *with the* Carthaginians *and with* Mithridates *King of* Pontus, *to the Conſpiracy of* Pompey, Craſſus *and* Cæſar.

PEACE being Concluded with the *Carthaginians*, the *Romans* not only carry'd on their Wars in *Italy*, *Iſtria* and *Luſitania*; but were likewiſe engag'd in a heavy War with *Philip* King of *Macedonia*, being call'd to the Aſſiſtance of the *Græcians* whom he oppreſs'd: Beſides, *Philip* had given the *Romans* Occaſion to be offended with him ten Years before, for entering into a League with *Hannibal*. *Galba* and *Tappulus* the Conſuls were firſt ſent againſt him; and after them, *Quintius Flaminius*, who, (contrary to Cuſtom) at the End of his Conſulſhip had his Command continu'd to him: For the *Tribuni Plebis* did juſtly alledge, that the ſhifting of Generals every Year was a great Obſtacle to the Succeſs of their Affairs. *Flaminius* defeated *Philip* at *Cynocephalæ*, whereupon he ſued for Peace, and upon the Senate's Deſire, the Liberty of *Greece* was reſtor'd.

Soon after the *Romans* made War with *Antiochus* King of *Aſia* and *Syria*: For *Antiochus* had invaded the Kingdom of *Attalus* the *Roman* Allie; he alſo attack'd *Egypt*, and aſſaulted the *Grecian* Cities upon the Pretence that they were once Subject to the *Aſiatick* Kings. The *Romans* taking theſe Motions into their Conſideration began to entertain ſome Jealouſies of him, which were further enflam'd by *Hannibal*'s Proceedings, who, being baniſh'd by his ungrateful Country-Men, came to *Antiochus* and edg'd him on to the War.

Beſides, the *Etolians* had a great Hand in puſhing him on: For when *Philip* was beaten, they and the *Romans* had ſome Diſpute about the Spoil, and finding their Avarice baulk'd, were fond of an Opportunity of reſenting it.

M. Acilius being ſent againſt *Antiochus*, defeated him at *Thermopylæ*; but the Honour of putting an End to the War was reſerv'd for *L. Cornelius Scipio*, who was choſen Conſul the next Year; And tho' his Collegue *C. Lælius Alepos* did earneſtly deſire the Province of *Greece*, yet *Scipio* obtain'd it, and withal Leave to go into *Aſia* by the Intereſt of his Brother *Africanus*, who promis'd to go along with him in Quality of Lieutenant-General. *Scipio* defeated *Antiochus* in *Aſia*, and oblig'd him to ſue for Peace, which was granted to him upon the Terms mention'd in the latter End of the ſeventh Book.

He likewiſe ſubdu'd the *Etolians*, and made Peace with them. Soon after, the *Romans* wag'd War with the *Galatians*, under the Conduct of *Manlius* the Conſul; and his Army, upon their Return, brought Home the firſt Seeds of Luxury to the City.

After three Years, *Scipio Africanus* was impeach'd for Cheating the State, by Impropriating the Spoil taken in War, and the *Tribunes* appointed a Day for his Trial. This great Man, who had done ſo many, and ſuch great Services to the Publick, was afraid to ſtand Trial, and having been forbid the Court, went up to the Capitol to return thanks to the Gods for his Victory; and then retir'd to *Linternum*, where he dy'd in the fourth Year of his Exile, in the ſame Year that *Hannibal* himſelf dy'd alſo, having fled to *Pruſias* King of *Bithynia*, and finding that *Quintius* demanded him, and that it was not poſſible for him to Eſcape; kill'd himſelf with a certain Poiſon, which he carry'd in his Ring.

About the ſame Time *L. Scipio* (who from his Victory over *Antiochus* was Surnam'd *Aſiaticus*) was likewiſe charg'd with Cheating the State.

Next Year the wicked Myſteries of the *Bacchanalia* were brought to Light, by which many were offer'd up in Sacrifice, and ſeveral Monſtrous Crimes were committed; Afterwards, a War broke out with the *Ligurians*, and *Corſica was* ſubdu'd. Soon after, the ſecond *Macedonian* War, or that with *Perſeus*, Commenc'd in the five hundredth and eighty third Year of the City, twenty four Years after the Concluſion of the Peace with his Father *Philip*, and after that with *Antiochus*.

Philip King of *Macedonia* had taken it very ill, that the *Romans* ſhou'd pinch him ſo much, and deſign'd to revive the War: But Death prevented him, and *Perſeus* his Son ſucceeded. *Perſeus* had been formerly diſoblig'd by the *Romans*, and willingly embrac'd the War as Part of his Heritage. But *L. Æmilius Paulus* in his ſecond Conſulſhip, defeated and took him Priſoner, together with his Wife, Mother and Children; led them all in Triumph to *Rome*, and turn'd *Macedonia* into a *Roman* Province, from whence he was ſurnam'd *Macedonicus*.

Soon after, one *Andriſcus* a Man of mean Deſcent, gave himſelf out for the Son of *Perſeus*, and declar'd War againſt the *Romans*; but being routed by *Q. Metellus* the *Prætor*, fled to *Byzus* King of *Thrace*, who deliver'd him up. At laſt, the third *Punick* War broke out; for the *Romans* took hold of any Occaſion of quarelling with the *Carthaginians*. Indeed the *Carthaginians* cou'd not ſit ſtill and be idle; but conſtantly ſtarted Diſputes concerning the Property of ſome Neighbouring Lands or other; and had thereupon declar'd VVar againſt almoſt all their Neighbours, eſpecially *Maſſaniſſa* King of *Numidia*, who was an Allie of the People of *Rome*. The *Romans* being choſen Arbitrators in the Matter were Partial to the King, and, upon *Maſſaniſſa*'s Sollicitation, declar'd War againſt the *Carthaginians*; but were divided in their Opinions whether their City ſhou'd be deſtroy'd or preſerv'd.

Some were of Opinion they ſhou'd not deſtroy it, by Reaſon, if *Carthage* were out of the *Way*, Civil and Domeſtick Feuds would never ceaſe at Home.

But *M. Porcius Cato* was of another Opinion, *viz.* that the Republick of *Rome* would ever be in Danger, if this City were not Totally deſtroy'd; and therefore concluded his Speech with theſe *Words*: *Delenda eſt Carthago*.

This Opinion was moſt approv'd of, and the Senate came to the ſame Reſolution. But *Cato* himſelf being then eighty five Years of Age dy'd while they were yet debating the Point.

Among

Among many other Injunctions given by the *Romans* to the *Carthaginians*, this was one; that they ſhou'd abandon the City, and build another, if they pleas'd, ten Miles diſtant from the Sea. The *Carthaginians* were reſolv'd to undergo the laſt Extremity rather than comply with ſo hard a Precept. Several Conſuls were imploy'd againſt them: At laſt the Buſineſs of deſtroying *Carthage* was committed to the Care of *P. Scipio Emilianus*, Son to *P. Æmilius Macedonicus*, and Grandſon to *Scipio Africanus*.

This *Scipio* having reſtor'd the Military Diſcipline, laid cloſe Siege to the City, and when he had taken it, ſet it on Fire, and levell'd it with the Ground. This Exploit gave him the ſurname of *Africanus*, in the third Year of the War; after *Carthage* had ſtood about ſeven hundred Years, in the ſix hundred and eighth Year after the building of *Rome*, the third of the one hundred and fifty eighth *Olympiad* in the Conſulſhip of *Cn. Cornelius Lentulus*, and *L. Mummius Nepos*.

About the ſame time the *Romans* declar'd War againſt the *Achaians* becauſe they offer'd Indignities to the Legates that were ſent to diſſolve the Republick of the Confederate Cities of that Nation. *Metellus* being then in *Macedonia* was the firſt that attack'd them. After him *L. Mummius* the Conſul came, and having defeated them in a bloody Battle had all *Achaia* ſurrender'd to him; and, by Virtue of an Order from the Senate, burnt and raz'd the City of *Corinth*, which *Cicero* call'd *the Glory of* Greece. About the ſame time *Viriatus* poſſeſs'd himſelf of *Luſitania*.

This Man from a Shepherd became a Huntſman, from a Huntſman a Robber, and from a Robber a Commander of a Gallant Army, with which he wag'd VVar with the *Romans* for ſome Years; and on ſome Occaſions very ſucceſsfully: But at laſt was kill'd by *Clæpio* the Conſul, and after that *D. Junius Brutus* reduc'd all *Luſitania* as far as to the Sea.

In the mean time the *Romans* were ſadly maul'd by the *Numantines*, who rejected the Articles of Peace given in by *Mancinus* the Conſul, as being Ignominious. Whereupon they made *P. Scipio Æmilianus Africanus* extraordinary Conſul, and committed the Care of the VVar to him. He went to the Army, and finding them ſoftned by Luxury and averſe to Hardſhips, reviv'd the Antient Severity of the Diſcipline; and by that Means took *Numantia* and raz'd it, after it had ſuſtain'd the ſhock of forty Thouſand *Romans* for twenty Years together. About the ſame time, the Slaves in *Sicily* revolted, and gather'd a great Body of Men; and it was with ſome Difficulty that *P. Rutilus Nepos* the Conſul quell'd them.

Hitherto the ſingular Modeſty and Virtue of the *Roman* Generals, and the formidable Power of the *Carthaginians*, had ſo over aw'd the People, that all their Feuds and Differences never went to the height of Blood or Slaughter. But now the *Aſiatick* Triumphs tainted them with ſo much ſoftneſs and Luxury, that Envy, Feuds, Factions and Private Hatred gradually prevail'd upon them; and at length broke out into civil VVar: For in the ſame Year that *Numantia* was ſubdu'd by *Scipio*, *Tib. Sempronius* Tribune of the People, occaſion'd great Diſorders in the City, by making a Law prohibiting any Man to poſſeſs above five hundred Acres of publick Land, and adjudging the Overplus to be equally diſtributed among the Poor. The Noble Men were mightily incens'd at this Law; but he propos'd yet another, adjudging all the Money left by *Atalus* King of *Pergamus* by VVay of Legacy to the People of *Rome*, to be diſtributed in like Manner.

This Juncture, ſtagger'd the Senate inſomuch that they did not ſee how to get rid of the Difficulties that attended it. But *Scipio Naſica* calling upon

every one that tender'd the good of the Republick to follow him, went up to the Capitol and ſlew *Gracchus* one of the Tribunes, as he was haranguing the People, together with many others. This was the firſt Blood that was ſhed in Sedition, and the Source of their civil VVars.

At the ſame time, the *Romans* were engag'd with *Ariſtobolus* in *Aſia*, who being the Baſtard Brother of *Atalus*, the King of *Pergamus*, that left the People of *Rome* his Heir, poſſeſs'd himſelf of the Kingdom, and defrauded the *Romans* of their Legacy. But *M. Perpenna* the Conſul defeated him, and having block'd him up in *Stratonice*, took him Priſoner; and *Aquilus* carry'd him to *Rome*, where he was ſtrangled in Priſon. Next Year, being the ſix hundred and twenty ſixth after the Building of the City, *Scipio Africanus Minor*, upon Suſpicion of being hard upon the People in the *Lex Agraria*, was kill'd in the Night-time, as he lay in Bed in his own Houſe, and was privately bury'd; and notwithſtanding the Greatneſs of his Character there was no Enquiry made into the Manner of his Death.

About twelve Years after the Murder of *Gracchus* his Brother *Caius* underwent the ſame Fate: For being made Tribune of the People he not only juſtify'd the *Lex Agraria* with a great deal of VVarmth, but transferr'd the Right of Publick Judgment from the Senators to the *Equites*, who now began to appear in a diſtinct Rank, which was afterwards brighten'd by the Care and Glory of *Cicero*: Beſides, *Caius* being fruſtrated in his Deſign of carrying a Colony to *Carthage*, return'd to the City and endeavour'd to ſow new Sedition among the People; but *Opimius* the Conſul with his Friends fell upon him and kill'd him in the Attempt.

About the ſame time *Fabius Maximus* Grandſon to *P. Æmilius* by a Son of his, that was adopted into the Family of the *Fabij*, ſubdu'd the *Alabroges*, *Arverni* and *Ruteni*, in *Gaul*; and *Metellus* together with *Minutius* Triumphed over the *Scordiſci*, a People that were Originally *Gauls*, and inhabited *Thrace*, and had routed the *Roman* Army Commanded by *Cato*.

But ſoon after a heavy VVar broke out with *Jugurtha* King of *Numidia*, who had kill'd *Adherbal* his Couſin, after he had taken him in to be Partner in the Kingdom. *Jugurtha* gain'd both the Senators and many of the Generals by his Money: *L. Cæcilius Mætellus* made Head againſt him, and when the VVar was almoſt brought to an End, *Caius Marius* his Legate cunningly inſinuated himſelf into the Favour of the People, got himſelf made Conſul, and *Numidia* allotted to him for his Province; and ſo put an End to the VVar.

Bocchus King of *Mauritania*, being Father-in-Law, and an Allie to *Jugurtha*, was firſt Conquer'd; then *Jugurtha* was taken by Stratagem and led in Triumph, and by the Senate's Orders was kill'd in Priſon, after he had carry'd on the VVar ſeven Years. In the time of this War with *Jugurtha*, the *Cimbriſi*, who inhabited the *Cherſoneſus Cimbrica* joyn'd in with the *Germans*, who were call'd *Teutones* from *Teuton* the Great Father, and Native God of that Country.

Theſe two Nations joyn'd together made up a Body of ſuch a vaſt Number of Men as ſeem'd to cover the Face of the Earth, and ſtruck ſuch a Terror into the *Romans* that they expected every Minute to be ſwallow'd up by them.

Theſe *Barbarians*, as the *Romans* call'd them, made Incurſions into *Illyricum*, *Italy* and *Spain*, or rather ſeem'd by their Numbers to cover almoſt that whole Tract of Land; defeated ſeveral times the *Roman* Pro-Conſuls and Legates, burnt and deſtroy'd ſeveral Towns and Cities, and carry'd all before them; ſo as that ſcarce any of the *Romans* had the Courage to ſtand before them.

At

At last, when their Fury was something abated by the Sweets of those Rich and Wealthy Countries, *Caius Marius*, who was then a fifth time Consul, led out a Select Army against them, with which he engag'd them several times successfully, and at length routed them quite out of *Italy*, on the third Day of *August* in the six hundred and fifty third Year of the City, after the War had lasted twelve Years.

About the same time *L. Apuleius Saturninus* whom the Senate had remov'd from being Treasurer, took Occasion to resent the Affront (being made Tribune of the People) by starting new Occasions of Mutiny upon the *Lex Agraria*. But the Consuls took him Prisoner, and the *Equites* fell upon him and his Complices, in the very Court, and kill'd them. About eight Years after this, *Drusus* the Tribune endeavouring to oblige the Senators and the *Equites* by making a new Law giving to either State the Power of passing Judgments, incurr'd the Displeasure of both; and when he endeavour'd to promote the *Lex Agraria*, and give the *Italians* the freedom of the City, was Murder'd by an unknown Hand in the Entry of his own House.

The *Italians* had undergone many Difficulties, and done considerable Services to the Empire of *Rome*; for which they were continually fed with the Hopes of being admitted into the City, but the Execution of it was still put off. This gave Rise to such Animosities, that a heavy War broke out which was call'd *Sociale*, *Marsicum* and *Italicum*. The War continu'd two Years with various Success; till at last the *Italians* were reduc'd and Conquer'd by *Scylla* the Consul: However they gain'd their Point, for they were allow'd the Freedom of the City, which was the thing they contended for. This happen'd in the six hundred and sixty sixth Year after the Building of *Rome* in the Consulship of *L. Cornelius Scylla*, and *Q. Pompeius Rufus*.

Soon after, the *Romans* were engag'd in a heavy War with *Mithridates* King of *Pontus*, a Country in *Asia* so call'd from the *Pontus Euxinus* or *Euxin* Sea to which it is Adjacent. This Prince is said to be descended from one of the seven *Persian* Lords that cut off the Magicians, who Usurp'd the Kingdom after the Death of *Cambyses*. He was surnam'd *Eupator* and *Dionysius*.

He slew his Brother, and his Mother that was left Partner in the Government. When the *Romans* were engag'd in the *Cimbrian* and *Italian* War, he did not stick to affect the Empire of *Asia*. He first possess'd himself of *Paphlagonia*, and then of *Cappadocia*, having kill'd *Ariarathes* their King, and put one of his Sons in his Place. The *Cappadocians* cou'd not brook the Yoke of this new King, and therefore call'd in *Ariarathes*, Son to the late *Ariarathes*; but he was soon after expell'd by *Nicomedes* King of *Bythynia* and thereupon dy'd.

Nicomedes suborn'd a Youth that gave himself out to be *Ariarathes*'s Brother, and sent his Wife (who was *Ariarathes*'s Mother) to *Rome* to be Evidence that she bore three Sons to *Ariarathes*. Upon these News *Mithridates* likewise sent People to *Rome* to make out that the Young Man who had lately Govern'd *Cappadocia* was the Son of *Ariarathes*.

The Senate of *Rome* thought fit to Interpose in these Matters, and accordingly restor'd the Kings that *Mithridates* had outted. But he continu'd to carry on his Design, possessing himself of *Bithynia*, *Phrygia*, *Mysia*, *Lycia*, *Pamphilia*, and the other Provinces, as far as *Jonia*. He took *Oppius* and *Aquilius* the *Roman* Legates; the Latter of whom he put to Death by pou-

ing melted Gold down his Throat. For he took all Occasions to Twit the *Romans* with their Avarice. The *Romans* were so incens'd at this Action, that they declar'd War against him, under the Conduct of *Cornelius Scylla*; But *Scylla* being then engag'd in putting an end to the *Italian* War, *C. Marius*, who was the sixth Time Consul, obtain'd another Act, committing the War to his Care. *Scylla* came to *Rome* hereupon, and got *Marius* Expell'd the City, and declar'd an Enemy. *Marius* lurk'd for some Time in the Marshes about *Minturnæ*, and afterwards cross'd over to *Africa*, in a little Sorry Boat with the hazard of his Life. Whilst *Scylla* was absent in *Asia L. Cornelius Cinna* the Consul, began to make a Stir, and carry on seditious Designs. But *Cn. Octavius* his Collegue oppos'd the same, and expell'd him the City: However *Cinna*, after he was expell'd, strengthen'd his Party, and joyn'd in with *C. Marius*, who upon this Occasion had return'd from *Africa*; Insomuch that with joynt-Forces they besieg'd *Rome* upon the Side of *Janiculum*, and by Reason the Citizens were both Lazy and Treacherous, got into the City, and fill'd the Streets with Blood and Rapine. Then they declar'd themselves Consuls, and display'd a great deal of Cruelty in the execution of their Office. *Cinna* gave Orders for the Death of *M. Antonius* an excellent Orator; and *Marius* serv'd *Q. Catulus* at the same Rate; But after all, he died about a Month after the Commencement of his Magistracy.

In the mean Time *Mithridates* slew 80000 *Romans* and *Italians* in one Day, and made all necessary Preparations for War. But *Scylla* came into *Greece* and took *Athens* together with the *Piræum*, and obtain'd two Victories over *Archelaus* the King's General, so that *Mithridates* was under a Necessity of sueing for Peace. Accordingly *Scylla* made Peace with him, and so put an End to the VVar. Then he return'd into *Italy*, but a little before his Arrival *Marius* dy'd. After the Death of *Marius*, *Cn. Papyrius Carbo* stood by *Cinna*, and both of them joyn'd with the adopted Son of *Marius*, in order to Thwart *Scylla*, but they were all soon put to Flight.

Scylla having compass'd his End, pursu'd his Enemies with a great deal of VVarmth; and after he had expos'd to publick View the List of the banish'd Persons, sold their Estates, and depriv'd their Children of any Right to Places of Honour and Trust. Then was he made Perpetual Dictator, dispos'd of every Thing at Pleasure, and even clipp'd the Power of the *Tribunes*.

VVhen he sold the Citizen's Estates, he said in the publick Meeting, it was his own Spoil that he sold.

He was so Inveterate against *C. Marius*, that he order'd the Remains of his Corps that lay by the River *Anis*, to be scatter'd; and after that, was the first of all the *Patricij* that order'd his own Body to be burnt; probably out of Fear the like Affront might be done to himself after his Death. After so many and so great Exploits, he resign'd the Magistracy, and said, *he was ready to Answer for all he had done*: Then he retir'd to the Country to lead an Unactive Life, and dy'd at *Puteoli* of the Louse Distemper.

Q. Sertorius was one of those, who were banish'd; a Man Famous for his Steadiness and Experience in VVar. He created a great deal of Trouble to the *Romans* in upper *Spain*, took and Master'd several Cities, and defeated their Armies several Times, and even *Metellus* the Consul; so that the Charge of carrying on the VVar against him was committed to *Cn. Pompeius*, a Youth of a Noble Spirit; After several dubious Encounters *Sertorius* was perfidiously Murther'd by *Perpenna* his own General, and *Pompey* became

came Master of *Spain*, in the tenth Year after the Commencement of the VVar.

In the mean time, *Murena* being left in *Asia*, and coveting a Triumph, renew'd the VVar with *Mithridates* upon slender Grounds, but was order'd by *Scylla* to forbear; and thereupon Peace was concluded for three Years with the King, and his Son of four Years of Age was given as an Hostage, and Part of *Cappadocia* was allotted him. Soon after, the War broke out afresh, and that upon this Occasion. *Mithridates* had often desir'd of the *Romans*, that their League with him shou'd be engross'd, but finding his Sollicitations were not regarded, perswaded *Tygranes* King of *Armenia* his Son-in-Law to invade *Cappadocia* who carry'd off thirty Thousand Men from thence, and built *Tigranocerta* the Metropolis of that Country; and when he found he cou'd not obtain Pardon, enter'd into a League with *Sertorius*, and possess'd himself of *Bithynia* whose King *Nicomedes* had made the People of *Rome* his Heir.

In the six hundred and eightieth Year of the City while *Licinus Luculus* and *M. Aurelius Cotta* were Consuls, *Lucullus* fell upon *Mithridates*, who was then besieging *Cyzicum*, and having cut off his Army, turn'd him out of *Bithynia* and *Paphlagonia*, and oblig'd him to retire to *Pontus*, from whence he fled to *Tygranes*. *Lucullus* continuing to pursue his Enemy, defeated the joint Forces of both the Kings in several Battles, but the Mutinies that were cunningly fomented in his Army, hinder'd him to put an End to the War. For he was recall'd, and the War committed to the Care of *Glabrio*. The next Year, being the ninth after *Lucullus* had come to that Province, it was devolv'd upon *Pompey*, he being strengthen'd by *Cicero*'s Interest, who made a Noble Harangue to the People in his Praise.

While *Lucullus* was carrying on the War in *Pontus* one *Sparatacus* a *Thracian*, being joyn'd by seventy more possess'd himself of *Vesuvius* a Hill in *Campania*, gave a free Reception to all Fugitives, and committed Robberies in the Neighbouring Places. He routed *Claudius* the *Prætor*, and *P. Varinus*; and having drawn together an Army of seventy Thousand Men had some Thoughts of storming *Rome* it self; but *M. Licinius Crassus* the *Prætor* defeated him in Battle, and brought him to Condign Punishment for his Ambition. *Pompey* suppress'd the Remainder of his Forces, when they were Beginning to make Head again in the third Year before he engag'd in the *Piratick* War, which fell out after this Manner.

A great Company of *Pirates* did so infest the Mediterranean Sea that neither Sailors, nor those who dwelt on the Sea side were safe. These Pirates were first set up by *Mithridates*; but when Peace was first made with him, the Advantage they made by their Way of Living mov'd them to continue in it. They consisted of *Syrians*, *Cyprians*, *Pamphilians* and others who were call'd *Cilices*, because they sculk'd in some Creeks of *Cilicia*. *Murena* and *Servilius* had appear'd against them, but to little Purpose; for their Impudence grew to that Heighth, that they made a Descent upon *Italy*, and carry'd off several Noble Ladies, and (which was yet more Disgraceful to the *Romans*) two Armies together with their Standards.

Then *Gabinius* Tribune of the People made a Law appointing *Pompey* to make Head against them, with full Power for three Years;

and allowing him five hundred Ships, one hundred and twenty Thousand Foot, five Thousand Horse, twenty five Legates, two Treasurers, and six Thousand *Attick* Talents.

Pompey did so cover the Surface of the Sea, that when one Legate gave Chase to the Pirates, the others fell in with them, so that they cou'd not Escape; and himself Sail'd up and down, like an Emperor of so many Kings, overseeing the whole Work. By his singular Diligence and Application, he clear'd the Sea in forty Days, and oblig'd all the Pirates to put into *Cilicia*, where he storm'd their Forts, took almost four hundred Ships, one hundred and twenty Castles, slew ten thousand of their Men; and so made an End of the War in less than three Months Time. He carry'd himself civilly enough to the conquer'd Prisoners, who were Translated to other Seats at a considerable Distance from the Sea; But *Q. Metellus* was very cruel to those who lurk'd at *Crete*: For he subdu'd that *Island*, which boasted before, that it was never Conquer'd; and thereupon got the Surname of *Creticus*. When this War was almost at an End *C. Manilius Tribune* of the People made a Law giving to *Pompey* the Command of all the *Roman* Armies, the Province of *Asia*, and the Management of the War with *Mithridates* and *Tygranes*, notwithstanding all the Grudges of the Noblemen, who took it very ill, that the whole *Roman* Empire shou'd, without any President, be put into the Hands of one Man.

Pompey put *Mithridates* to Flight, and took *Tigranes* King of *Armenia*, whom he Rais'd from a Suppliant, and dejected Condition, and set the Diadem upon his Head, after he had laid it down, adding some few Injunctions for him to observe. He likewise Check'd his villanous Son that had Conspir'd against his Father's Life, and at last put him to Death. Then he conquer'd the *Itureans*, and *Arabians*, and reduc'd *Syria* to the Form of a *Roman* Province.

Mithridates fled to *Colchis*, and afterwards to *Scythia*; But at the same Time that he was Projecting great Things, and making a Descent upon *Italy*, *Pharnaces* his Son, whom he doted much upon, debauch'd the Army from him. When he found himself beset with Unsurmountable Difficulties, and that he cou'd not Reclaim his Son, he laid violent Hands on himself. The War with him Commenc'd about two Years before, when *Cn. Pompeius Strabo*, and *L. Porcius Cato* were Consuls; and was put to an End, when *M. Tullius Cicero*, and *C. Antonius Nepos* were Consuls, in the six hundred and ninety first Year of the City.

The News of his Death was brought to *Pompey* as he was upon his March towards *Judea* against *Aristobulus* whom he compell'd to accept of such Conditions as he thought fit to Prescribe, charging him to pay a Yearly Tribute to the *Romans*, and withal possess'd himself of the Temple in *Jerusalem*. When *Pompey* had adjusted the Affairs of *Judea*, *Pontus* and the other Places in the East, five Years being spent in the Expedition, he return'd to *Rome* Crown'd with Glory, and Triumph'd for two Days together. But before his Return, *L. Catalina* and several others enter'd into a Conspiracy against the Republick, in the same Year that *Mithridates* dy'd, and the Temple of *Jerusalem* was taken. This *Catalina* was a Profligate Nobleman, that had spent all his Estate in gratifying his Lust, and follow'd this new Way of Plotting in order to Repair his Fortune. *Cicero* pump'd the Account of the whole Affair out of *Fulvia*, *Catalina*'s Courtezan. After the Crime came

came to Light by *Cicero*'s ſingular Induſtry, *Catalina* was expell'd the City; then he drew together a Body of Profligate Fellows in *Etruria* and was routed by *C. Antonius Cicero*'s Collegue in a Battle wherein he fought Stoutly, and was kill'd. Publick Thanks were return'd to *Cicero* for his Diligence and Service in that Affair, and by *Cato*'s Intereſt he was ſaluted *Pater Patriæ*.

In two Years after, *C. Julius Cæſar* was ſent as *Prætor* to upper *Spain*. This *Julius* was born in the ſix hundred and fifty fourth Year of the City, on the twelfth Day of *July*, in the Conſulſhip of *C. Marius* and *L. Valerius Flaccus*. He Marry'd the Daughter of *Cinna*, by whom he had *Julia*, which mightily diſoblig'd *Sylla*; inſomuch that he ſcarce ever forgave him. He ſuck'd in the firſt Rudiments of War under *M. Thermus* the *Prætor*, by whom he was ſent to *Bithynia* to fit out a Navy, and is ſaid to have been over Familiar with *Nicomedes* the King. Having made a conſiderable Progreſs in the Art of War he went to *Spain* in Quality of Treaſurer. As he Rov'd about the Country in the Execution of his Office, he came to *Cadiz* where he met with the Statue of *Alexander* in *Hercules*'s Temple, and having view'd it, was much Troubled, he had done no Memorable Action at that Age in which *Alexander* made himſelf Maſter of the beſt Part of the World. After this, he long'd extreamly to return to his own Country, thinking to have the Opportunity of advancing his Fortune at Home.

When he return'd to *Rome*, he kept Company with ſeditious Men; but finding their Projects did not take, got himſelf made *Ædilis*; and put in for the Poſt of being ſent to Compoſe the Affairs of *Egypt*: But the Noblemen oppos'd him, and baulk'd his Deſign. Soon after, by Virtue of Liberal Preſents, he got to be *Pontifex*. In his Prætorſhip 'tis thought he favour'd *Catalina*, and aſſiſted *Cæcilius Metellus* in making of ſeditious Laws. Being burthen'd with Debt, he gave Security, and prevail'd to be ſent to Command the Army in *Spain*, where he ſpent his Time not in adjuſting the Affairs of the Country, but in extending his Conqueſts, and purchaſing to himſelf a large Field of Triumph. But his Itch for Honour was ſo Precipitant that he wanted mightily to be made *Conſul*; and foraſmuch as the Seſſions of the Conſular Convention approach'd, deſir'd Leave to return to the City before his Triumph; ſo that he preferr'd the Conſulſhip to it, came to the City, and put in for Candidate.

After many Debates, and Factious Advances he obtain'd the Conſulſhip by *Pompey*'s Intereſt. For *Pompey* Mortally hated *Magnates* his Competitor, who favour'd *Lucullus* in every Thing. *Lucullus* cry'd out that he was injur'd, and cenſur'd *Pompey*'s Actions, deſiring a Ratification of what himſelf had done in the Province of *Aſia*. Things being at this Paſs, *Pompey* was ſorry that he had diſmiſs'd his Army; but, ſince his Repentance was too late, he ſtruck up with *Cæſar*, and aſſiſted him in procuring the Conſulſhip, upon Condition that if he Compaſs'd his End, he ſhou'd ratify what *Pompey* had done.

Pompey and *Craſſus* had been at Odds from the time of their joint Conſulſhip, but *Cæſar* reconcil'd them; and all the three conſpir'd together to ſuffer nothing to be done in the Republick that

they did not agree to. *Varro* wrote a Book upon this Conſpiracy, and ſtil'd it *Conſpiratio Tricipitana*. This was the Original of the civil Wars, foraſmuch as it ſunk the Authority of the Senate and Noble Men, and occaſion'd the Slaughter of many Thouſands of *Romans*. *Aſinius Pollio* begins here his Book of the civil Feuds at *Rome*, and *Diodorus Siculus* Dates the Original of *Cæſar*'s Greatneſs from this Year, which was the ſix hundred and ninety fourth after the Building of the City, when *Q. Cæcilius Metellus* and *Afranius* were Conſuls. And here I ſhall leave for a while the *Roman* Affairs, and return to the Kings of *Aſia* and *Egypt*, where I ſhall ſoon have Occaſion to treat again of the *Romans*, who by this time, had almoſt ſubdu'd thoſe Great and Flouriſhing Nations.

A New HISTORY OF THE WORLD.

BOOK IX.

CHAP. I.

SECT. I.

Of the Affairs of Syria *from* Antiochus Magnus *to the Time that* Syria *was made a* Roman *Province.*

ANTIOCHUS *Magnus* being dead as I ſaid before in the latter End of the ſeventh Book, his Eldeſt Son *Seleucus Philopator* ſucceeded. This is he, who ſent *Heliodorus* his Treaſurer to *Jeruſalem*, in Order to rifle the Temple, and carry away the ſacred Treaſure which was laid up there; but the Vengeance of GOD purſu'd him: For *Heliodorus* was Miraculouſly repuls'd, and in the twelfth Year of *Seleucus* his Reign the ſame *Heliodorus* Murther'd him. *Seleucus* left one Son, a Child, call'd *Demetrius*, whom he had ſent to *Rome* as an Hoſtage in the Room of his Brother *Antiochus*;

for the *Romans*, some times, oblig'd those they had Conquer'd to shift their Hostages. *Antiochus*, upon his return, possess'd himself of the Kingdom. He was call'd *Epiphanes*, or the Illustrious, by the *Syrians*; because he recover'd the Kingdom of the *Seleucidæ* from *Heliodorus*. Others call'd him *Ænimanes* or the Mad-man with Allusion to his Phantastical Gestures, or rather for his amazing Wickedness and the Cruelty which he exercis'd upon the *Jewish* Nation, as I intimated before.

Antiochus being Uncle to *Ptolomæus Philomætor*, who had lately succeeded his Father *Ptolomæus Evergetes* King of *Egypt*, declar'd himself Guardian to the Young Prince: And in Order to make away with him, and to bring the Administration of Affairs into his own Hands; made four several Journies into *Ægypt*: But the Plot being discover'd, the *Romans*, upon the Solicitation of the *Egyptians*, sent *C. Popilius Lenas*, with two others as Ambassadors to him.

When they came to an Interview, *Popilius* demanded, in the Name of the People of *Rome*, that he shou'd depart from *Alexandria*, which he was just going to block up. *Antiochus* desir'd time to consider of the Proposal; but *Popilius* made a Circle of Sprigs round about him, where he stood, and told him down right, that he must give his Answer before he step'd out of that Compass. *Antiochus* being well acquainted with the Power of the *Romans* was thus frighted into a Promise of Peace, and so departed.

As soon as he return'd from *Ægypt* he besieg'd *Jerusalem*, and carry'd it, put eighty thousand *Jews* to the Sword, and sold forty thousand, in Resentment of the Joy they had express'd, as he imagin'd, upon the Sham News of his Death. Having pillag'd the Temple, and carry'd off one thousand eight hundred Talents, he left some Tyrannical Ministers behind him, who heavily oppress'd the People. Two Years after, he sent thither one *Apollonius* a very cruel Man, with Orders to put to Death all the Men that were of Age, and to expose the Women and Children to Sale. After this he made several Attempts upon *Egypt*, and destroy'd a great Part of the Country, but being at last Repuls'd, he issu'd forth an Edict enjoyning all his Subjects on Pain of Death, to observe the Religion of the *Greeks*; and sent some Men up and down the Country to oblige them to observe that sort of Worship. Into *Judea* he sent an old *Athenian*, with Orders to Consecrate the Temple in *Jerusalem* to *Jupiter Olympius*, and the other Temple built on Mount *Garizim*, to *Jupiter Hospitalis*; as also to prohibit the Inhabitants to use the Law of *Moses*. Accordingly the Idol of *Jupiter Olympius* was set up in the Temple, and the Holy Scriptures were committed to the Flames: But many of the Inhabitants refusing to Comply with his impious Commands, chearfully suffer'd Death; and others follow'd *Mattathias* the Priest, who drew together a Company of Men zealous of the Law of God, oppos'd the King's Tyranny, pull'd down their Altars, and circumcis'd the *Jewish* Children. But a Year was scarce Elaps'd when *Mattathias* dy'd, and was succeeded by his Son *Judas Macchabæus*, who conquer'd and kill'd *Apollonius* Governor of *Samaria*; whose Death *Antiochus* so much resented, that when he cou'd not perform his design'd Journey himself, he sent several Officers against him with a Numerous Body of Forces: But *Judas Macchabeus* by Virtue of the Divine Assistance, routed them all, March'd to *Jerusalem*, purg'd the Temple which the Heathens had polluted, offer'd Sacrifices upon a New Altar, and Celebrated an Anniversary Feast of Dedication for eight Days.

An-

Antiochus having made a Progreſs into the upper Provinces in Order to raiſe Money, conquer'd *Arthaxias* King of *Armenia* and took him Priſoner. But upon the News of the Defeat of his Men in *Judea*, being full of Wrath, and Revenge, he made all poſſible Preparations for a ſpeedy Return.

But it pleas'd the Divine Majeſty to puniſh him with ſuch a horrible Diſtemper, that the Worms grew out of his Body while he was yet alive, and his Putrify'd Carcaſs became ſo Noiſom that the Army cou'd not bear the ſmell of it.

He Nominated one *Philip* his Favourite Guardian to his Son, and dy'd in the twelfth Year of his Reign. *Antiochus Epiphanes* was follow'd by his Son and Succeſſor *Antiochus* a Child of nine Years of Age, whom the *Syrians* Surnam'd *Æupator* with Regard, as they imagin'd, to his Father's Virtue. *Licias* the General of his Horſe who formerly had the Charge of his Education, turn'd out *Philip*, and Manag'd all as he pleas'd. In the mean Time *Judas Macchabæus* fought Succeſsfully againſt the Neighbouring Princes and Governours.

Licias envying his Glory, March'd againſt him at the Head of a numerous Army, thinking to blot out the Ignominy which the former Diſaſter had drawn upon them. But the Adventure proving Succeſsleſs, he made Peace with the *Jews*; which was afterwards violated by *Timothy* and ſome others of his Captains, who renew'd the War; but were routed together with the *Arabs*, *Nomades*, *Edomites*, and *Philiſtines*.

Theſe Adventures did ſo provoke *Antiochus Æupator*, that he drew together a moſt Numerous Army, invaded *Judæa*, took *Bethſura*, and beſieg'd *Jeruſalem* : But the Warlike Preparations of *Philip*, who deſign'd to make good his Right to the Regency with Force of Arms, oblig'd him to make Peace with the beſieg'd. Indeed he quickly cruſh'd *Philip*; but ſoon after he himſelf was forc'd to undergo the ſame Fate by *Demetrius* the Son of *Seleucus Philopator*, who fled from *Rome* in Order to poſſeſs himſelf of the Kingdom; having reign'd only two Years. *Demetrius* having gain'd the Kingdom, was Chriſten'd *Soter*, and endeavour'd by all Means to get into Favour with the *Romans*.

He ſent *Bacchides* to make Head againſt the *Jews*, and after him *Nicanor*, who at firſt treated *Judas Macchabæus* with a great Deal of civility, but afterwards being check'd by the King, prov'd Treacherous to him. He caſt forth many impious Expreſſions in the Temple, but being kill'd in Battle, was puniſh'd for his Blaſphemy.

Upon the News of the Death of *Nicanor*, *Demetrius* ſent *Bacchides* to *Judæa*, together with *Alcimus*, who was willing to Enterprize any thing againſt his Country in Hopes to obtain the Prieſthood. The Army they brought with them was Numerous, which *Judas Macchabeus* engaging with a Diſproportion'd Force, was kill'd after he had Govern'd the People of the *Jews* ſix Years. *Jonathan* his Brother being elected in his Room repuls'd the Heathens, and gave Laws to the People. In the mean time *Demetrius* gave himſelf altogether to Luxury, and by that Means, drew upon himſelf the Hatred of his People; who aſſiſted by the Intereſt of *Attalus*, *Ariarathres* and *Ptolomy*, ſuborn'd a Young Man of an obſcure Birth, who pretended to be the Son of *Antiochus Epiphanes*, and aſpir'd to the Crown.

His Name was *Balas*, which he chang'd into that of *Alexander Heraclides*, whom the King had turn'd out of his Place of being Maſter of the *Babylonian* Treaſury, carry'd him to *Rome* and procur'd a Decree of the Senate for aſſiſting him and *Laodice* Daughter to the ſame *Antiochus*, in the

Recovery of their Father's Kingdom. *Alexander Balas* being assisted by the *Romans* drew together an Army, and routed *Demetrius* who dy'd Valiantly in the Field in the twelfth Year of his Reign.

While the Event of the War was yet undetermin'd, both of them courted *Jonathan*'s Friendship, promising several Priviledges to the *Jewish* Nation. But *Alexander* promis'd him the Office of High-Priest, with the Purple Dignity and a Crown of Gold. Accordingly, in the seventh Month of the hundred and sixty first Year of the *Seleucidæ*, and nine Years after the Death of *Judas Maccabæus*, the Chair having remain'd Vacant seven Years from the Death of *Alcimus*, was *Jonathan* invested with the Sacred Robes. He was the first of the *Asmonæi* descended of a Priestly Family, tho' not of that of the High-Priest; the Immediate Heir whereof was *Onias*, who being divested of the Dignity of his Ancestors, caus'd a Temple to be built at *Heliopolis* in *Egypt*.

Alexander Balas, having settled himself upon the Throne Marry'd *Cleopatra*, the Daughter of *Ptolomæus Philomætor* King of *Ægypt*. But his Dissolute and Luxurious Way of Living, furnish'd *Demetrius Soter* with an Opportunity of aspiring to his Father's Kingdom.

Jonathan the *Jewish* High-Priest made Head against *Demetrius*, with some Forces brought from *Apollonia*, and routed him in a Bloody Battle. But *Ptolomy*, who at this Time was possess'd of a great part of *Syria*, took away his Daughter from *Alexander*, Marry'd her to *Demetrius*, and Re-establish'd him in the Kingdom of his Fore-fathers. *Alexander* being routed in the Field, fled to *Aba*, where his Head was cut off, and sent to *Ptolomy*, after an uneasy Reign of six Years.

Ptolomy receiv'd the Complement with a great deal of Joy, but dy'd about three Years after of a Wound in his Head.

Demetrius having recover'd his ancient Kingdom, was Surnam'd *Nicanor*. He Establish'd *Jonathan* in the Priesthood, and slighted all the Charges given in against him. He Disbanded his Troops, thinking that *Syria* was Peaceable; but soon after *Diodotus Triphon*, one of *Balas*'s Captains brought *Antiochus*, the Son of *Balas* out of *Arabia*, and declar'd him King; and having routed *Demetrius* and his Army, oblig'd him to retire to *Seleucia* having reign'd only two Years.

But *Tryphon* took up a Resolution of Transferring the Kingdom to himself; and in Order to compass his Ends with less Opposition, put to Death all that were of contrary Sentiments; and at last took *Jonathan* Prisoner, Kill'd him, and made away with the Child *Antiochus* by the help of Physicians. He courted many Allies all about, but obtain'd none. *Jonathan* being dead his Brother *Simon* succeeded, who took the Castle of *Jerusalem* by Storm, sent an Embassy to *Rome*, and after he had Officiated as Priest three Years, was by a publick Instrument declar'd High-Priest, and Prince of the *Jews* (till such Time as God shou'd raise up a Prophet to declare the Right High-Priest) and Invested with the Regal Power and Dignity.

Demetrius having fled to *Seleucia*, and having no Mind to sit Idle, made War with the *Parthians*, by whom he was taken. During his Exile, *Tryphon*'s Army Mutiny'd and sided with *Cleopatra Demetrius* his Wife. She having receiv'd Advice that her Husband was Marry'd to *Rhodoguna* the *Parthian* King's Daughter, offer'd her self in Marriage, together with the Kingdom, to *Antiochus* the Brother of *Demetrius*. This *Antiochus* was Surnam'd *Sedetes*. He was glad of the Opportunity of Reigning, and with that View Marry'd *Cleopatra*, and turn'd out *Tryphon*, who fled into *Apamea*

mea his own Country, and was there Murther'd. *Antiochus* ſent one of his Generals call'd *Cendebæus* into *Judæa* in Order to deſtroy the *Jewiſh* Nation; but *John* the Son of *Simon* defeated him. Soon after, *Simon* was perfidiouſly Murther'd by *Ptolomy* the Son of *Abub*, to whom he had given his Daughter in Marriage, and whom he had made Governour of the Province of *Jerico*. Upon theſe News, *Antiochus* came to *Jeruſalem*, and beſieg'd it ſo vigorouſly, that, in a *Sabbatick* Year, the beſieg'd were reduc'd to extream Want. At laſt, they petition'd for Peace, and obtain'd it upon theſe Terms, viz. *That they ſhou'd lay down their Arms, level the Walls with the Ground, and pay five Thouſand five hundred Talents, together with a Tribute for* Joppa *and the other outlying Towns.*

Antiochus wag'd War with the *Parthians*, obtain'd ſeveral Victories, and reduc'd ſome Provinces which the Inſolence of his Soldiers provok'd to revolt; after which himſelf was kill'd in an Engagement with *Arſaces* in the ninth Year of his Reign. *Arſaces* in Order to divert him from *Parthia* had ſet at Liberty *Demetrius* his Brother; and after the Victory, endeavour'd to recal him, but found it too late: For he made the beſt of his Way to *Syria*, and with eaſe Maſter'd the Kingdom. But the *Antiochians* took it ill, and Solicited *Ptolomæus Phyſcon* King of *Ægypt* to ſend ſome Prince to take Poſſeſſion of *Syria*.

Ptolomy hereupon ſet up a certain Youth call'd *Labinas*, Son to one *Protarchus* a Merchant, who gave himſelf out to be the Son of *Alexander Balas*. This Youth, who was alſo call'd *Alexander*, being aſſiſted by the Power of *Ægypt*, and that of the *Antiochians*, defeated *Demetrius* near *Damaſcus*. *Demetrius* ſeeing himſelf rejected by his Wife *Cleopatra*, and even by his own Sons, fled to *Tyre*, where he thought to take Shelter in the Temple, as being a Sanctuary, but was kill'd by the Intreagues of *Cleopatra*.

Demetrius had two Sons by Her, Namely *Seleucus*, whom ſhe put to Death for aſpiring to the Crown without her Leave, and *Antiochus*, who was ſurnam'd *Gryphus* from his hooked Noſe.

Alexander demean'd himſelf Meekly towards his Subjects and by that Means ingratiated himſelf with the People; but *Ptolomy* being touch'd with his Ingratitude, gave his Daughter *Tryphena* in Marriage to *Antiochus* the ſecond Son of *Demetrius* and *Cleopatra* his own Siſter, and lent him Auxiliary Troops with which he routed and ſlew *Alexander*, after he had reign'd one Year, aud ſix Months. *Cleopatra* was not pleas'd with her Son's Victory, becauſe it thwarted her Deſign of engroſſing the Government to herſelf; upon which Account ſhe offer'd him a Poiſonous Draught, but upon the Diſcovery of the Deſign, was oblig'd to drink it up herſelf. *Antiochus* reign'd Peaceably for eight Years after his Mother's Death, till *Antiochus Cyzicenus* his own Mother's Son by *Antiochus Sedetes*, turn'd him out of *Syria*. But the next Year he return'd, and poſſeſs'd himſelf of half the Kingdom, and continu'd Poſſeſſor notwithſtanding the perpetual War between him and his Brother, till at laſt he was kill'd by the Means of one *Heraclion* in the forty fifth Year of his Age and the twentieth of his Reign, twelve of which he reign'd joyntly with his Brother.

Antiochus Gryphus left five Sons; the eldeſt of whom, Namely *Seleucus* cut off his Uncle *Cyzicenus*, after he had reign'd eighteen Years; twelve of which are to be computed in the Reign of his Brother *Antiochus Gryphus*. But *Antiochus Pius* Son to *Cyzicenus*, turn'd *Seleucus* out of *Syria*, and oblig'd him to retire to *Cilicia*, where he was burnt alive by the *Mopſeatæ*, for demanding Money of them. *Antiochus* and *Philip* his Sons, who were

Twins, resented their Father's Death, in levelling *Mopsuetia* with the Ground, but were afterwards defeated by *Antiochus Piu*. *Antiochus* was drown'd in the River *Orontes* upon his Flight. Then *Philip* his Brother put in for the Crown of *Syria*; but *Ptolomy* King of *Ægypt*, to whom it seems they refer'd their Differences, rejected both *Philip* and *Antiochus Pius*, and determin'd the Point in favour of *Demetrius*, the fourth Son of *Antiochus Gryphus*. However the contending Brethren wag'd bloody Wars one with another. The *Syrians* finding themselves thus distracted and ruin'd by the Family of the *Seleucidæ*, call'd in *Tygranes* King of *Armenia*, who expell'd them all, and possess'd himself of *Syria*.

Tygranes having settled the Affairs of *Syria*, left one *Magadates* to Govern that Kingdom; but was soon oblig'd to recal him Home, when he himself was defeated by *Lucullus* notwithstanding the Assistance he had from his Father-in-Law *Mithridates* King of *Pontus*. Soon after *Cn. Pompeius* being invested with a Power to Command all the *Roman* Army, and having *Asia* alotted to him for his Province, came into *Armenia*, defeated *Tygranes*, to whom notwithstanding he return'd his Crown, Dignity and Kingdom, as believing it no less Glorious for the *Romans* to make Kings than to destroy them. Then he sent one of his Officers call'd *Scaurus* into *Syria*, and soon after follow'd him to *Damascus*, which had been lately taken by *Metellus* and *Lollius*. Upon *Pompey*'s Arrival at *Damascus*, all the *Syrians* sent Ambassadors to him, offering him their Submission and Obedience. Thus at last ended the Reign of the Family of the *Seleucidæ* in the second Year of the one hundred and seventy ninth *Olympiad*, about two hundred and seventy Years after the Battle of *Issus*, by which it was added to the Dominions of *Alexander* the Great, and was now made a *Roman* Province.

SECT. II.

Of the Affairs of Ægypt, *from the Death of* Ptolomæus Lagus *to the Exit of* Cleopatra; *and the reducing of* Ægypt *to the Form of a* Roman *Province.*

THO' *Ptolomy* the Son of *Lagus* had several Children by his Wife *Euridice* the Daughter of *Antipater*; yet he left the Kingdom to *Ptolomy* his Son by *Berenice*, who was only Maid of Honour to *Euridice*; and while he was yet alive took him in for share of the Government. This *Ptolomy* (who was surnam'd *Philadelphus* for being in Love with his Sister *Arsinoe*,) outstrip'd his Father in Riches and Greatness. He was a Man of Learning, and Erected a Library at *Alexandria* of three hundred Thousand Volumes, among which were the Holy Scriptures translated into *Greek* by the seventy two Interpre-

preters ſent to him from *Jeruſalem* by *Eleazar* the High-Prieſt, as I intimated before.

Ptolomæus Philadelphus wag'd VVar with *Antiochus Theos*, which at laſt was put to an End by the Marriage of *Berenice* his Daughter to *Antiochus*. Then he gave himſelf up to a Diſſolute Life and Entertain'd the vain Hopes of Immortality: But Death diſappointed him, after he had reign'd thirty eight Years by himſelf and one more jointly with his Father. In the ſixteenth Year of *Antiochus Theos*, *Ptolomæus Evergetes* Son to *Ptolomæus Philadelphus* by *Arſinoe* the Daughter of *Lyſimachus*, ſucceeded his Father. This Prince invaded *Syria* in order to relieve his Siſter, who was then beſieg'd and block'd up in a Caſtle call'd *Daphne*, but coming too late, and finding that ſhe was put to Death by her cruel Rival, he ravag'd the greateſt part of *Syria*, and wou'd have Maſter'd it wholly, had he not been Oblig'd to return Home to Quell ſome Domeſtick Mutinies, as I intimated above.

While he was in *Aſia*, *Berenice* his VVife made a Vow *of giving her Hair to the Gods, if he return'd ſafe*, which *Conon* a Mathematician, who flouriſh'd at that time, fabulouſly gave out to be tranſlated to Heaven, and makes the Conſtellation, which is now call'd the Hair of *Berenice*. In this Prince's Reign the *Phenix* is ſaid to have come to *Heliopolis*. *Cleomenes* King of *Lacædemon* being routed, and put to flight by *Antigonus Doſon*, fled to him, and receiv'd a Promiſe of Auxiliary Troops in Order to the Recovery of his Kingdom. But the Death of *Ptolomy* prevented the Performance, which happen'd in the twenty fourth Year of his Reign.

Ptolomæus Ævergetes was follow'd by *Ptolomæus Philopator*, Ironically ſo call'd, if we Credit *Juſtin*, who ſays, he ſlew both his Parents. This Prince who was ſo drown'd in Pleaſure, that he neglected the Publick Affairs, and from thence was Chriſten'd *Tryphon*, finding that his Brother *Maga* had obtain'd a great Intereſt in the Army by his Mother's intreagues, made away both one and t'other. He defeated *Antiochus Magnus* in Battle, and recover'd *Cælo-ſyria*. Upon his Return he viſited the Temple of *Jeruſalem*, and had the Boldneſs to approach to the Inner Places call'd *Sancta Sanctorum*, where, by the Divine Vengeance, he was ſeiz'd with ſuch Horror and Confuſion, that it was with much Difficulty he came to himſelf again. When he return'd to his Kingdom he perſecuted the *Jews* who dwelt there, and ſlew *Æurydice* his Siſter, that he might have the free'r Uſe of *Agathoclea* his Concubine. He laid aſide all the Badges of Majeſty, and liſted himſelf a Drudge to all Manner of Vice, while *Agathoclea* together with *Agathocles* her Brother, and *Evanthe* her Mother, manag'd the Government, and diſpos'd of every thing as they pleas'd.

Ptolomy had always the good Fortune to ſurmount all Difficulties. *Cleomenes* the *Spartan* ſeeing the Bondage of the *Ægyptians* ſtir'd them up to retrieve their Liberty, but finding the Attempt ſucceſsleſs, by the timely Notice given thereof to *Ptolomy*, ſlew himſelf, which, according to *Polybius*, was a Cuſtom among the *Lacædemonians* when they miſs'd of their Aim. Afterwards the People revolted, but were quickly reduc'd to their wonted Obedience; ſo that the King retain'd his Dignity. He perſecuted the *Jews*, and in Order to bring them off from the Worſhip of GOD, tortur'd ſeveral, put many to Death, and expos'd the reſt to be devour'd by five hundred Elephants; but theſe were reſcu'd from the Clutches of the Beaſts by the Miniſtry of two Angels, as *Joſephus* tells us. Then the King alter'd his Mind, and endeavour'd to oblige them. He dy'd in the eighteenth Year of his Reign, and in the firſt of the 144th. *Olympiad*.

In the twentieth Year of *Antiochus Magnus*, *Ptolomæus Æpiphanes* Son to *Ptolomæus Philopator* being five Years old, ſucceeded his Father. The People put to Death *Agathocles* with his Siſter and Mother, and made *Ariſtomenes* Guardian to the young King, who was very happy in the Adminiſtration of Affairs. *Philip* King of *Macedonia* and *Antiochus Magnus* King of *Aſia* conſpir'd together againſt *Ptolomy*. *Antiochus* poſſeſs'd himſelf of *Judea*, *Cælo-Syria*, *Phænicia*, and ſeveral other Places in *Cilicia* and *Caria*. But being afterwards Engag'd in War with the *Romans*, he gave his Daughter *Cleopatra* in Marriage to *Ptolomy* with *Judea*, and *Cælo-Syria* as her Dower; deſigning thereby to ſecure an eaſy Paſſage into *Ægypt*, and to avoid the Inconvenience of leaving an Enemy behind him.

Scopas an *Etolian*, General to *Ptolomy*'s Forces, did likewiſe Conſpire againſt him; but he and his Complices were quickly cut off. At firſt he acted up to the Character of a good Prince; but afterwards the Flattery of wicked Courtiers prevail'd ſo far upon him, that he poiſon'd *Ariſtomenes* after all the good Services he had done him, and the Republick; and by ſo doing incurr'd the Hatred of his People. At laſt in Order to carry on a War with *Seleucus Philopator* he enter'd into a League with the *Achaians*; but his Miniſters fancying, the Charges of the War wou'd rob them of their Profit, took him off by Poiſon, in the twenty fourth Year of his Reign.

He left two Sons and as many Daughters. The Eldeſt of the Sons, nam'd *Philometor*, ſucceeded the Father in the forty eighth Year of *Seleucus Philopator*. When this Prince was about to make good his Claim to *Cælo-Syria* by Force of Arms, his Uncle *Antiochus Æpiphanes* prevented him by making a Deſcent upon *Ægypt* and turning him out of his Kingdom. *Philometor* being expell'd, the *Alexandrians* declar'd his Brother King, and Chriſten'd him *Ævergetes*, which Name was afterwards turn'd to *Cacoergetes* by Reaſon of his wicked Life and Manners. He was likewiſe Styl'd *Phyſcon*, with Alluſion to his big Belly. Afterwards *Philometor* return'd, but the Citizens expell'd him. *Antiochus* under Pretence of Reſtoring him, continu'd the War; but finding himſelf not able to carry *Alexandria*, went off to *Syria*: and left all *Ægypt* to *Philometor*, except *Peluſium*, which he reſerv'd as a Door for him to enter by, when the two Brethren ſhou'd have exhauſted their Strength upon one another. But they patch'd up the Matter, and reign'd together Peaceably. *Antiochus* took this ſo ill, that he made another Deſcent upon *Ægypt*; but was order'd by the *Roman* Ambaſſadors to quit both *Ægypt* and *Cyprus*.

Soon after, the Brethren fell out, and *Philometor* being expell'd by the other, repair'd to *Rome*, where he obtain'd from the Senate an Order for his Reſtoration. *Ævergetes* finding the *Romans* kind to all Suppliants, went in Perſon to *Rome*, and obtain'd the Addition of *Cyprus* to his Dominions. And even that did not ſatisfy him; for he afterwards undertook a ſecond Journey, but what the Reſult of it was we do not know. While *Philometor* Reign'd, *Onias* a *Jew*, Son to *Onias* the High-Prieſt, finding his Family turn'd out of the Prieſthood, obtain'd a Decree for building a Temple in the Province of *Heliopolis*, which reſembled that of *Jeruſalem* in every Thing, bating that, inſtead of a Candleſtick, it had a Lamp hung upon a Golden Wyre, which darted it's Beams all about in Imitation of the Sun. The *Jews* and *Samaritans* diſputed the Antiquity of their Temples in the Preſence of *Ptolomy*; and the *Samaritan* Orators being worſted were puniſh'd with the Loſs of their Heads, purſuant to the Contract mutually agreed to before Hand. At laſt *Philometor* receiv'd a Wound in his Head, in a

Battle

Battle with *Alexander* King of *Syria*, of which he dy'd, after he had reign'd thirty four Years, in the third Year of the one hundred and fifty eighth *Olympiad*.

After his Death the Method of Succeſſion in *Ægypt* was alter'd : For whereas formerly the Son ſucceeded the Father, *Phyſcon* oblig'd *Cleopatra*, his Brothers Widow, to Marry him, and ſlew his own little Son in the Arms of its Mother the very Day of the Marriage. The Progreſs of his Reign was all of a Piece with the Beginning : Cruelty and Barbarity ſhin'd thro' every Part of it; every Place was fill'd with deteſtable Murders, and Mercy was ſhewn to none.

The *Alexandrians* took his VVicked Actions ſo much to Heart, that moſt of them deſerted the City, which he afterwards fill'd with new Citizens. But he quickly render'd himſelf ſo odious even to theſe, that they ſet his Palace on fire, baniſh'd himſelf, and put the Kingdom into the Hands of his Siſter *Cleopatra*, whom he however ſo cunningly ſoothed, and with flattering Promiſes prevail'd ſo far with, that ſhe ſuffer'd him to repoſſeſs the Kingdom. He dy'd in the twenty ninth Year of his Reign.

Phyſcon left three Sons and as many Daughters. By his Laſt Will he gave *Cyprus* in Legacy to *Apion* his Baſtard, and left *Ægypt* to his Wife to be diſpos'd of to which of his Sons ſhe thought fit. She fancying that *Alexander* the Youngeſt wou'd be the moſt Obedient to her, deſign'd to give him a ſhare in the Government; but the People being againſt it, ſhe ſent for his Brother *Lathurus*, whom ſhe afterwards expelled, and purſu'd with that Ardor, that all his Enterprizes in *Judea*, and *Cælo-ſyria* were render'd Abortive. She made it her Buſineſs for ſome Years to undermine *Alexander*; but he ſmelling the Deſign kill'd her, and was afterwards puniſh'd for his Paricide in being baniſh'd by the *Alexandrians*.

The Citizens of *Alexandria* recall'd *Lathurus*, from whom the *Ægyptian Thebes* revolted, but was afterwards reduc'd in the third Year of his Reign. He dy'd ſoon after, but it is not certain who ſucceeded him. 'Tis probable *Alexander* the Younger Son to the other *Alexander* Marry'd his Daughter *Cleopatra*, and reign'd together with her eighteen Days, but, having kill'd her on the nineteenth, was expell'd by the *Alexandrians*, and forc'd to flee to *Tyre*, where he ended his Days after fifteen Years Exile, having left the People of *Rome* his Heir, in the Conſulſhip of *M. Tullius Cicero* and *C. Antonius Nepos*. Upon the Expulſion of *Alexander*, the *Alexandrians* declar'd the Son of *Ptolomæus Lathurus* their King, who was ſurnam'd *Dionyſius* and *Auletes*, becauſe he was addicted to the Pleaſures of *Bacchus* and to the Flute. This *Auletes* was a Baſtard, as well as his Brother the King of *Cyprus*, if we Credit *Pauſanias*, who tells us, that *Lathurus* left no Legitimate Children but one Daughter. After a few Years his Subjects turn'd him out of the Kingdom, becauſe he exacted a great Sum of Money with which he purchas'd the Friendſhip and Alliance of the *Romans*.

Auletes being outted of *Alexandria* came to *Rome*, but all his Sollicitations for Aſſiſtance were rejected, by Reaſon the *Sibylline* Books did not ſeem to Countenance it. From thence he went to *Æpheſus*, and with a goodly Sum engag'd *Gabinius* Governor of *Syria* to Reſtore him. Since his Reſtoration he did no Memorable Action, but dy'd in four Years after, in the ſecond Year of the hundred and eighty ſecond Olympiad. He had two Sons and as many Daughters, and order'd the Elder of both Sexes who were joyn'd in Marriage (for it ſeems the old Cuſtom of the *Perſians* pre-

vail'd among the *Ægyptians* that the Brother ſhou'd Marry his Siſter) to Reign together.

The Elder of theſe two Sons was call'd after the Father *Ptolomæus Dionyſius*, and the Elder Daughter his Wife, *Cleopatra*; which was the Name commonly given to the *Ægyptian* Princeſſes in thoſe Days. After three Years *Dionyſius* turn'd away his Wife and Siſter *Cleopatra*; but ſhe having addreſs'd her ſelf to the *Roman* Governor that was then in *Syria* came back at the Head of a great Army in order to recover her Right to the Kingdom. *Dionyſius*, on the other Hand, came out to meet her with an equal Force, and Pitch'd his Camp on Mount *Caſſium*, at the *Peluſian* Mouth of the *Nile*: But before they cou'd come to Action, they were both Surpriz'd by the News of the Arrival of *Pompey* in the Haven, who being Beaten by *Julius Cæſar* in the Plains of *Pharſalia*, fled for Sanctuary to *Ægypt*. *Dionyſius*, contrary to the Laws of Hoſpitality, and the Truſt which *Pompey* repos'd in him, at the Inſtigation of a wicked Man call'd *Theodatus* his Præceptor, ſent a ſorry Boat to bring *Pompey* a-Shore, and caus'd him to be Murther'd juſt as he was going to ſet Foot on Land; thinking thereby to win *Cæſar*'s Good-Will.

How *Cæſar* ſtood affected upon the News of the barbarous Murder of *Pompey*, when he purſu'd him to *Egypt*, is not known; but certain it is that by demanding the Money which *Auletes* ow'd to the *Romans*, he incurr'd the Hatred of the *Alexandrians*, and while he made it his Buſineſs to bring the King and his Siſter to a good Underſtanding, *Photinus* Miniſter of State to *Ptolomy* carry'd on a War againſt him, all the *Alexandrians* having joyn'd with this Miniſter. But *Cæſar* reſolving to puniſh both him and the *Alexandrians* for the ſake of *Cleopatra* with whole Love he was ſmitten, ſo ſoon as he had ſeen her, laid Siege to *Alexandria*, and attack'd their Army. At laſt the *Alexandrians* being worn out by many ſucceſſive Diſaſters, were forc'd to Submit. *Cæſar* maſter'd their Camp, and *Auletes* Retiring into a little Boat was drown'd in the River by the Crouds of People that pour'd into the Boat, and ſunk it. *Cæſar* carry'd *Alexandria* without any Difficulty: For the Citizens ſurrender'd at Diſcretion. However he did not annex *Ægypt* to the *Roman* Dominions, but return'd it to *Cleopatra* his Miſtreſs. She Marry'd her ſecond Brother, who was then only eleven Years old, and after four Years Poiſon'd him, in order to Engroſs the Government to her ſelf. She was mightily given to Amours, not only with *Cæſar* to whom ſhe bore a Son call'd *Cæſario*; but, after his Departure, with *Pompey* the Son of *Pompey* the Great. When *Caſſius* and *Brutus* the Murderers of *Cæſar* were cut off by the *Triumviri*, *Marcus Antonius* went into *Syria*; whither *Cleopatra* came, and perſwaded him to go with her to *Ægypt*, where they were both entirely wrap'd up in Debauchery. *Antony* was ſo ſtrangely bewitch'd by her, that he divorc'd his own Wife, and was not aſham'd to beſtow the *Roman* Provinces upon her and the Children ſhe bore to him; and even requir'd, that the Senate ſhou'd Ratify the Gift. The Senate juſtly receiv'd his Demands with Contempt and Deriſion, and at laſt reſolv'd upon a War againſt them both under the Conduct of *Octavius Cæſar*. *Cleopatra* would needs be preſent at the Sea-Engagement between *Cæſar* and *Antony* at *Actium*, and was the firſt that turn'd her Back and fled.

Upon this Diſaſter ſhe order'd her Ships to be carry'd over into the Bay of *Arabia*, deſigning by the Help of theſe Ships to avoid Captivity, in Caſe ſhe ſhou'd be Outted of her Kingdom: But *Antony* having receiv'd no News of the Revolt of his Land-Forces at this Time, diſſuaded her from that Project.

Then

Then they return'd to their wonted Luxury, and invited all that were fearleſs of Death to enjoy themſelves in the preſent Uſe of all agreeable Pleaſures. But ſhe did not fail to Court the Favour of *Cæſar*, by betraying into his Hands *Peluſium* with the Navy and Cavalry. *Antony* indeed ſuſpected her Treachery, but was (poor Fool) ſoon Wheedled by the Artful Inſinuations of a Flattering Woman. When *Cæſar* was juſt upon the Borders of *Ægypt*, ſhe ſuborn'd People to tell *Antony*, ſhe had laid violent Hands upon her ſelf, for fear of the Conqueror. Upon which News *Antony* ſtab'd himſelf in the Belly. Then indeed ſhe bewail'd his Death with many Moans and heavy Lamentations.

Cæſar had a great Mind to take *Cleopatra* alive; which wou'd have prov'd an unheard of Acceſſion to his Triumph. And indeed ſhe came thus into his Hands; but as ſoon as ſhe found, that all her Artifices, which had ſubdu'd ſo many great Men before, could not prevail with the Conqueror; and that he deſign'd in a ſhort Time to ſend her into *Italy*, ſhe concerted Means to bereave him of his Prey, and to avoid the Suffering of any Thing unworthy her Crown and Kingdom: That is, ſhe dy'd by the Application of Serpents to her Breaſts, as if ſhe had ſlept her Life away. She was a Woman of a Maſculine Spirit, and richly endow'd with the Gifts of Nature. She liv'd thirty nine Years, and reign'd twenty two after her Father's Death; and kept Company with *Antony* fourteen Years. Her Exit concludes the Kingdom of the *Ptolomy's*, which was then reduc'd to the Form of a *Roman* Province.

Thus was the *Macedonian* Empire quite extinguiſh'd, about three hundred Years after the Death of *Darius Codomanus*, and the Commencement of the Monarchy under *Alexander* the Great; two hundred and ninety three Years after *Ægypt* was poſſeſs'd by *Ptolomæus* the Son of *Lagus*, in the third Year of the hundred and eighty ſeventh Olympiad.

CHAP. II.

Of the Affairs of the Romans *from the Commencement of the Triumvirate of* Julius Cæſar, Pompey *and* M. Craſſus, *to the time that the ſaid* Julius Cæſar *was made perpetual Dictator.*

AT the Cloſe of the eighth Book I broke off the Thread of my Relation of the Affairs of the *Romans*, in Order to give a brief Account of the Kingdoms of *Syria* and *Ægypt*: Becauſe the Affairs of the *Romans*, in thoſe Days, being ſo interwoven with the Tranſactions of theſe Kingdoms, cou'd not be well underſtood otherwiſe than by premiſing a ſhort Account of them. Which done, I ſhall now reſume the Thread where I broke off and Proceed.

I had intimated above, that *Julius Cæsar* finding *Pompey* and *Marcus Crassus* at odds, reconcil'd them; and all the 3 conspir'd together to suffer nothing to be done in the Republick, that they did not agree to. Then *Cæsar* being made Consul by *Pompey*'s Interest, distributed the Publick Grounds in *Campania* among the *Plebs*, and by Force and Violence introduc'd a Law for the Purpose, obliging every one to swear to the Observation of the same upon Pain of Death. He seldom consulted the Senate upon any Thing; but apply'd himself for the most part to the People, and endeavour'd by all Means to oblige them; Insomuch that he obtain'd the Province of *Gaul* for five Years. In order to unite *Pompey* more firmly to his Interest, he gave his Daughter *Julia* in Marriage to him. *L. Calpurnius Piso*, and *A. Gabinius*, who were chosen Consuls for the next Year, were intirely devoted to his Interest. *Vatinus* and *Clodius* were made *Tribunes*. Tho' *Clodius* had debauch'd *Cæsar*'s Wife, he not only forgave the Adulterer, but even assisted him in procuring the Tribuneship, out of spite to *Cicero*, who incessantly rail'd against the Triumviral Conspiracy, and by way of a grateful Return for the good Services he had done him in procuring the Province of *Gaul*.

Clodius being a Noble Man cou'd not be Candidate for the Tribuneship, till, in order to be reveng'd of *Cicero*, who impeach'd him of Adultery with *Cæsar's* Wife, he got himself adopted by a *Plebeian*; and being by that Means made *Tribune*, enacted a Law entailing Banishment upon any Man whatsoever, who shou'd, or had given Orders for the Death or Punishment of a *Roman* Citizen before he was Try'd, Convicted and Condemn'd. By the Way, it was to this Law that St. *Paul* seem'd to Allude, when he ask'd the *Centurion*: *Is it Lawful for you to Scourge a Man that is a* Roman, *and Uncondemn'd?* Acts 22. 25.

Then *Clodius* impeach'd *Cicero*, who by the Senates Consent had order'd *Cethegus*, *Lentulus*, and *Catilina*'s other Complices to be put to Death in Prison before they were try'd or condemn'd: So that *Cicero* being forsaken by *Pompey* was banish'd. *Clodius* was not Content to banish *Cicero*, but having an Equal Spleen to *Cato* the Great and Wise Man, sent him by Virtue of a Law made for the Purpose, upon a desperate Attempt, as he imagin'd, Namely to turn *Ptolomy* King of *Cyprus* out of his Kingdom: But *Cato* manag'd the Matter so wisely that he made a large Treasure of Money out of the Estate of this King, who upon Approach of the *Roman* General laid violent Hands upon himself. However *Clodius* continu'd to despise the Noble Men, putting several Affronts upon them, without sparing even *Pompey* himself, who then began to repent that he had Consented to the Banishment of *Cicero*, who of all others, was the fittest, by his Eloquent Speeches, to quell the Insolence of such Men; and therefore solicited for his Return. After sixteen Months anishment, *Cicero* was recal'd with an Universal Joy, and made a Harangue to the *Quirites*, in which he return'd Thanks to his Friends. Then he charg'd *L. Piso* and *A. Gabinius* with his Banishment, and made out, that they betray'd him; and, in Consequence hereof, advis'd the Senate to take the Provinces of *Syria* and *Macedonia* out of their Hands.

By this time *Julius Cæsar* was gone to *Gaul* in Order to make Head against the Neighbouring Potentates, who were invading his Province; which at this time was but very small, as Consisting only of Part of *Savoy*, *Autun* and Part of *Gascony*. His first Expedition was against the *Helvetians* or *Swiss*. These People abounding in Numbers of stout and hardy Men,

Men, tho' labouring under the Want of a great many Conveniencies for well Living, resolv'd to leave their own Cold Barren Country, and purchase to themselves by the Force of their Arms some happier Climate, in *Gaul* or *France* to settle in. *Cæsar* being inform'd they intended to pass thro' Part of his Province, resolv'd to stop their Passage. He had at this time but one Legion of *Veteran* Troops in his Province, but upon Notice of the Designs of the *Helvetians*, caus'd new Levies to be made, over all the Province, and not Content herewith, return'd to *Italy*, where he rais'd two Legions, and drew three more out of their Winter Quarters about *Aquileia*. With these he March'd toward *Autun* in Pursuit of the *Swiss*, who, by this time, had sack'd many Cities and ravag'd all the Country; and being come up with them about fifteen Miles from *Autun*, routed them and took all their Baggage, after a bloody and Obstinate Fight, which lasted from one a Clock in the Afternoon until Night.

After this Disaster, the *Swiss*, to the Number of one hundred and thirty Thousand Men made the best of their Way, without Provision or other Arms than Swords in their Hands, to a City call'd *Langres*. When *Cæsar* had Notice of their Arival at this City, he sent Messengers to the Citizens forbidding them to give any Provision to the *Swiss* upon Pain of being declar'd Enemies to the *Romans*. The *Swiss* being by these Menaces brought to the last Extremity, sent Ambassadors to *Cæsar* praying him *to give them Peace upon his own Terms*. Whereupon he order'd them all to lay down their Arms, and sent them back to their own Country, giving Orders to the People of *Savoy* to furnish them with Provision in the Way thro' their Country. *Cæsar* tells us in his Comentaries, *that there was a List of the Number that left* Switzerland *found in their Camp*, by which it appear'd, that the whole amounted to two hundred and sixty three Thousand, and that there return'd only one hundred and ten Thousand, who had escap'd the Sword, and the Famine to which they were reduc'd.

Cæsar's next Expedition was against *Arioviſtus*, King of the *Germans*. This Prince being call'd in to assist the People of *Auverne* and *Franchecomte*, against those of *Autun* who were in War with them, brought both Parties, that is, his Friends and Enemies (as it usually happens upon such Occasions) into Bondage, and tyranniz'd over them in a most cruel Manner. Complaints hereof being made to *Cæsar* by Deputies sent from these People to that Purpose, after his Victories over the *Swiss*, gave him anxious Thoughts, especially in Regard of the People of *Autun*, who were Friends and Allies to the *Romans*; he therefore sent to *Arioviſtus*, and desir'd to have an Interview with him in Order to adjust some Matters that highly concern'd both him and the *Romans*.

Arioviſtus answer'd *Cæsar*'s Messengers in a haughty Tone, and told them, that *if he had any Business with* Cæsar, *he wou'd have waited upon him; and if* Cæsar *had any with* Arioviſtus, *he might give himself the same Trouble.* This was enough to give *Cæsar* to understand, there was no other Way of bringing this haughty Prince to reason but by Force of Arms; he therefore March'd with great Diligence to *Besancon* the Capital City of *Franchecomte*, and put a strong Garrison into it; being inform'd that *Arioviſtus* had set out three Days before in Order to Invest it. Having thus secur'd *Besancon*, and refresh'd his Army, he March'd in Quest of *Arioviſtus*, and having met him on the 7th Day, fought him and routed his whole Army, took his Camp together with his Wives and Daughters; he himself with a few more hardly escaping over the Rhine in small Boats.

Cæsar having thus happily reſcu'd the People of *Autun*, *Auverne* and *Franchecomte* out of the Hands of *Arioviſtus*, March'd early the next Spring againſt the *Belgæ*, being inform'd that they enter'd all into a Confederacy againſt the *Romans*, and were raiſing Troops with the utmoſt Diligence. *Gaul* was, in thoſe Days, divided into three Parts, each inhabited by People of Languages, Laws and Cuſtoms different from one another, Namely the *Belgæ*, *Acquitains* and *Celtæ*. The *Celtæ*, were divided from the *Acquitains* by the River *Garone*, and the *Belgæ* from the *Acquitains* by the Rivers *Maern* and *Seine*; ſo that *Belgium* was in thoſe Days, of much greater Extent than it is now, reaching then as far as the City of *Paris*. *Cæsar* having Intelligence of all their Proceedings March'd with ſo much Expedition, that the People of *Rheims* being ſurpris'd at his ſudden Appearance upon the Confines of their Territories, ſent Ambaſſadors to aſſure him, they had no Hand in the Confederacy of the reſt of their Countrymen; but were ready to ſubmit to the *Roman* Empire, and, as a Mark of their Submiſſion, wou'd give him Hoſtages, receive his Army into their Cities, and furniſh them with what Proviſions they had Occaſion for; that indeed all the reſt of their Countrymen were raiſing Troops with the utmoſt Diligence, and that the *Germans*, on the other ſide of the *Rhine*, had promis'd them Aſſiſtance.

The *Belgæ* upon Notice of *Cæsar's* approach March'd againſt him with a Formidable Army conſiſting of three hundred thouſand effectual Men, whereas *Cæsar* had ſcarce eighty thouſand, and Encamp'd in ſight of him, encloſing above eight Miles for their Camp, as near as cou'd be computed by their Fires at Night, and Smoke in the Day. *Cæsar*, whoſe Buſineſs it was to engage the Enemy before they were join'd by the *Germans*, being in no Apprehenſion upon Account of the great Number of their Troops, tho' he was inform'd, they were War-like and Stout; Drew up his Army upon the Side of a Hill, and Fortify'd with a large Trench both the Sides of the Hill to prevent his being Flank'd by the Enemy. In this Poſture he waited for ſome Days, expecting to be attack'd by the *Belgæ*, who were divided from him by a Marſh that was at the Foot of the Hill. On the other Side, the *Belgæ* ſtood under their Arms every Day expecting that *Cæsar* wou'd paſs the Marſh and Attack them: But finding he wou'd not move out of his Poſt, and obſerving that their Proviſions began to fail, and (which was worſe) that it was impoſſible to be ſupply'd for ſo great a Number at ſuch a Diſtance from Home, they reſolv'd to break up, and Depart, each Clan to its Reſpective Country; but ſtill ſo as to meet again in their own Country in Caſe *Cæsar* ſhou'd follow them, and attack any of their Cities. Accordingly the next Morning, they began to March, and tho' *Cæsar* was inform'd thereof, yet he wou'd not follow them, for fear it might be a Stratagem to draw him out of his Advantageous Situation. But being fully convinc'd the next Day, that they were quite gone off, he detach'd his Horſe, who coming up with their Rear, kill'd ſo many of them that the whole Army was put to Flight, every Man making the beſt of his Way to his own Habitation. Then *Cæsar* March'd towards *Noion* with a Deſign to Beſiege it; but the Inhabitants prevented him by their early Submiſſion, giving up the Town, and Hoſtages for their future good Behaviour.

From thence he March'd to *Beauvois* the Capital City of the Province of the ſame Name, which, in like Manner, open'd its Gates, and gave Hoſtages to him; as did alſo *Amiens* upon the ſame Terms. *Cæsar* having made himſelf Maſter of theſe three Cities and of the Territories belonging to them;

them, March'd againſt the People of *Hainault*. Theſe were the moſt Warlike and Haughty of all the *Belgæ*: For they not only refus'd to ſend Ambaſſadors to *Cæſar*, tho' adviſ'd thereunto by their Neighbours, but alſo declar'd they wou'd neither take Peace from, nor give Peace to the *Romans*. This inſolent Humour *Cæſar* cou'd not digeſt. He therefore made the beſt of his Way to come to them. On the other Side, the *Hainaultois* having engag'd the People of *Dovay* in their Quarrel, March'd as it were half way to meet him, even before they were join'd by thoſe of *Dovay*; ſo little did they ſeem to value the *Romans*. And, indeed, *Cæſar* was ſo hard put to, upon this Occaſion, that Fortune ſeem'd almoſt to have abandon'd him: For tho' he ſurpaſs'd the Enemy in Number, and was Advantageouſly Poſted; yet the *Hainaultois* attack'd him ſo Briskly, and with ſo much Activity and Fury in Front, Flank and Rear, that they drove him, and his Men back on every Side, and knit them ſo cloſe together, that they cou'd not make uſe of their Arms; poſſeſs'd themſelves of his Camp, and ſtruck ſuch a Terror into the *Roman* Horſe, that a great part of them began to Deſert their Colours and fly. *Cæſar* ſeeing his Army in this Diſtreſs, ſnatch'd a Shield from oneof his Soldiers, cry'd with a loud Voice calling his *Tribunes* and *Manipiles* by their Names, and bid them follow him; and then ruſh'd in among the Enemy. This encourag'd the Soldiers, ſo that a great many following their Emperor gave the reſt of the Army Room to widen their Ranks and make uſe of their Swords; and tho' this ſeem'd to infuſe freſh Courage into them, yet the Enemy preſs'd them ſo hard, that they wou'd be infallibly Loſt, had not the two Legions whom *Cæſar* had left at a great Diſtance from the Field of Battle to guard the Baggage, come ſeaſonably to their Relief. Theſe freſh Men, who had not fought a Stroke all Day, came with that Impetuoſity upon the Enemy, that they bore all down before them; and their Fellow Soldiers, who, at this Time, were ſcarce able to weild their Swords, ſeeing freſh Succours come to them which they did not expect, reſum'd their Spirits and laid about them ſo Furiouſly, that of ſixty thouſand Enemies, which attack'd them in the Morning, there eſcap'd their Hands but five hundred.

The Battle being thus decided, and almoſt the Name and People of *Hainault* extinguiſh'd, their old Men and Women hearing the Defeat of their Army, ſent Ambaſſadors to *Cæſar* praying him to accept of their Submiſſion, and ſpare their Lives. *Cæſar*, who always had Gallant Men in high Eſteem, not only granted their Requeſt upon account of the Bravery of their People, but alſo reſtor'd them to their Cities and Lands, charging all their Neighbours, on Pain of his high Diſpleaſure, not to Moleſt them. About the ſame Time, *P. Craſſus* (whom *Cæſar* had ſent with a Legion to take in the Cities of *Normandy* and *Brittany*) ſent him Word, that all theſe Cities had ſubmitted to the *Roman* Empire. The *Belgick* War being thus ended, and all the Provinces of *Gaul* in Peace, *Cæſar* took his Journey to *Italy*, and ſent an Account of his Succeſs to the Senate; whereupon they caus'd a general Thankſgiving to be Decreed, which laſted fifteen Days, an Honour which no *Roman* before that Time, had ever obtain'd. *Cæſar*'s next Campaign was taken up in reducing ſeveral Cities in *Brittany* and *Normandy*, which had revolted, and impriſon'd his Ambaſſadors, contrary to the Law of Nations; eſpecially *Vannes* in *Normandy*, which cut him out a great deal of Work; obliging him to fit out a Fleet upon the Ocean: But having by much a do, defeated the Enemies Fleet at Sea, he reduc'd the Town of *Vannes*, put all it's Senators to Death, and eſtabliſh'd the former Tranquility in *Gaul*.

The next Year *Cæsar* was oblig'd to engage the Inhabitants of *Zutphen* and *Hesse*. These *Germans* being oppress'd by their Neighbours the *Suabians*, March'd away with their Wives and Children and Cattle, cross'd the *Rhine*, and planted themselves in *Guelders*, driving away the Inhabitants, and putting to the Sword, such of them as offer'd to resist. The People of *Guelders* hereupon make their Complaints to *Cæsar*, as being Subjects to the *Romans*, and Implore his Assistance. Then *Cæsar* immediately March'd to their Relief; and being come nigh the Confines of *Guelders*, was met by an Embassy from the *Germans*, desiring he wou'd grant them a Truce of a few Days to Consider whether they shou'd return to their own Country, or engage in a War with him; and at the same Time forgot not to Magnifie their own Numbers, their Courage and Skill in Military Affairs. *Cæsar* concluded, that all this tended only to borrow Time in order to be the better prepar'd to withstand him; However he granted them a Truce of three Days; but March'd forward till he came within four Miles of their Camp; yet so as to order his Horse which led the Van not to commit any Acts of Hostility without special Orders. The *Germans* perceiving a Body of the *Roman* Horse Foraging at a great Distance from the Rest of the Army, set upon them unexpectedly, (the three Days of the Truce not being yet expir'd) and put them in such Disorder that they flew away, leaving seventy of their Troopers whom the *Germans* had kill'd. This Piece of Treachery enrag'd the Army, and put *Cæsar* upon taking a Resolution not to hear of any Accomodation with so perfidious a People. The next Morning several of their Chief Men, and General Officers came to *Cæsar* to excuse the Fact, as being committed without their Orders; but *Cæsar* being resolv'd not to be outwitted a second Time, order'd them all to be secur'd, and March'd immediately to Storm their Camp, and having Forc'd it in several Places, put all to the Sword that came in the Way; and such as ran to the *Rhine* were all Drown'd: So that of four hundred and thirty thousand, that pass'd the River, not a Man escap'd, but the few General Officers and Chief Men, who were kept in the *Roman* Camp, and whom *Cæsar* order'd to Depart upon his Return.

The War with the Inhabitants of *Zutphen* and *Hesse*, being thus Concluded, *Cæsar* resolv'd to pass the *Rhine* and strike a Terror into the rest of the *Germans*, in Order to deter them from attempting any more upon the Province of *Gaul*. Accordingly he built a Wooden Bridge over the *Rhine* in ten Days, March'd a great Way into the Country, burnt and destroy'd all before him, struck such a Damp upon the *Germans*, that they betook themselves to the Bogs, Woods and Mountains; and having no other Design, at this time, but to let the *Germans* see the Power of the *Romans*, came back the same Way loaden with Spoil, repass'd the *Rhine* and broke down the Bridge. Then he resolv'd to pass over into *England*, call'd in those Days *Brittain*; because he was inform'd, the *Brittons* had assisted the People of *Vannes* in their late Revolt; not with a Design to make War upon them, at this time, but in Order to be acquainted with their Coasts and Harbours, and to inform himself of their Power and Strength. Pursuant to this Resolution, *Cæsar* Commanded the Fleet which he had in the Ocean to attend him at a Place in *Gaul*, call'd in those Days, *Terrovenue*, overagainst the Coasts of *Kent*. In the mean time the *Brittons* having Intelligence of the Preparations *Cæsar* was making to invade their Country, sent Ambassadors to him, promising in the Name of their Masters, that the whole Island wou'd submit to the *Roman* Empire, and send Hostages to him. These

Cæsar

Cæsar receiv'd very graciously, and dismiss'd with his usual Courtesie. However he resolv'd to make a Voyage into their Country; and having all things ready set to Sea with some Legions of Foot, ordering certain Troops of Horse to follow him; and being come to the Coasts of *Britain*, after eight Hours sailing, was surpris'd to see all the Shoar cover'd with armed Men, Horse and Foot, ready to oppose his Landing. This Deceit of the *Britons* edg'd on *Cæsar* to take the more speedy Revenge of their Treachery. He therefore order'd his Ships to make to the Shoar, which prov'd impracticable, by reason his Vessels had sharp Keels, which requir'd a good Depth of Water, and the Sea near the shoar at low Water being very shallow, none of his Ships cou'd come within a great Length of dry Land; so that his Men must have stood in the Water to their Middle, and engage the Enemy, who with their Horse were ready to attack them, before they cou'd come a shoar. These Circumstances dismay'd the *Romans*, and put them to a stand for a good while, till one of their Standard-Bearers leaping into the Sea with his Standard in his Hand, cry'd out: *Let all those, who have a Regard for the Glory of the* Roman *Empire, or the Credit of* Cæsar *either follow me, or see their Eagle in the Possession of the Enemy.* This was spur enough to the Soldiers, so that as many as heard, or saw him, leap'd into the Water immediately after him. But the Enemy's Horse, who came half way to meet them, set upon them with so much Advantage, that they wou'd have been all cut off, had not *Cæsar* in the mean time Mann'd all the Boats that attended the Fleet with Soldiers, who with their Piles, and Darts, and Slings so gall'd the Enemy, that they gave Way; by which Means the *Romans* having got footing on dry Ground soon routed them.

Then *Cæsar* landed all his Foot and waited for the Arrival of his Horse. The *Britons* having Intelligence of *Cæsar*'s Landing sent Ambassadors to him excusing the Opposition they gave his Troops at their Landing, which they ascrib'd to their not knowing they belong'd to him, and pray'd him to accept of their Submission, promising also to send him Hostages from all the Parts of the Island, as a Guarantee of their Obedience. *Cæsar*, however dubious he was of their Sincerity, yet forasmuch as his Affairs call'd him to *Italy*, accepted of their Submission. In the mean time he had an Account that all the Horse that were to follow him were so dispers'd at Sea in a Storm, that some of them were driven back, and others forc'd in upon the *Western* Coasts of *Britain*. But this was not all; for the same Storm blew so violently where his own Transport Ships rid at Anchor, that many of them were dash'd to Pieces against the Rocks, others sunk in Quicksands, and few or none remain'd undamag'd. The *Britons* having at this time a General Assembly of their Princes and Great Lords in Order to pitch upon Hostages to be sent to *Cæsar*, according to Promise; and hearing of these Disasters of the *Romans*, resolv'd to attack them in their Camp, concluding that having no Horse, and but few Foot, which they conjectur'd by the narrow Bounds of the *Roman* Camp, they might have an easy Purchase of them. Accordingly they gather'd together a vast Army, and March'd directly to *Cæsar*'s Camp: But after all had not the Courage to withstand the very first Onset of the *Romans*; for *Cæsar*, who suspected their Integrity by their Delay in sending the Hostages, being prepar'd, receiv'd them so warmly that they immediately turn'd their Backs, and betook themselves to their Heels. *Cæsar* did not think fit to pursue them, but return'd to his Camp, and having sent to *Terrovenue* for Ships, and caus'd all those in the Harbour that were not quite destroy'd to be refitted, pass'd over into

Gaul; where he gave Directions for a good Fleet, againſt the next Campaign, and then took his Journey towards *Italy*, whence he made a Progreſs into *Illyricum*, where he adjuſted ſome Matters of Importance that requir'd his Preſence; and then came back into *Gaul* early in the Spring.

Cæſar reſolving to take Vengeance of the *Britons* for their Perfidy, and finding his Fleet ready fitted out at *Boloign*, embark'd for *Britain* with five Legions of Foot and two Thouſand Horſe, where being ſafely arriv'd he had ſeveral ſmall Skirmiſhes in which the *Britons* were always worſted. At laſt they came to a General Engagement, in which the *Britons* not being able to withſtand the Fury of the *Roman* Legions, turn'd their Backs and departed, (each Clan) to their reſpective Places of Abode. Then all the Kings and Princes of the Iſland ſent Ambaſſadors and Hoſtages to *Cæſar*, and ſubmitted in good Earneſt to the *Roman* Empire. *Cæſar* receiv'd them very graciouſly, and being in Haſte to return to *Gaul*, where he underſtood there were ſome Commotions tending to a Revolt. He reſtor'd all the Kings and Princes of *Britain* to their reſpective Poſſeſſions, being Content to lay a ſmall Yearly Tribute upon them, and then return'd to *Boloign*.

Soon after, there was almoſt a general Inſurrection in *Gaul*, moſt of the *Gallick* Kings and Princes having enter'd into a Confederacy with a Deſign to oppreſs the *Romans*, who, at this Time, happen'd to be ſeparated one from another, for the better Conveniency of Subſiſting in their Winter-Quarters: But the Celerity wherewith *Cæſar* (who ſeem'd rather to Fly than March) came upon them, before they were able to join their Forces, quickly reduc'd them to their Duty; and that with ſmall loſs of Time or Men, bating that one entire Legion under the Command of *Q. Sabinus*, and *L. Cotta* were quite deſtroy'd upon the Advice of a perfidious *Gallick* Prince call'd *Ambiorix*, who ſent Word to *Sabinus* and *Cotta*, that all the *Gauls* were in Arms, and that for the many Favours he had receiv'd from the *Romans*, he Counſel'd them to March out of their *Garriſon*, to join the Troops that were in the next City to them, and that they might be ſure of a free Paſſage thro' his Territories; yet this very Prince, at the Head of a vaſt Army, ſet upon them, when they thought of nothing leſs, and cut them, and all their Men to Pieces.

Cæſar having thus the ſecond Time ſubdu'd the *Gauls*, reſolv'd to invade *Germany* becauſe he was inform'd, that the *Germans* not only Encourag'd the late Inſurrection; but alſo ſent Troops to promote it. Accordingly he caus'd a Bridge to be built over the *Rhine*, and March'd into *Suabia* upon Information that the Inhabitants of this Country were the Men that moſt abbetted the Inſurrection: But the *Suabians* upon Notice of the Approach of the *Romans*, retir'd with their beſt Effects into Woods and Inacceſſible Places; ſo that *Cæſar* was forc'd to Repaſs the *Rhine* without doing any Thing Memorable. Then he ſent his Troops into Winter-Quarters, and return'd to *Italy*, where he was but juſt arriv'd, when he had Notice ſent him, that there was an Inſurrection in *Gaul* more Univerſal and Dangerous than the Former; for that all the Kingdoms and States of the *Gallick* Nation except the People of *Rheims*, had enter'd into a Confederacy and were raiſing a Prodigious great Army which was to be commanded by one *Vercingetorix* a great Lord of *Auvergne*.

Cæſar hereupon return'd immediately in the Dead of Winter, and with great Difficulty join'd part of his Forces in *Autune*; many Parties of the Enemy lying in wait to intercept his Paſſage. His next Care was to hinder the Conjunction of the Enemies Forces. In order thereunto, he went in Queſt

of

of *Vercingetorix*, who by this Time, had made up an Army of ſixty thouſand Horſe and Foot, and after ſome light Skirmiſhes, laid Siege to *Bourge* in the Province of *Bery*, which after many bloody Rencounters he at laſt took by Storm, and put all to the Sword without diſtinction of Age or Sex. Then he ſat down before *Clermont*, but was forc'd to raiſe the Siege, becauſe he had not Troops enough to defend his Lines. In ſome Time after being join'd by *Labienus* with the Legions under his Command, he March'd after *Vercingetorix*, who by this Time was at the Head of one hundred and fifty thouſand Men; and being come up with him, made a terrible Slaughter in his Rere; *Vercingetorix* Retreating as not thinking fit to face *Cæſar*, till join'd by almoſt as many more, which he expected wou'd ſoon come to Him.

Having by this Means encourag'd his Soldiers and ſhown the Cowardiſe of the Enemy, he purſu'd *Vercingetorix* to the Gates of *Aliſe* and laid Siege to it. This was one of the moſt difficult and deſperate Undertakings that ever General took in Hand. The City was extreamly well Fortify'd both by Nature and Art. It had a Garriſon of eighty thouſand Men, beſides an Army of equal Number round about it's Walls; add to this, that the Beſieg'd expected another Army equal, if not Superior in Number to what was within and without the City, and which *Cæſar* knew to be then actually on their March. All theſe Difficulties notwithſtanding *Cæſar* with about eighty thouſand Men ſat down before the Town and with incredible Labour and Diligence, Maugre all the Oppoſition of ſo great a Garriſon, and the Army that cover'd it, and the almoſt continual Sallies of the ſame, made ſuch Lines of Circumvallation and Countervallation in a few Days that I believe the like was never perform'd before or after by ſo few Hands; whether we conſider the prodigious Depth and length of the Trenches, the many Lines of Communication from one Part of the Camp to the other, or the various Turrets and Engins proper to defend the Camp, and to offend the Enemy.

Soon after *Cæſar* had finiſh'd his Works, The Army, which *Vercingetorix* expected, appear'd; ſo that the *Romans* ſeem'd to be in a Thrice beſieg'd in their Camp, by double their Number without, and double within; by Men equally Fierce and Prodigal of their Blood with the *Romans* themſelves. Yet all theſe Circumſtances, tho' ſufficient to ſhake any other, did not in the leaſt diſmay *Cæſar*. The next Day the Garriſon ſeeing their Friends from the Eminences of the City, gave a Shout, and were anſwer'd by another from them. Then they prepar'd that Night to Sally the next Day out of the City, as did alſo the Army without to attack *Cæſar*'s Camp: *Cæſar*, who expected no leſs, having diſpos'd his Legions and Cohorts in their reſpective Poſts, gave them ſo warm a Reception, that after ſeveral Hours fight, in which they loſt a prodigious number of Men, they were forc'd to Retreat without being able to Force any part of his Intrenchments.

The Generals of the Army without, receiving this unexpected Check, caſt about them to ſee where they might attack *Cæſar*'s Camp with leſs Hazard, and perceiving that there was an Eminence at one End of the Camp that was not ſo well Fortify'd, by reaſon the Nature of the Place wou'd not allow it: This Place they reſolv'd to attack by twelve a Clock the next Day, and to give the Garriſon Notice thereof by their Shouts, that they might Sallie out at the ſame Time. Accordingly they drew out fifty five thouſand of their Choice Horſe and Foot, and ſent them late at Night under the Command of *Vergaſillaunus*, one of the four Generals of the Army,

to a certain Hill which cover'd them from being ſeen by the *Romans*, and was near the Place they intended to Storm.

At the Hour appointed theſe Troops appear'd on the Top of the Hill, gave a hideous Shout, and being furniſh'd with all Sorts of Inſtruments and Materials fill'd up the Trenches in a Moment, and rais'd a Mount from which they caſt ſuch Showers of Arrows, Darts and Stones, that the *Romans* were mightily diſtreſs'd. In the mean time, *Vercingetorix* ſally'd out of the Town with the choice of all his Troops and endeavour'd to force the Trenches: But *Cæſar* being pretty ſure, that a few Men wou'd be able to repulſe the Enemy at any other Place, bent his Thoughts upon maintaining the Poſt attack'd, by *Vergaſillaunus* and his prodigious Army: He therefore plac'd himſelf upon a riſing Ground, where he might ſee all the Attacks at once, and ſend Detachments, from time to time to relieve the Men who ſhou'd be moſt diſtreſs'd: But obſerving that the Enemy were gaining Ground, he order'd a conſiderable Number of Horſe to ſallie out, to take a Compaſs about, and attack the Enemy in the Rear. Which done, he order'd all the Cohorts that cou'd be ſpar'd in any of the other Poſts that were attack'd, to follow him, and being come to the Eminence where his Men were diſputing every Inch of Ground, he infus'd ſuch Courage into them by his Voice and Preſence, that what with the Troops which he brought to their Aſſiſtance and the new Life he ſeem'd to breath into them, they repuls'd the Enemy, and follow'd them out beyond their Trenches. In the mean time, the Horſe, which *Cæſar* had ſent about, attack'd the Enemy in the Rere, and put them into ſuch Confuſion, that the *Romans* before and behind were tir'd with ſlaughtering them. In a Word, very few of the fifty five Thouſand eſcap'd to bring an Account of their Diſaſter to the reſt of the Army. *Sedulius* one of the Generals was kill'd, *Vergaſillaunus* taken Priſoner, and ſeventy four Standards were brought to *Cæſar*.

The reſt of the Auxiliary Troops ſeeing the Flower of the Army cut off, March'd away, and diſpers'd each Clan repairing to their reſpective Countries. *Vercingetorix* perceiving that all was loſt, ſummon'd a Council of his Officers, and the Chief of the Citizens, and told them, *that ſince he had the Misfortune to bring all theſe Diſaſters upon them, he was ready and willing to give himſelf up as a Sacrifice to appeaſe the Wrath of the* Romans, *either by having his Head ſent to* Cæſar, *or by being deliver'd alive into his Hands.* Upon which they ſent Ambaſſadors to know *Cæſar's* Pleaſure, who order'd them to ſurrender their Arms, and deliver up all their Noble-Men. They readily obey'd his Commands bringing *Vercingetorix* among the Reſt.

Cæſar diſtributed the Priſoners among his Soldiers for their Booty, excepting only the Natives of *Autune* and *Auvergne*, hoping by their Means to recover the other States. Then he diſtributed his Legions in the ſeveral Provinces of *Gaul*, and took up his Quarters in the Capital of *Autune*. The next Campaign, he ſpent in quelling ſome Inſurrections made in *Poictou*, *Chartres* and *Normandy*, and then reſolv'd to return to *Italy*, being inform'd that *Lentulus* and *Marcellus* the Conſuls, together with *Pompey*, and ſeveral others, envying the Glory of his great Exploits, were conſpiring his Ruin. Upon his Arrival in *Lombardy* he ſent Deputies to *Rome*, praying he might have Leave to ſtand Candidate for the Conſulſhip, as having but a few Months of his Adminiſtration unexpir'd. But this was abſolutely refus'd him on Pretence that no Man who was not actually in Perſon at *Rome*, cou'd

obtain

obtain that Dignity. This gave *Cæsar* some Anxious Thoughts of what had been only rumour'd before. Another Instance seem'd to increase his Jealousie. Sometime before he left *Gaul*, the Senate order'd him to send one of his Legions forthwith to *Italy* in order to be sent to the *Parthian* War: And *Pompey* demanded the Legion which he sent to him some time before. *Cæsar* immediately sent both these Legions back to *Italy*; but upon his Arrival in *Lombardy*, he understood they were still Quarter'd in *Italy*, and neither of them sent to *Parthia*: But what Confirm'd him in the Belief, that his Enemies design'd his Ruin, was *C. Curio* the Tribune of the People, who having done his utmost to serve the Republick and promote *Cæsar*'s Interest, at last finding all his Endeavours in vain, fled from *Rome*, and inform'd him of the Designs his Enemies had concerted against him. *Curio* advis'd him, (since they openly prepar'd to make War upon him) immediately to draw his Army together, and rescue the Republick out of the Hands of that Faction, whose Tyranny she labour'd under. But tho' *Cæsar* was convinc'd of the Truth of *Curio*'s Report, yet he resolv'd to demonstrate so particular a Regard to the Republick, that no Man might justly accuse him for being the Cause of a civil War. In order hereunto he writ a Letter to the Senate, wherein having Briefly and Modestly Enumerated the Meritorious Actions he had done for the Republick, intreated them that *he might have Liberty to set up for Consul the ensuing Year without appearing in Person at* Rome. *He assur'd them he shou'd not refuse to Disband his Army, if the Senate and People commanded him, provided* Pompey, *who was his Antagonist, wou'd do the like; but so long as* Pompey *kept his Forces standing, there was no* Reason *he shou'd dismiss his Soldiers, and leave his Person expos'd to the Malice of his Enemies.*

This Letter he committed to *Curio*'s Charge, who deliver'd it in full Senate, and had much a do to prevail with them to suffer it to be read publickly: But having at last by the Help of the other Tribunes got the Letter read in open Senate, *Lentulus* the Consul and *Scipio* spoke with a great deal of warmth against *Cæsar*, as did also *Cato* and several others desiring the Senate *not to be mov'd at his Menaces, but to rely upon* Pompey, *who wou'd not be wanting to the Common-Wealth, provided they stood by him.* At last the Senate came to a Resolution, that if *Cæsar did not disband his Army by a Day prefixt, he shou'd be proclaim'd a Traitor. Pompey* hereupon began to Strut and Triumph; and being ask'd by one of the Noble Men call'd *Phaonius* who stood by, *how he cou'd be able with so few Troops as were then at Hand to withstand* Cæsar's *veteran Legions?* Answer'd: *When I stamp with my Foot on the Ground there will appear Men enough to subdue* Cæsar *and all his Forces.*

When *Cæsar* had Notice of the Resolution of the Senate, he sent for most of his *Veteran* Troops out of *Gaul*, and having made a short Speech to the Officers and Soldiers of the Legion that attended him, in order to try their Pulse, he March'd to the River *Rubicon*, where pausing a while upon the Consequences of his Design (For this being the Bounds of his Province it was High Treason in him to pass it at the Head of an Army) he said, *Jacta est Alea. The Dye is Cast*; and then order'd his Troops *to March over.*

So soon as the News of *Cæsar*'s passing the *Rubicon* was brought to *Rome*, the whole City was in a Fright and Confusion, every one running to *Pompey*, and asking *what he intended to do?* Among others, *Phaonius* fail'd not to put him in Mind of his Promise, desiring him *to stamp with his Foot up-*

on the Ground. *Pompey* made no Anſwer to this Taunt; but told
ſuls and Senators, *that it was abſolutely neceſſary for the good of t*
lick, they ſhou'd leave the City, and follow him. So moſt of the
the Conſuls and the *Roman* Youth follow'd *Pompey*, who Mar
his regular Troops to *Brunduſium.* In the mean time *Cæſar* too
nium and ſome other Towns of leſs Importance; and having In
that *Pompey* and his Army, together with the Conſuls, Senator
Flower of the *Roman* Youth, had abandon'd the City, and wer
Brunduſium, he follow'd him thither : But finding he had ſh
Army and Friends, and had ſail'd for *Dyrrachium* he did not think
ſue him any further at this time, becauſe his Troops were not
riv'd from *Gaul*, neither had he Ships in a readineſs for the Pur
therefore March'd back to *Rome*, whoſe Gates were left open fo
call'd a Senate of ſuch Members as did not think fit to follow
Fortune; propos'd to ſend Ambaſſadors to *Pompey* and the Co
proteſted *he was ready to diſband his Army, provided* Pompey *w*
like : But finding little or no Diſpoſition in the Senate toward
modation upon theſe Terms, he ſent for the Queſtor or Trea
order'd him *to bring him what Money remain'd in the Treaſury to*
my. The Treaſurer like a bold *Roman* told him, *he wou'd pay*
without an Order from the Senate. *Well Friend*, ſays *Cæſar*, *I*
to come by it another Way. *Do not you hear* (ſays the Treaſurer,
Decree of the Senate) *what the Law ſays? No*, reply'd *Cæſar*,
ver hear the Law ſpeak for the Noiſe of Arms. Whereupon the
began aloud to quote the Law. *Hold thy Tongue*, ſays *Cæſar*,
ver quoting Laws to us who have Swords by our Sides : Then
ſome of his Officers and Soldiers *to break open the Doors of the T*
take what Money they cou'd find in it. Which done, he ſettled
Affairs of the City as well as the times wou'd permit, and Marc
few Troops into *Gaul* with a Deſign to reduce *Spain* to his Ob
fore he ſhou'd proſecute his Voyage after *Pompey* into *Greece.*

In the mean time, he order'd all his Ships *to be in a readineſs,*
dezvous at Brunduſium. He alſo ſent *Valerius* into *Sardinia* wi
gion, and *Curio* into *Sicily* with three, in Order to reduce th
while he himſelf was taken up with the War in *Spain.* *Pomp*
Cotta to Govern *Sardinia*, and *M. Cato*, *Sicily*; but upon the
Valerius and *Curio* they both abandon'd their Governments,
into *Affrick.* Being arriv'd in *Gaul*, he ſent *C. Fabius* with thr
that were quarter'd about *Narbone* into *Spain* before him; wit
ſecure the Paſſes over the Pyrenean *Mountains.* At this time, *Spa*
ſitania were Govern'd by *Affranius*, *Varro* and *Petreius*, three
tains, and Zealous Aſſertors of *Pompey*'s Intereſt. *Cæſar* mad
he might reduce theſe Men while his Fleet was a getting ready;
fore reſolv'd to follow *Fabius* immediately with the reſt of his A
when he came to *Maſſilia* or *Marſeilles* he was ſurpris'd to fin
ſhut their Gates againſt him, and ſided with *Pompey*, from who
ceiv'd a Garriſon under the Command of *Domitius.* This In
the *Maſſilians*, who had receiv'd many Favours from the Boun
provok'd him to a great Degree. So that he Commanded *Bru*
miral *to beſiege the Town by Sea, and* C. Trebonius *by Land, ti*
turn'd from his Expedition in Spain. Then he paſs'd the *Pyren*
tains and join'd *Fabius*, who at this time, lay encamp'd near *L*

ther *Affranius* and *Petreius* with a Potent Army had March'd before to make Head againſt him.

Here *Cæſar* gave evident Proof of his Clemency, and of the Affection he had for his Country Men: For after ſeveral ſharp Skirmiſhes, Marches and Countermarches, he reduc'd the Enemy to ſuch Straights, that he might with very little Loſs, deſtroy them; yet he wou'd not ſuffer his Men to fight, tho' they were ready to Mutiny, (as if he intended to betray them) for not giving the Signal of Battle, when they had the Victory, as it were, in their Hands; and being ask'd by ſome of his Officers, *why he wou'd ſlip ſuch an Opportunity of deſtroying the Enemy and ending the War? They are* ſaid he, *for the moſt Part my Countrymen and fellow Citizens, and many of them are your own* Relations; *and if I can Conquer, without killing them, as I doubt not, I ſhall ſoon convince you I can; the Victory will be much more Glorious, than if I ſhou'd, with the Hazard of the Lives of many of you my Friends, deſtroy ſo many Gallant Men, who, tho' now in Arms againſt me, yet ſtill are my Countrymen.*

And indeed it ſo happen'd as *Cæſar* had projected: For by keeping cloſe at their Heels, and cutting off their Convoys and Proviſions he reduc'd them to ſuch Straights, that *Affranius* and *Petreius* ſubmitted to lay down their Arms, and disband their Soldiers.

Varro, who Commanded in the farther Province of *Spain* for *Pompey*, having Intelligence of the Diſaſters of *Affranius* and *Petreius*, came in Perſon and ſubmitted to *Cæſar*, who immediately ſettled the Kingdom of *Spain* upon its antient Baſis, came to *Cadiz*, where he embark'd for *Terragona*, and from thence March'd by Land to *Marſeilles*, which by this time had Capitulated, and receiv'd a Garriſon from *Trebonius*; and being inform'd that M. *Lepidus* the *Prætor* had by Edict conſtituted him Dictator, he ſent his Army into *Italy*, and went himſelf to *Rome*.

The People that ſtay'd in *Rome*, ſome out of real Affection to *Cæſar*, and others out of Fear, carreſs'd and receiv'd him with all Demonſtrations of Joy, and choſe him Conſul together with *P. Servilius* for that Year. And *Cæſar* in Return, adminiſtred Juſtice Impartially to them, adjuſted their Differences, and put their Trade and Commerce, which was very much ſunk, upon a Foot to Flouriſh and Increaſe. Then he laid down his Dictatorſhip, and March'd with his Army to *Brunduſium*, where having ſhipp'd off only ſeven Legions of his Foot, (there being no more Veſſels in the Harbour than what ſuffic'd for that Number) he ſet Sail for *Greece*, and Landed at a Place call'd *Pharſalus* near the Promontory of *Ceraunium*. He was indeed very much Troubled for not finding Ships enough to Tranſport his Army all at once, being well inform'd what Advantage *Pompey* had over him, in Number of Troops; but there being no Remedy, he order'd his Tranſports *to go back for the Cavalry and the Reſt of the Foot, which he left behind under the Command of the* (*afterwards*) *Famous* Mark Antony. But the Winter Seaſon being very Tempeſtuous, and the Seas cover'd almoſt every where by the vaſt Fleets which *Pompey* had fitted out to catch *Cæſar*'s Men in the Traject, it was a long Time before they cou'd ſet to Sea. At laſt, *M. Antony* Sail'd with four Legions and as many Horſe as his Fleet cou'd carry, and landed ſafe at a Port call'd *Nymphæum*, without the loſs of a Ship, bating one ſlow Sailer, in which there were about one hundred and fifty Soldiers of the new Levies; notwithſtanding that he paſs'd in ſight of *Durazzo*, where *Pompey*'s Camp was, and in ſight of the Enemy's Fleet.

Cæsar being soon after join'd by *M. Antony* with the Troops under his Command, March'd directly to *Pompey*, who was at this Time encamp'd at a Place call'd *Asparagium* in *Macedonia*, and offer'd him Battle. *Pompey* had a prodigious great Army, for he was Reinforc'd by most of the Troops of all *Greece*, *Egypt*, *Asia* and the Isles; and even *Scipio*, who commanded in Chief in the *Parthian* War after the Death of M. *Crassus*, was by this Time come as far as *Thessaly* with his Legions to join him; yet he declin'd giving Battle. *Cæsar* hereupon March'd towards *Durazzo* where most of *Pompey*'s Provisions and Stores were laid up, with a Design to oblige *Pompey* to Decamp in order to save his Stores, hoping by that Means to have an Opportunity of Fighting him upon equal Terms, or cutting him short of his Provisions. But neither did this succeed; For tho' *Pompey*, decamp'd upon Notice of *Cæsar*'s Design, and made what haste he cou'd to get to *Durazzo*, yet finding that *Cæsar* had got before him, he did not attempt to fight; but encamp'd upon the Hills by the Sea side being well assur'd that *Cæsar* cou'd not hinder him from receiving Provisions from the Town, so long as he was Master of the Sea. Then *Cæsar* resolv'd to besiege *Pompey* in his Camp, in Order to cut him off from all Provision and Forrage by Land, believing by this Means to be able to distress his Horse. Accordingly he went about drawing a Line of eighteen Miles Circumference to inclose *Pompey*'s Camp from the Sea, on the one side, to the Sea, on the other.

And here were employ'd all the Skill, Art and Industry of the two greatest Generals then in the World; of the one, endeavouring to Compass his End, and of the other, in defeating his Design. Frequent Skirmishes and little Battles pass'd every Day: But *Pompey* finding he cou'd not hinder *Cæsar*'s Works to go on, drew another Line within *Cæsar*'s Line, and enclos'd 15 Miles of Ground; which likewise occasion'd many bloody Rencounters between both Parties. At last *Pompey* perceiving that if the Line between his Camp and the Town of *Durazzo* were once finish'd, his Soldiers wou'd be very much distress'd for want of fresh Water, as were indeed his Horse already for want of Forrage, resolv'd to make the last Effort to hinder the finishing of it on that side. But being repuls'd by the Vigilance and Care of *Cæsar*, he was at his Wits end; and even *Cæsar*'s Soldiers in their Trenches us'd to tell *Pompey*'s Men, who were so near as to be heard by them, that *they wou'd keep them besieg'd in their Camp, so long as there remain'd in the Land any Quantity of a certain Root call'd* Chara, *of which they made Bread; and, as a Mark of the Abundance they had of the same, us'd to cast some Loaves thereof into their Lines.*

Thus were both the Armies for several Days employ'd in Labouring and Fighting without any great Advantage on either Side. At last *Cæsar* got a terrible Foil which was like to break all his Measures. He observ'd one of *Pompey*'s Legions at a distance from the Rest, and Concluded, he might easily cut it to Pieces before it cou'd be reliev'd. Upon this Presumption, he March'd at the Head of thirty three Cohorts, and charg'd them so Briskly, that they forsook their Intrenchments, and wou'd have been intirely cut off, had not *Pompey* detach'd another Legion with a great Body of Horse to sustain them. In the mean Time *Cæsar*'s Men being carried too far by their Ardour in pursuit of the Enemy, Mistook their Way and upon sight of this Detachment, ran along down the Line to the Sea; where finding their Mistake they return'd back; but before they cou'd go far, were attack'd in Front, Rere and Flank. This put them into such a Conster-

Conſternation, that all *Cæſar* cou'd do, or ſay, wou'd not prevail upon them to ſtand their Ground, but they leap'd into the Trenches, and ſuch as went down firſt being trodden to Death, procur'd a ſafe Paſſage for the Reſt. In this Engagement *Cæſar* loſt thirty two Colours and nine hundred and ſixty Men, among which Number fell many *Roman* Knights and *Veteran* Soldiers.

The next Day *Cæſar* decamp'd and March'd into *Macedonia*, concluding that either *Pompey* wou'd follow him, or that he wou'd have an Opportunity of cutting off *Scipio*, who was then in his Way Marching thro' *Theſſaly* with the Army which he led from *Parthia*. He was not miſtaken in his Opinion, for *Pompey* decamp'd immediately, and after ſome Days March, join'd *Scipio*. *Pompey*'s Army by this Conjunction was fifty five thouſand ſtrong in Foot, and ſeven thouſand in Horſe; whereas *Cæſar*'s whole Strength conſiſted of twenty five thouſand Foot, and one thouſand Horſe: Notwithſtanding, upon Intelligence that *Scipio* had join'd *Pompey*, he March'd into *Theſſaly*, and pitch'd his Camp near that of *Pompey* in the Plains of *Pharſalia*; being in Hopes that now at leaſt, *Pompey* wou'd accept of his Challenge; ſince he was Reinforc'd by all the Troops he expected. *Cæſar* hereupon drew out his Army the next Day, and offer'd *Pompey* Battle, but finding he wou'd not ſtir, reſolv'd to Decamp, and Ravage the Country, that then at leaſt, he might oblige him to Fight. *Pompey*, who was of Opinion that it was much ſafer to Harraſs *Cæſar* than Fight him; being often importun'd by his Leading Officers, and eſpecially by *Scipio*, who ſhar'd the Supream Authority with him, as being Chief Commander of the *Roman* Legions come from *Parthia*, yielded at laſt. Accordingly the next Day, when *Cæſar* drew out his Army in Order to decamp, *Pompey* order'd his Tents *to be ſtruck, and drew out his Army alſo.* This was agreeable News to *Cæſar*, who immediately rang'd his Army in Battle Aray, telling his Officers and Soldiers that *the Day was come which ſhou'd put an End to all their Toils, and determine his Fate.*

Pompey's Army was drawn up in this Manner: Two Legions form'd the Left Wing, and was Commanded by *Pompey* himſelf: *Scipio* was in the Center and Commanded the Forces come from *Parthia*, and *Affranius* in the Right, with the *Cilicians* united to the Cohorts brought from *Spain*; who were eſteem'd the beſt Troops in the Army. *Pompey* having ſeven Thouſand Horſe made Account, and told the ſame to his Officers, that *he wou'd with his Horſe Flank* Cæſar*'s Army, and defeat him, before the main Body cou'd engage*; being perſwaded that the few Horſe which *Cæſar* had, wou'd not be able to make any tollerable Reſiſtance. On the other ſide, *Cæſar* drew up his Army very cloſe to hinder the Enemy from piercing thro' his Squadrons.

He gave the Command of the Left Wing to *Mark Anthony*, of the Right, to *P. Sylla*; and of the main Body to *Cn. Domitius*, poſting himſelf directly over againſt *Pompey*. Having drawn his Forces up in this Order, to prevent his Right Wing from being ſurrounded by the Enemy's Horſe, he detach'd a Cohort from every Legion in the third Line, and of them compos'd a Fourth, to engage the Cavalry: He gave them the neceſſary Orders; and foretold that *the Succeſs of the Day wou'd depend on their Courage and Conduct.*

The Hour being come which was to decide the Fate of the *Roman* Empire, and the Signal given, *Cæſar*'s Troops advanc'd, caſt their Piles, and attack'd the Enemy Sword in Hand. *Pompey*'s Soldiers, on the other ſide,

receiv'd them with equal Bravery, ſtanding firm and maintaining their Ground. At the ſame Inſtant, *Pompey*'s Cavalry ſally'd from the Left, according to their Orders, attended by their Archers, and attack'd *Cæſar*'s Horſe with ſo much Fury, that they gave Ground. *Cæſar* hereupon gave the Signal to the fourth Line, which he had plac'd behind the Horſe on Purpoſe to ſuſtain them; upon which they charg'd *Pompey*'s Cavalry ſo vigorouſly, that they routed, and oblig'd them to fly to the next Mountain. Their Retreat expos'd the Archers and Slingers to the Fury of *Cæſar*'s Soldiers, who cut them all to Pieces; and purſuing their Succeſs, ſurrounded *Pompey*'s Left Wing, and attack'd his Army in the Rere, Maugre all the Reſiſtance he was able to make. In the mean time, *Cæſar* order'd the third Line to advance, which hitherto had no ſhare in the Action, and to attack *Pompey*'s Main Body. In this were plac'd the Flower of the *Roman* Youth, who, like our Beau's, were very fond of their fine Faces. Theſe *Cæſar* order'd his rough *Veteran* Soldiers *to ſtrike not on the Head or Arms, but acroſs the Face*; which they accordingly obſerving, ſoon made them fly, in ſpite of what *Pompey* and his Commanders cou'd do.

Pompey ſeeing his Cavalry routed, and his Left Wing cut to Pieces; nay and his Main Body diſpers'd, retreated to his Camp with Precipitation, and gave Orders *to ſecure the* Pretorian *Gate againſt the Enemy*: But *Cæſar* and his Men, who were at his Heels, Notwithſtanding their great Fatigue, ſtorm'd the Camp, and ſoon carry'd it, putting all to the Sword that durſt oppoſe them. *Pompey* being inform'd, that the Enemy had enter'd his Camp, ſaid: *What even my Camp in* Cæſar's *Hands*! And then took Horſe, rode out by the *Decuman* Gate to *Lariſſa*; and from thence to the Sea, attended only by thirty Horſe, having caſt off all Enſigns and Marks of Conſular Dignity. Thus ended the famous Battle of *Pharſalia*, where *Cæſar* and his Troops, got as much Plunder and Proviſion as did abundantly make amends for the Miſery and Want which they endur'd for ſeveral Months before. On *Cæſar*'s ſide, there fell only two hundred Soldiers, and thirty Centurions. On *Pompey*'s, fifteen Thouſand were kill'd, and above twenty four Thouſand taken Priſoners.

Cæſar, laying all other Thoughts aſide, reſolv'd to purſue *Pompey* ſo cloſe, wherever he went, as not to allow him time to levy new Forces, and renew the War: He March'd therefore every Day as far as his Cavalry cou'd hold out, Commanding one Legion to follow after in a ſlower Pace. *Pompey* being come to *Amphipolis* took Shipping for *Mytelene*, and ſail'd from thence to *Cilicia*; then to *Cyprus*, where having ſeiz'd all the Money that was in the Publick Bank, and rais'd two Thouſand Soldiers, ſet to Sea again; and being come into the Harbour of *Peluſium* in *Egypt*, was Murder'd, as I intimated before, by the Advice of *Theodatus*, and by Order of *Ptolomy* the Young King of *Egypt*, who lay encamp'd at that time near this City with his Army, making Head againſt his Siſter *Cleopatra*, who being left Sharer in the Kingdom by the Will of her Father, was come from *Syria* at the Head of an Army to aſſert her Right. *Cæſar* continu'd his Purſuit, and being arriv'd in *Aſia* underſtood, that *Pompey* had been ſeen at *Cyprus*, whence imagining he had gone to *Egypt*, becauſe of the Intereſt he had in that Kingdom, reſolv'd to go to *Alexandria* with two Legions, and eight hundred Horſe; tho' theſe two Legions did not make up more than three Thouſand two hundred Men, the reſt being either loſt in the former Action, or fatigu'd in their long Marches. However *Cæſar* truſting to his Fortune ſcrupled not to ſail in a few Gallies with this ſmall Number, and arriv'd

riv'd at *Alexandria*, where he underſtood that *Pompey* had been Murder'd. Having Landed his Men, and enter'd the City, was inform'd, that Young *Ptolomy* and his Siſter *Cleopatra* were ready to decide their Pretenſions to the Crown by a Battle; whereupon he cited them both to appear before him, as believing it to be a Prerogative of the People of *Rome*, and o him as Conſul to determine the Differences of their Friends and Allies; and at the ſame time demanded the Money that was due of *Ptolomy Auletes* their Father to the *Romans*.

This Conduct of *Cæſar*'s did highly incenſe the *Egyptians*: Firſt for demanding Money which they were unwilling to Pay, and next for preſuming to cite their King, who was an abſolute Prince depending on no Power on Earth: They therefore prepar'd to make War upon *Cæſar* in that Quarter of the City, in which he was lodged, and laid violent Hands on all ſuch of his Soldiers as ſtirr'd out of their Quarters. *Cæſar* hereupon fortify'd his part of the City, and ſent for more Troops into *Aſia*. In the mean Time, he poſſeſs'd himſelf of the Famous Tower in the Mouth of the *Nile*, call'd *Pharus*; and had ſeveral deſperate Rencounters with the *Egyptian* Army with various Succeſs. Once he was forc'd to ſave his Life by caſting himſelf into the Sea, where, it is ſaid, he Swam with one Hand, holding the Papers of his *Commentaries* over the Water, in the other, leſt they ſhou'd be loſt. At length his Troops being arriv'd, he defeated the *Egyptian* Army, took the other part of the City, and *Ptolomy* being drown'd before in an Engagement on the River *Nile*, he left the Kingdom to *Cleopatra*, who, it ſeems, Conquer'd him another Way, as was obſerv'd before.

Cæſar having thus happily put an End to the *Alexandrian* War, receiv'd ſeveral Expreſſes from *Rome*, giving him an account of ſeveral Broils and Diſorders both in the City and Country, which wou'd be of ill Conſequence, if not timely prevented by his coming back. On the other Hand, he had more grievous Complaints ſent to him from *Pontus* and *Cappadocia*, againſt *Pharnaces* King of the Leſſer *Armenia*, who had unjuſtly invaded *Pontus*, and carry'd all before him. *Cæſar* thought fit to ſettle the Affairs of *Aſia*, as being nearer to him, before he ſhou'd paſs into *Europe*, and therefore March'd with all Expedition againſt *Pharnaces*, whom he ſoon after defeated, ſo as to apprehend no further Trouble from him: And having in a ſhort Time adjuſted all the Differences, and Pretenſions of the reſpective Kings and States of *Aſia* and *Syria*, return'd to *Rome* much ſooner than he was expected; where his Preſence did ſoon lay all the Commotions both in the City and throughout *Italy*.

His next Care was to quench the Fire that had been kindled in *Affrick*. *Scipio* the General for the *Parthian* War, and the Famous *Cato*, a Man much Celebrated by *Cicero* for his Wiſdom and Gravity, having eſcap'd his Hands at the Battle of *Pharſalia*, made the beſt of their Way, both by Land and Sea together with ſuch of the ſcatter'd Troops as were able to Accompany them, and arriv'd in *Affrica*, where they were join'd by *Affranius* and *Petreius*, the two Generals of the *Spaniſh* Army, whom *Cæſar* had the Year before defeated and Pardon'd; and having enter'd into an Alliance with *Juba* King of *Mauritania* made up a formidable Army, Poſſeſs'd themſelves of all the fortify'd Cities on the Frontiers of that great Continent, and put ſtrong Garriſons in all the Sea-Port Towns.

This was a Matter of too great Conſequence to be neglected: *Cæſar* therefore croſs'd over into *Sicily*, and March'd with his Troops to *Lylibæum*. He had with him upon this Expedition only ſix Legions, all new Levies,

bating one Legion, and two thouſand Horſe: Nor had he Ships enough to Tranſport even thoſe at once; However he Shipp'd off as many as he cou'd, and having ſet to Sea, arriv'd at *Adrumetum* in four Days; but his Fleet being diſpers'd by a Tempeſt, not above three thouſand Foot and fifteen hundred Horſe came into the Harbour. Here *Cæſar* lay at Anchor for ſome Time, expecting the reſt of his Fleet; but hearing no Tidings of it, and underſtanding that *Scipio* had put a ſtrong Garriſon into *Adrumetum*, under the Command of *C. Conſidius*, he Landed his Men at a little Diſtance from the Town. This Action would have been Cenſur'd as Raſh and Deſperate in any other than *Cæſar*, conſidering there was a very great Garriſon in the Town, and was cover'd by an Army of three thouſand Foot and two thouſand Horſe: And indeed *Cæſar* was ſoon made ſenſible thereof: For he had ſcarce Landed his Men, when all theſe Foot and Cavalry came pouring upon him; but *Cæſar*'s Fortune (as he us'd to call it, upon all deſperate Attempts) and the Confidence he had in his Men, did ſoon extricate him out of this Difficulty: For only thirty of his Horſe routed all thoſe of the Enemy, and made them fly to the very Gates of *Adrumetum*. Then he March'd by the Sea-ſide till he came to a Town call'd *Leptis*, which open'd its Gates to him. Here *Cæſar* reſolv'd to wait for the reſt of his Troops, part whereof being ſoon after arriv'd, he took the Field, and March'd into the Country. By this Time *Scipio* and the reſt of the *Roman* Generals his Confederates, together with King *Juba* drew together a prodigious Army Conſiſting of ſeveral *Veteran* Legions, new Levies made in *Affrick*, and ſeveral Elephants carrying great Caſtles, or Turrets on their Backs. With theſe *Cæſar* had ſeveral light Skirmiſhes; at length being join'd by a few more of his Troops that had Landed, he reſolv'd to offer *Scipio* Battle; tho' *Scipio* was ſix times his Number. But *Scipio* declin'd coming to a general Engagement, whether out of Diſtruſt of the Performance of his Men, or that he thought it more ſafe to Harraſs *Cæſar*'s Troops, who having neither Stores nor Magazines were forc'd to live upon what they cou'd take from the Enemy: Whereupon *Cæſar* reſolv'd to lay Siege to *Thapſus*, a City very well fortify'd, wherein moſt of *Scipio*'s Stores were laid up, with a ſtrong Garriſon commanded by *Vergilius*, a ſtout Captain and a faithful Friend to *Scipio*. Accordingly he inveſted the Place, ſet his Men to work with a Deſign to beſiege it in Form, and encamp'd himſelf near it to cover the Siege. *Scipio* having Notice hereof, was Neceſſitated to hazard a Battle, becauſe he cou'd not well bear the Loſs of his Stores, neither was he willing to expoſe his faithful Friend *Vergilius* to the Cruelty of *Cæſar*'s Men: He therefore drew out his Army, and March'd towards *Cæſar*, who, to ſpare him part of the Labour, went gladly to meet him half way.

When *Cæſar* had taken a View of *Scipio*'s Army, and obſerv'd how the Elephants had been diſpos'd in either Wing, he order'd his Archers and Slingers to attack theſe uncouth Animals, who upon the very firſt Shower of Darts and Javelins pour'd upon them, turn'd with great Fury upon their own Foot, and trod them to Death. In the mean while the main Body advanc'd, and attack'd the Enemy ſo furiouſly, that they ſeem'd to make no Reſiſtance at all, but betook themſelves to their Heels, flying for Refuge to the Woods and Mountains; ſo that *Cæſar* might very well have ſaid of this Battle: *Veni, vidi, vici.* Here *Cæſar* kill'd ten thouſand of the Enemy, with the Loſs only of fifty Men kill'd and a few wounded, took a great Number of Priſoners, and diſpers'd all the reſt. Upon Notice of this Victory, moſt of the Cities that were in the Enemies Hands, ſent Deputies to

Cæſar

Cæsar, and submitted to him; and such as did not, were soon reduc'd. *M. Cato* commanded in *Utica*, and finding by the Murmurs and Complaints of the Citizens and Garrison, that they were resolv'd to submit to *Cæsar*, laid violent Hands upon himself, falling upon the Point of his Sword, rather than into the Hands of the Tyrant, as he call'd *Cæsar*. Soon after, *Cæsar* having settled the Affairs of *Affrick*, took Shipping at *Utica*, and in twenty seven Days arriv'd in *Rome*, where he had a Triumphant Procession upon his Conquest of *Gaul*, *Egypt*, *Pontus* and *Affrick*. But it seems the Destinies (to speak in the Pagan Stile) had decreed, that he shou'd never be at Rest to enjoy the Fruits of his Victories: For he was immediately obliged to have Recourse to Arms. *Pompey*'s Sons, the Elder whereof was, after the Father, call'd *Cneius Pompey*, and had been Admiral at Sea to his Father; the Younger, who was call'd *Sextus Pompey*, having both escap'd *Cæsar*'s Hands, possess'd themselves of the Farther *Spain*, whilst *Cæsar* was distributing Rewards to his Officers and Soldiers in *Italy*. *Cn. Pompey*, the better to strengthen his Party, began to insinuate himself into the Favour of every State in that Kingdom. Thus partly by Entreaty, and partly by Menaces, he soon Levy'd a considerable Army; and began to lay the Province waste: Some Cities freely sent him Supplies, whilst others shut their Gates against him; but if any of the Latter happen'd to fall into his Hands by Assault, he cut them off, and distributed their Effects among his Licentious Followers. His Soldiers meeting with so good Encouragement, their Number was soon increas'd: Wherefore they that were in *Cæsar*'s Interest, dispatch'd frequent Couriers into *Italy*, to implore his Protection.

This was a Matter of that Importance as was not to be neglected; therefore *Cæsar*, who was now chosen Dictator a fourth Time, made what haste he cou'd to dispatch this War. Being come to *Spain*, he was inform'd that *Sextus Pompey* had a strong Garrison in *Cordova*, which might easily be surpriz'd, by Reason they had no Intelligence as yet of his Arrival in *Spain*; Whereupon *Cæsar* sent Word to his Lieutenants *Q. Pedius* and *Q. Fabius Maximus* to attend him with all the Cavalry in their Province. In the mean Time, he understood that *Cn. Pompey* the elder Brother had invested *Ulla*, a City that had been always faithful to him; wherefore he resolv'd to besiege *Cordova* to oblige *Cn. Pompey* to raise the Siege of *Ulla*. Accordingly he dispatch'd some Horse and Foot before him to the Town, who made so brisk an Attack upon *Sextus* his Men, that they drove them with considerable Loss into their strong Holds. *Sextus Pompey* was so frighten'd at this Action, that he immediately sent to his Brother to quit *Ulla* with his Forces, and join him; which was accordingly done, tho' the Town was then in the last Extremity. The two Brothers having join'd their Forces, encamp'd near *Cordova*, over against *Cæsar*, who drew out his Army, and offer'd them Battle, but finding they wou'd not accept of the Challenge, remov'd his Camp, and invested *Ategua*, one of their strongest Garrisons. This prov'd a difficult Siege, yet *Cæsar* at last carry'd the Place, and made a dreadful Slaughter of the Garrison, tho' it cost him many a gallant Man. Soon after, *Cæsar* besieg'd *Ucubis*, and *Pompey* was Eye-Witness of the taking of it; yet did not think fit to hazard a Battle, but March'd to a City call'd *Munda*, a place well fortify'd both by Nature and Art. Thither *Cæsar* follow'd him, and, as if this Place had been destin'd to decide his Fate, he drew up his Army in the Plains adjoining to it, and offer'd *Cæsar* Battle on equal Terms, only that he had some Advantage by the Situation of the Ground. *Cæsar*, who coveted nothing more than to dispatch the

War, readily accepted the Challenge: Having therefore drawn up his Army in Battle Aray, March'd to attack the Enemy, who receiv'd his Charge with equal Courage; and after casting and wasting all their Piles, Darts and Javelins on both Sides, they join'd so close, that it was Arms to Arms and Foot to Foot; and continu'd thus for several Hours together, so that it was not known to which Side the Victory wou'd lean. At last, *Cæsar* perceiving his Men give Ground, rush'd in among them, and cry'd with a loud Voice: *What! after defeating the Father, will you deliver me up to these young Boys?* meaning *Pompey*'s Sons. This Reproach was in a minute Echo'd among all the Soldiers, and animated them to that Degree, that coming, as it were, fresh to the Charge, they laid about them with so much Fury, and carry'd all before them, that *Pompey* and all his Forces after a dreadful Slaughter, were oblig'd to consult their Safety by the help of their Heels, leaving their Camp and Baggage in the Hands of the Conqueror, together with three thousand slain on the Field of Battle, and all their Eagles, Colours and *Pompey*'s *Fasces*. This Battle *Cæsar* own'd to have been the most desperate that ever he fought: For if we believe *Plutarch* and *Appian*, *Cæsar* declar'd, that in other Battles he fought for Victory; but in this, for his Life.

After this Battle, *Cæsar* had little else to do, but to receive the Submission of the Cities and Places that had taken up Arms for the two Brothers; *Cn. Pompey* the elder Brother, being soon after taken by *Cæsar*'s Soldiers, and put to the Sword: So that concluding now, he had put an End to his Labours, for the Rest of his Days; Having in a manner Conquer'd all the World, return'd to *Rome* to enjoy the Fruits of his Conquests.

CHAP. III.

Of the Affairs of the Romans *from the Perpetual Dictatorship of* Julius Cæsar, *to the forty second Year of* Augustus Cæsar.

WHEN *Cæsar* was come to the City, he dimitted his Dictatorship, and appointed *Q. Fabius Maximus*, and *C. Trebonius* Consuls for the three Months of Year that were then unexpir'd; the latter of whom, happening to die on the last Day of the Year, *Canius Rebilus* succeeded for the rest of the Day: Whereupon *Cicero*, who hated *Cæsar* in his Heart, tho' he durst not let his Hatred appear, and who was very fond of a good Jest, punning upon *Rebilus*, call'd him *a most Vigilant Consul*; because he never slept during the whole time of his *Consulat*, which was but a few Hours. About this time, *Julius Cæsar* reform'd the Computation of the Year, if we credit some Authors;

thors; for others maintain this Reformation was made before he undertook the Expedition of *Spain*: But whether it was before or after, is not Material, since it is certain, he Model'd the Year, and put it upon the Foot that it stood since his Days to that of Pope *Gregory* the 13th. and which we to this Day follow; whence it is call'd the *Julian* Account. Now *Cæsar*'s Reformation consisted in this: He observ'd, by the help of his Mathematicians, that the Periodical Course of the Sun, was not perform'd in three hundred sixty five Days percisely, as *Numa Pompilius* imagin'd; but in three hundred sixty five Days and six Hours. So that Computing the time that had pass'd from *Numa*'s Correction to his own Days, he Model'd the Year accordingly, and order'd that the said six Hours shou'd every fourth Year make a Day; whence this Year was call'd *Annus Intercalaris*, or *Leap-Year*, or *Annus Bissextilis*, there being one Day more in it than in any of the other 3 Years: And to the End that the same Number of Days might always hold in the other Months of the Year as before, this New Day was always added to the Month of *February*, so as the twenty fourth and twenty fifth Days of it every fourth Year shou'd be inscrib'd, *Sexto Calendas Martij*; whence that Year was call'd *Annus Bissextilis*, as was said above. To proceed.

The Senate reflecting upon the Great and Wonderful Exploits perform'd by *Cæsar*, and perceiving his Modest Conduct towards all Men; what Regard he had for the Meanest Citizen, how Munificently he rewarded those that serv'd him well, and with how much Lenity he punish'd the greatest Offences; concluded they cou'd not do better than to lodge the Supream Power in his Hands; they therefore made a Decree by which they Constituted him Perpetual Dictator, and Emperor indeed, inasmuch as that Word implies the greatest Power in the Common-wealth: For the Military Affairs, and the raising of Money depended intirely upon him; and all the Magistrates were at his beck, and oblig'd by Oath not to oppose his Decrees.

The next Year, *Cæsar* was chosen a fourth time Consul together with *Mark Antony*, who being Tribune of the People, had employ'd all his Interest for his Advancement, and made a Law, changing the Name of the Month *Quintilis* into *Julius*, for *Cæsar*'s Honour. Then *Cæsar* began to display his Magnificence. He instituted Publick Spectacles for the People's Diversion at vast Expences, laid the Foundation of Sumptuous Edifices and Aque-Ducts for the Use and Embellishment of the City; and made a Feast, like that of *Assuerus*, for the Citizens, which cost a Prodigious Sum of Money; caus'd a Statue to be made for himself, and set up in the Capitol, where stood the Statues of the seven Kings and that of *Lucius Brutus*, who banish'd them; and (which of all things created him most Enemy's) having declar'd his Intention of going in Person to subdue the *Parthians*, caus'd the *Decemviri Sacrorum* to say, the *Sibylline* Books had propheſy'd, that the *Parthians* were not to be subdu'd but by a King. He also caus'd a Throne of Gold to be set up for him in the Middle of the Court, a Temple to be dedicated to his Name, and a Priest Consecrated to his Memory. Another thing that *Cæsar* did, help'd very much to increase the People's Jealousie, which is, that being seated in his Throne, he had not the Civility to stand up when the Senators brought him Decrees to be sign'd; whereas the Dictators and Consuls us'd to lower their Badges and Ensigns to the very People, as they pass'd by them. But what confirm'd them in their Opinion of his designing to affect Tyranny, and be Proclaim'd King, was,

that as he return'd from offering Sacrifice at a Solemn Feast, ſome of his Friends in the midſt of the Publick Acclamation of the People, having put a Laurel Crown upon the Head of his Statue; he caus'd two of the Tribunes to be caſt into Priſon for pulling it off. 'Tis true, he ſeem'd to refuſe the Name of King, for being ſaluted of the People by that Name, he anſwer'd, *that he was* Cæſar *and not King*. But this, the Men that were Zealous for the Common-wealth, conſtru'd to be only a Copy of his Countenance, and therefore enter'd immediately into a Confederacy to cut him off. *Brutus* and *Caſſius* were pitch'd upon, as the fitteſt to head the Party; but all the Difficulty was how to bring in *Brutus*, who was, at this time, highly favour'd by *Cæſar*. He had pardon'd him for carrying Arms againſt him, at the Battle of *Pharſalia*; and not long before, *Caſſius* and He being Competitors for the Office of *Prætor*, *Cæſar* decided the Matter in Favour of *Brutus* : So that it was look'd upon as dangerous to let him know, much leſs to attempt the bringing him into the Confederacy. However, ſuch of them as were acquainted with *Brutus* his Temper, and reflected that he was deſcended from *Lucius Brutus*, who was the Chief Inſtrument in baniſhing the Kings, did not deſpair of compaſſing their End; and therefore took this Method : For ſeveral Days, as *Brutus* ſat down to hear Cauſes, he found a Billet on his Tribunal Seat, in which theſe Words were Written : *Dormis* Brute, *&c. Thou ſleepeſt* Brutus : *Thou art not of the Blood of* Lucius Brutus. Again, at the Foot of the Statue of *Lucius Brutus*, an other Billet was faſten'd with theſe Words : Lucius Brutus *was the firſt Conſul, for baniſhing the Kings from* Rome, *and* Cæſar *was made King for baniſhing the Conſuls.*

Caſſius, who had not ſpoke to *Brutus* ſince the Contention about the Prætorſhip, perceiving by *Brutus* his Countenance, that the ſaid Billets had ſome Effect upon him, reſolv'd to make him a Viſit: Accordingly being come to his Houſe, *Brutus* receiv'd him with uncommon Civilities; whereupon *Caſſius* ask'd him, *if he deſign'd to be in the Senate Houſe on the Ides of* March. *For* ſays he, *thoſe who love* Cæſar *better than the Common-Wealth, are reſolv'd to demand that the Title of King be given to him that Day. Brutus* anſwer'd, *if it be ſo I ſhall not be there. But what if we be call'd upon* reply'd *Caſſius*? Then anſwer'd *Brutus*, *I will be there to let the World ſee, that my Life is not dearer to me than my Liberty.* This was enough to convince *Caſſius* of his Intention; and therefore diſclos'd all the Conſpiracy, and the Parties concern'd, took Meaſures with him for the Execution of their Deſign; and agreed to Murder *Cæſar* in the Senate Houſe on the Ides of *March.*

In the mean Time, ſome of *Cæſar*'s Friends apprehending there was ſome Miſchief a hatching againſt him, took Notice of a certain Great Man, who was more than ordinary Familiar with him; and pray'd him *to beware of ſuch Familiarity :* To whom *Cæſar* made anſwer, *That he had nothing to fear from Men of his Temper, For* (added he) *your Fat fair Countenanc'd Men, have no Gall in their Hearts, but I will tell you whom I fear : Theſe two Meager-Fac'd Men,* meaning *Brutus* and *Caſſius : However* (continu'd he) *it is better die quickly with Quiet, than live long and be always in Apprehenſion of Death.*

The fatal Day being come, *Cæſar* was no ſooner ſeated on his Throne in the Senate Houſe, when the Boldeſt of che Conſpirators, earneſtly intreated him to recal from Baniſhment the Brother of *Metellus Cimber*, one of the Conſpirators; and upon *Cæſar*'s Refuſal, this *Metellus* took hold of his Robes,

Robes, and *Casca* another of them, wounded him in the Back; whereupon *Cæsar* turn'd about, seiz'd upon *Casca*'s Sword, cry'd out: *Traitor what art thou doing?* And began to defend himself; but having receiv'd many Wounds, and seeing *Brutus* coming with a naked Sword to pierce his Breast, he look'd upon him and said: *Et tu Brute!* Then he drew his Robe over his Face, fell down on his Knees and abandon'd himself to the Rage of his Murderers, who gave him three and twenty Wounds; and even design'd to drag his Body thro' the Streets and to cast it into the *Tyber*; but being apprehensive, *Mark Anthony* and *Lepidus* the General of the Horse, who, it seems, were the only two Friends *Cæsar* had among the Senators on that accursed Day, and who by the Artifices of *Brutus* came too Late, wou'd be reveng'd on them, they fled to the Capitol and secur'd themselves, leaving *Cæsar*'s Corps in the Senate House, which was carry'd by his Servants to his Palace, and in two Days after interr'd with great Pomp in the *Campus Martius*.

Thus ended his Days the Great *Julius Cæsar*, the Terror and Wonder of the World; the next in every Degree to *Alexander*, if in any Thing inferior to him: For he had scarce any of *Alexander*'s bad Qualities, and possess'd all his good Ones: As Fortunate and Bold as *Alexander*; as Great, nay a greater Conqueror than *Alexander*; as patient of Labour and Toil as *Alexander*; as vigilant in Danger and as prodigal of his Life as *Alexander*. But as to *Alexander*'s immoderate Passion, which put him often upon destroying his best Friends, his unmeasurable Ambition, his Drunkenness, his Rage and Fury upon the least Contradiction, and his insatiable Revenge, *Cæsar* was a perfect Stranger to all these Vices. In a Word, were it not that *Cæsar* seem'd to want, upon some desperate Occasions, that Presence of Mind, which *Alexander* was always Master of, and which is an Ingredient of no small Value in the Character of a General, I shou'd not be afraid to pronounce *Cæsar* the greater Man of the two.

Now, as to the Time *Julius Cæsar* reign'd or govern'd the *Roman* Republick, if we Compute it from his first Consulship, which happen'd in the first Year of the one hundred and eightieth *Olympiad*, as *Varro* and *Diodorus Siculus* inform us, to the Time of his Death, which fell upon the first Year of the 183*d*. *Olympiad*, we shall find just twelve Years; to which if we add the two Years that past between the Reducing of the Kingdom of the *Seleucidæ* to a *Roman* Province by *Pompey*; which fell on the second Year of the one hundred and seventy ninth *Olympiad* and *Cæsar*'s *Consulat*, we shall have fourteen Years compleat for the Reign or Government of *Pompey* and *Julius Cæsar*.

When *Cæsar*'s Death was nois'd in the City, *Mark Antony*, who, one wou'd think, shou'd immediately Resent his great Patron's barbarous Murder; having *Lepidus* the Master of the Horse and all the Army at Command, as being himself Lieutenant General and Tribune of the People, did not seem to be in any wise concern'd for it; whether it was that he observ'd all the Senate and People averse to *Cæsar*, or that he was not sorry he was taken out of the Way to make Room for his own Ambitious Designs: But whatever the Matter was, *Antony* caus'd only his Will to be read Publickly, and took no farther Notice of his Death at present. By this Will it appear'd, that *Cæsar* had adopted *Caius Octavius* his Sister *Julia*'s Grandson, and left him his Heir and Name; that by the same Will *Brutus* the Chief of the Conspirators was in Remainder to *Octavius*, or, as they term'd it in those Days, Heir of the second Form; That he bequeath'd a very

Conſiderable Legacy to the People of *Rome*, and appointed moſt of the Conſpirators as Tutors, and Guardians to his Children, in caſe he ſhou'd have any.

Caius Octavius, the Son of *Caius Octavius*, and of *Accia*, the Daughter of *M. Antius Balbus* and of *Julia* the Siſter of *Cæſar*, was at this Time ſtudying Philoſophy in *Apolonia*, a City in *Illyricum*; and being inform'd, that *Cæſar* was Murder'd, and had left him his Heir, came immediately to *Rome*, where he expected that *Antony* wou'd aſſiſt him, in Revenging the Death of his Grand-Uncle; but when he went to wait of him, *Antony* deſpiſing his Youth, receiv'd him Diſdainfully; and refus'd to advance him the Money which he was to give the People of *Rome* according to *Cæſar*'s Will; whereupon he ſold all his own Heritage, paid all *Cæſar*'s Legacies, and by this Means highly ingratiated himſelf with the People.

Soon after, it was diſcover'd, that *Antony* minded nothing but his own Intereſt, and took Meaſures viſibly tending to the Engroſſing of the Supream Power into his own Hands, and the making of himſelf King. Whereupon the Senate loaded *Octavius Cæſar* (for ſo was he to be call'd by the Will of *Julius Cæſar*) with Marks of Honour and Reſpect, deſigning to make uſe of Him in oppoſition to the Tyrant, as they term'd *Antony*: But when he had defeated *Antony* at the Battle fought at *Modena*, and compell'd him to deſiſt from his Extravagant Pretenſions, moſt of the Senators that were formerly of *Pompey*'s Faction, ſlighted and affronted him. This ſurpriſing Conduct of the Senators put *Cæſar* upon taking other Meaſures. Accordingly he made a Compact with *Antony* and *Lepidus*, who by this Time had conceiv'd a great Idea of his Parts, in which it was agreed, that they ſhou'd erect a *Triumvirat*, and be mutually aſſiſting to one another in deſtroying their Enemies: But the greateſt Scruple in the Articles of this Agreement was the Murder of *Cicero* without which *Antony* wou'd do nothing, becauſe *Cicero* had rail'd againſt him in his Harangues, after an outragious Manner. *Cæſar* indeed ſtood out two Days, but at laſt conſented to *Antony*'s Motion. Then the *Triumviri* baniſh'd a great many Senators and *Roman* Knights under pretence of Reſenting *Julius Cæſar*'s Death, and about three hundred of the ſame order were led in Chains to an Altar in the Temple dedicated to *Cæſar*'s Memory, and ſacrific'd to his Ghoſt, among whom, *M. Tullius Cicero*, the great Pattern and Glory of the *Roman* Eloquence, was one. I had almoſt forgot to relate, that when the Caſe of the Murder of *Julius Cæſar* came before the Senate, *Cicero* made ſuch Eloquent and perſwaſive Speeches in Favour of the *Aſſaſſins*, that the Senate, which was then well enough pleas'd to have him cut off, not only pardon'd, but alſo aſſign'd them Provinces, as the Reward of their Perfidy. *Brutus* and *Caſſius* had all *Greece* and *Aſia* given to them, and were the only Men of Conſequence that ſtood up for the Republick, while the *Triumviri* were killing and Ravaging all *Italy*, on pretence of *Cæſar*'s Murder. Theſe *Octavius Cæſar*, *Antony* and *Lepidus* thought fit to cut off, as being the only obſtacle in their Way: And however difficult the Task ſeem'd to be, conſidering that *Brutus* and *Caſſius* had twenty Legions of Foot, twenty thouſand Horſe and two hundred tall Ships at Command, together with a vaſt Treaſure; yet the Reſolution was taken to fight them. Accordingly *Cæſar* and *Antony* March'd into *Greece* with all the *Veteran* Legions of *Julius Cæſar*, which they cou'd make up, together with a great Number of new Levies, and engag'd *Brutus* and *Caſſius* at a Town in *Theſſaly*, call'd *Philippi*. That Wing of the Army commanded by *Caſſius* was ſoon defeated and put to flight by *Anto-*

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ny. *Cassius* stood upon a Hill, and sent a Messenger to bring him Word how Matters went with *Brutus* in the other; but the Messenger not coming back so soon as he expected, he order'd one of his Servants call'd *Pindarus* to cut off his Head, which was but just done, when the Messenger came back and reported, that *Brutus* had defeated *Cæsar*. The next Day *Brutus* caus'd *Cassius* his Corpse to be interr'd, lest such a sight might discourage his Soldiers, and then pursu'd *Antony*, whom he had hem'd in so close that he was necessitated either to Fight or Starve. *Antony* chose the first. Accordingly he drew out his Army, and offer'd Battle, which *Brutus* readily accepted. In this Engagement *Romans* against *Romans* fought so desperately, that laying aside their Darts and Piles, they disputed every Inch of Ground, Sword in Hand, with unparallel'd Rage and Fury. At last, *Brutus* seeing his Men give Way, routed and put to flight, kill'd himself, and with him fell the Form of Popular Government.

After this Victory, *Mark Antony* March'd into *Asia*, in Order to subdue the *Parthians*, who had not as yet, submitted to the *Roman* Yoke; and *Cæsar* being sick was forc'd to return to *Italy*. *Antony* pass'd thro' *Greece*, and having gone as far as *Cilicia*, in his Way to *Parthia*, was met by several Kings and Princes, who came to wait upon him, and to pay their Homage: And being inform'd that *Cleopatra* had given Assistance to *Cassius* in Order to carry on the War against him, he summon'd her to appear before him to give an Account of her Conduct. This cunning Gypsie, whose Beauty and Charms had captivated so many great Men before, even the Great *Julius Cæsar*, doubted not to make *Antony* carry her Chains; being well appriz'd how much his Inclinations were bent that Way. She therefore set out from *Alexandria* with such Pomp and Magnificence, as was never Recorded of any other Woman either before or after. She sail'd down the River *Cydnus* in a Ship laid over with Gold, whose Velvet Sails were dy'd with *Tyrian* Purple, the Cordage and Shrouds whereof were made of the finest Silk, with Nymphs, Nereids and Cupid's Artfully dress'd and playing about them: The Oars, pure Silver; and seem'd, as they struck the Water, to beat the time for the Musick, that Charm'd her Ears, as she sail'd along. Besides, a great Train of Young and Beautiful Damsels stood on each side of the Ship with Baskets in their Hands full of Incense and Sweet *Arabian* Spices, which they burnt and cast out on the Banks of the River all the Way, perfuming them in a Charming Manner; while *Cleopatra* herself sat, *Venus* like, on the Deck, in a Throne of Gold under a Canopy of the same Mettal, curiously wrought by the most exquisite Artists, and set out with all the Advantage the finest Clothes, and the Richest Jewels cou'd add to her great Beauty.

When she came in this Pompous Equipage to the Place where *Mark Antony* had appointed to see her, and had made her Complement to him; he was so amaz'd, that he cou'd not well tell which to admire most, her Beauty and Equipage, or the Grace and Charms of her Tongue: In a Word, he was so smitten with her Love, that he laid aside all Care of the War, and went along with her to *Alexandria*, where he gave himself up to all the Pleasures which so Artful a Woman cou'd invent, or bestow upon him. He continu'd in this Lethargy till his Wife *Fulvia* had Written Letters to him, by which he was inform'd, that *Cæsar* had driven her, and his Friends out of *Italy*. This rouz'd him from his Dream, made him hasten into *Syria*, and think of the *Parthian* War: But being again solicited by *Fulvia*, he turn'd toward *Italy* with two hundred Ships. In his Voy-

age, one of his Friends, who had set out from *Italy*, inform'd him, that *Fulvia* had been the Sole Cause of all these Troubles in hopes that a War in *Italy* wou'd draw him away from *Cleopatra*. But *Fulvia* hastening to meet him in *Asia*, dy'd at *Sicyon* in *Greece*. *Antony* hereupon came to *Italy*, in Order to adjust Matters with *Cæsar*, where their common Friends brought *Cæsar* and him to an Accommodation, by which it was agreed, that the whole *Roman* Empire shou'd be divided; *Antony* have the *Eastern* Part, from the *Ionian* Sea; *Cæsar*, *Italy*, *Gaul*, *Spain* and the Islands; and *Lepidus*, *Affrick*. To Confirm this Agreement, *Antony* Marry'd *Octavia Cæsar*'s Sister and then sent *Ventidius*, one of his Lieutenant Generals with the greatest Part of his Army to repress the Insults of the *Parthians*, he himself following him soon after with his Wife *Octavia*. Being arriv'd at *Athens* in *Greece*, he receiv'd Letters from *Ventidius*, by which he inform'd him, that he had routed the *Parthians* in three pitch'd Battles.

Soon after another Quarrel arising betwixt *Cæsar* and him, he sail'd to *Italy* with a Fleet of three hundred Sail and took along with him his Wife *Octavia*, who so dexterously manag'd her Brother and Husband, that all Matters were again adjusted. Then *Antony* sail'd back for *Asia* leaving *Octavia* behind him in *Rome*.

While *Antony* was on his Voyage to *Asia*, *Cæsar* took up Arms to suppress *Sextus Pompey*, the only surviving Son of *Pompey* the Great, who, at this time, had possess'd himself of *Sicily* with a great Fleet, and considerable Land Forces; and after some light Skirmishes, routed him, so that he was forc'd to fly to *Phrygia*, where he was kill'd by some of *Antony*'s Friends. In a few Months after, *Lepidus*, not Content with his Portion of the Empire, endeavour'd to possess himself of *Sicily*; but his own Men betray'd him into the Hands of *Cæsar*, who divested him of all Authority: And thus was one of the Heads of the *Triumviral* Conspiracy lopp'd off.

When *Antony* arriv'd in *Syria*, (his former fatal Love for *Cleopatra* breaking out again,) he sent *Fonteius Capito* to fetch her thither; and besides what he gave her before, made her an Additional Present of *Phœnicia*, *Cœlosyria*, *Cyprus*, Part of *Cilicia* and Part of *Judea*, with the *Nabathean Arabia*. These Profusions to *Cleopatra*, and *Antony*'s Dotage on her, gave no small disgust to *Cæsar* and the Senate, who look'd upon these Kingdoms to be the Fruit of the Blood and Sweat of their Troops: However they did not think fit to resent the Matter as yet; till *Antony* gave *Cæsar* fresh Provocations, that cou'd not be well put up. He sent *Cleopatra* back into *Egypt*, and March'd against the *Parthians* at the Head of one hundred Thousand Men Horse and Foot, which made all *Asia*, as far as the *Indies*, tremble; and yet by his Dotage on *Cleopatra*, and his eager longing to be early with her, lost all the Advantages he might reasonably hope for from so Powerful an Army; doing every thing out of Order, whilst he did every thing in haste. In short, after some light Skirmishes and Rencounters, he made a Truce with the *Parthians*, and March'd into *Armenia*, and by the time he had made twenty seven Days March, he found upon a Review of his Army, that he had lost upwards of twenty four Thousand Men, partly by the Fatigue of the Way, and partly by the Ambushes of the *Parthians*, who, Notwithstanding the Truce, lay in wait for him, wherever they cou'd attack his Forces with Advantage.

Having pass'd thro' *Armenia*, and being come to a City call'd *Leucocome*, where he expected *Cleopatra* with the utmost Impatience, Ambassadors came to him from the King of the *Medes* offering to enter into a League with

with him againſt the *Parthians*. *Antony* accepted of their Propoſals, return'd into *Armenia* and began to renew the War.

Octavia being deſirous to ſee her Husband, came, about this Time, as far as *Athens* in her Way, and ſent to know where ſhe might ſee him. *Antony* ſent her Orders not to move from thence till ſhe ſhou'd hear further from him; being unwilling ſhe ſhou'd trouble his Amours with *Cleopatra*; who, upon Notice of *Octavia*'s Arrival at *Athens*, pretended to dye; and abſtain'd from Meat, counterfeiting a Sickneſs which nothing cou'd Cure but *Antony*'s Preſence. *Antony* vanquiſh'd by theſe Arts, laid aſide all Thoughts of his Expedition, and return'd to *Cleopatra*. *Octavia* his Wife, on the other Hand, ſeeing her ſelf ſlighted, return'd to *Rome*. *Cæſar* being full of Reſentment, for having his Siſter thus ſlighted for a Miſtreſs, publickly accus'd *Antony* to the People, who were already not a little prejudic'd againſt him, upon the Account of *Cleopatra*. *Antony* upon Notice hereof reſolves to be before hand with *Cæſar*. Accordingly he prepares a Fleet of five hundred Galleys, one hundred thouſand Foot, and twelve thouſand Horſe, and comes to Anchor together with his belov'd *Cleopatra* before *Actium*, a City in *Acarnania*, whilſt his Land Forces lay encamp'd near that Town.

Cæſar, on the other Side, draws together his Forces, croſſes over to *Greece*, and with two hundred and fifty ſtout Galleys attacks *Antony*'s Fleet at *Actium*, which was neither well Mann'd nor in good Order for Fighting; and whilſt he holds a doubtful Fight, *Cleopatra* with ſixty Galleys Rows away, whom *Antony* ſhamefully follows Home to *Alexandria*, leaving his Ships engag'd, and his Army on Land entire. *Cæſar* ſoon Defeats the Reſt; and *Antony*'s Land Forces ſeeing themſelves abandon'd by their General, ſubmits to *Cæſar*. When the News of all theſe Diſaſters were brought to *Antony*; he did not ſeem to be any more concern'd than if he had been Conqueror; but fell again to his former Revellings and criminal Pleaſures with *Cleopatra*, changing only the Name of their Sports and Revels: For whereas they gave them before the Name of the *Inimitable Livers*, they now call them, *The Diers together*.

Cæſar having ſpent the Reſt of the Campaign in ſettling the Affairs of *Greece*, return'd to *Rome*, and early in the Spring ſet out for *Egypt*, where landing his Forces, he attack'd *Peluſyum* and carry'd it. In the mean Time, *Cleopatra* foreſeeing the Impending Evils convey'd all her Treaſures and Jewels into a Sumptuous Monument which ſhe had built for herſelf nigh the Temple of *Iſis*; and being Morally aſſur'd, *Cæſar* wou'd carry her in Chains to *Rome*, to Grace his Triumph, reſolv'd to make herſelf away, before ſhe ſhou'd ſuffer ſuch a Diſgrace: In Order hereunto ſhe made Experiment of ſeveral Sorts of Poyſon upon Criminal Perſons, and found that thoſe which made a quick Diſpatch were very tormenting, and thoſe that were eaſie, ſlow; then ſhe made Tryal of ſeveral Venemous Creatures, and found nothing comparable to the bite of an Aſp, which gave Death by a gentle ſleep, without Apparent Pains or Convulſions.

At laſt *Antony*, ſeeing *Cæſar* almoſt at the Gates, awak'd out of his Dream, and began to ſuſpect *Cleopatra*, whereupon ſhe retir'd to her Monument, and ſent him Word, ſhe had kill'd herſelf. *Antony* hearing this, cry'd out: *Alas fond* Antony! *Why this Delay, ſince ſhe is dead from whom thou deriveſt thy Life?*

Then ſending for a Servant call'd *Eros*, order'd him to pierce his Heart with his Sword; but *Eros* deſiring him to turn his Back, kills himſelf; which *Antony* perceiving, ſaid with a doleful Voice: *Thou haſt taught me*

Eros, *what I have to do.* Then caſting himſelf upon the Point of his Sword, put an End to his Life. *Cleopatra* hearing *Antony* was dead, caus'd his Corpſe to be brought to her, and by the help of her Maids laid it up in her Monument. Then betaking herſelf to her former Artifices, Muſter'd up all her Charms and Graces, in Hopes ſhe might Captivate *Octavius Cæſar* like the Reſt; but when ſhe found by his Grum Countenance, that he intended her for to Grace his Triumph, ſhe reſolv'd to rob him of his Prey: To that End, ſhe apply'd Aſps to her Breaſts, and ſo ſlept away her Life, deſiring no other Favour of *Cæſar*, but that he wou'd be ſo kind as to ſee her laid in the ſame Monument with her belov'd *Antony*, which *Cæſar* readily granted, highly extolling her Bravery, and Greatneſs of Soul.

Antony and *Cleopatra* being thus taken out of the Way, *Cæſar*, to the End, there might be no Embers of Sedition left in *Egypt*, caus'd *Cæſario* the Son of *Cleopatra* by *Julius Cæſar* and *Antyllus*, the eldeſt Son of *Antony* by *Fulvia*, to be put to Death. Then he turn'd his Arms againſt the *Parthians*, and compell'd them to accept of ſuch Terms of Peace, as he was willing to grant them. He alſo ſtifled a dangerous Sedition rais'd in *Spain*, and Notwithſtanding that all the World ſeem'd to bow down to him, and obey his Dictates; yet he behav'd himſelf with ſo much Moderation and Temper, that the People and Senate of *Rome*, did Glory in putting all their Authority and Power into his Hands, as into that of a Common Father. He ſhut up thrice the Temple of *Janus*, which during the whole Courſe of the *Roman* Empire had been ſhut but twice before: This being a Ceremony us'd when there was neither Foreign nor Domeſtick War upon their Hands.

The *Roman* Senate was ſo acknowledging of *Cæſar's* true Love for his Country, and of his tender Care of the Publick-weal, that they ſat in Council upon deviſing a more Honourable Name for him than *Cæſar*; and after propoſing many Illuſtrious Titles or Additions to that of *Cæſar*, *Manacius Plancus* pitch'd upon that of *Auguſtus*, which all of them approv'd off. Then they made a Law which the Lawyers call *Lex Regia*, transferring the whole Authority of the Senate and People to him. All this did not extol nor depreſs the Mind of *Auguſtus Cæſar*. His Care of the Fame and Glory of the *Roman* Empire was ſtill the ſame. He always encourag'd and bountifully rewarded thoſe who diſcharg'd their Duty well; and ſeldom chaſtis'd any without ſome Mixture of Mercy, except the Crime had been Enormous, and Maliciouſly perpetrated. He made Peace and Plenty reign over all the Empire, which gave *Virgil* Occaſion to ſay, the Golden Age had return'd again, and, in a Manner, to declare, the Coming of the SAVIOUR of the World was at Hand, as indeed it was.

Ultima Cumæi venit jam Carminis Ætas,
Magnus ab integro Sæclorum naſcitur Ordo.
Jam redit & Virgo, redeunt Saturnia *Regna.*
Jam nova Progenies Cælo demittitur Alto.

Dryden's Tranſlat.

The Laſt great Age, foretold by Sacred Rhymes,
Renews its finiſh'd Courſe, Saturnian *Times*
Rowl round again, and mighty Years, begun
From their firſt Orb, in Radiant *Circles run.*
The baſe degenerate Iron Off-ſpring Ends;
A Golden Progeny from Heaven deſcends.

Au-

Auguſtus brought Learning and Literature, Arts and Sciences to the higheſt Pitch of Perfection; and bountifully beſtow'd his Favours upon Men of bright Parts. *Virgil* and *Horace* he had in great Eſteem, and rewarded accordingly; and no doubt *Ovid* wou'd have ſhar'd in his Munificence, had not his own Vanity and Indiſcretion oblig'd the good Emperor to baniſh him. *Auguſtus* was not only a Lover of Ingenious Men, but alſo a good Judge of their Performance. Of this we have, among many Inſtances, one which is very remarkable. A certain *Greek* Poet made a very ſcurvy *Epigram* in Commendation of *Auguſtus*, and having preſented it to him, *Auguſtus* took Notice of the Incoherence of the Piece, and how little it deſerv'd to be regarded; which when he had declar'd to the Author, who had ſtill the Impudence of a bad Poet; he cou'd not get ſhut of him, but was ſtill perſecuted by him, praying he wou'd accept of his Gift. *Auguſtus*, who was not of a Humour to encourage the Authors of ſuch naughty Pieces, took Pen in Hand, and wrote an Epigram *ex Tempore* in Commendation of the Poet to pay him in his own Coin. The Poet took the Piece, and as he read it, gave broad Signs, by his Nods and Geſtures how well he lik'd it, and then put his Hand into his Purſe, took out the few Pence that were in it, and preſented them to *Auguſtus*, aſſuring him before all the Company, if he had any more, he wou'd not ſtretch his Hand with ſo ſmall a Gift. This put all the Court a laughing, and *Auguſtus*, who very well underſtood the Drift of the Poet, order'd him two thouſand five hundred Crowns.

As *Auguſtus* was kind and bountiful to Men of Parts, ſo was he no leſs affable and eaſy of Acceſs to the meaneſt of his People. Of this we have a particular Inſtance in his Conduct to a *Veteran* Common Soldier. This poor Man having a Cauſe depending in one of the Courts, whereof his little Living depended; and having no Money to Fee a Lawyer, went ſtrait to *Auguſtus*, and pray'd him to plead his Cauſe: *Auguſtus* happ'ning to be very buiſy at this Time, order'd an able Lawyer to ſerve the Poor Man: Whereupon the Soldier open'd his Boſom, and ſaid with a loud Voice: *Ah* Cæſar, *theſe Scars and Wounds ſhew that I did not ſerve you by Proxy, when you were in Danger at the Battle of* Actium! *Auguſtus* was ſo touch'd with this Modeſt Reproof, that he went ſtrait with the Soldier and pleaded his Cauſe.

But what endear'd *Auguſtus* moſt of all to the People of *Rome* was his extraordinary Care of their great City. He rifled both Sea and Land to embeliſh it; ſent for, from all Parts, the moſt exquiſite Architects and Artiſts the World cou'd afford; brought thither from *Egypt*, *Aſia* and other Countrys an Immenſe Quantity of Marble and coſtly Timber; threw down the greateſt Part of the City, and built in its Room ſtately Palaces; publick Edifices, Theatres, Temples, Gates, Porticoes, Aquæ-Ducts, Fountains, Ciſterns, and an hundred other Things both for Ornament and Conveniency; the whole ſuitable to the Grandeur and Dignity of the Metropolis of the World. So that he might without Vanity ſay of *Rome* what he did at the Hour of his Death. *Lateritiam inveni, Marmoream Reliqui. I found* Rome *made of Brick, I left it made of Marble.* This indeed made *Auguſtus Cæſar* the Darling of the People, the Light of their Eyes, and the Breath of their Noſtrils. And thus did he continue to do good to all Mankind in profound Peace and Plenty to the End of his Days.

But forasmuch as I have propos'd to my self to proceed no further in this Work, than to the time that the Son of GOD appear'd in the Flesh: I shall conclude with a remarkable Passage of this Great Emperor recorded by the Evangelist St *Luke*, 2. 1. *Exiit Edictum a* Cæsare Augusto *ut describeretur Universus Orbis. There went out an Edict from* Cæsar Augustus *that the whole World shou'd be enroll'd*; that is, that the whole *Roman* Empire, which was (in the common Acceptation in those Days) taken for the whole World, shou'd be enroll'd, in Order to pay the Tax that was to be gather'd every *Lustrum* or fifth Year: And forasmuch as this Sort of Tax was a Poll, or laid on Men's Heads, and that the Number of Men was Subject to encrease or diminish, this enrolling was frequently made either by a Decree of the Senate, or an Edict publish'd by the Emperor for the time being. *Augustus Cæsar* having then Issu'd an Edict to this Purpose, *Joseph*, who was of the House of *David*, and of the Town of *Bethlehem*, went, Pursuant to this Edict, to the said Town to be enroll'd, together with his Spouse the Blessed Virgin *Mary*, who at this time, carry'd in her Sacred Womb, our LORD JESUS CHRIST, the SAVIOUR of the World; and was there deliver'd of Him. Now this Edict was publish'd in the forty second Year of the Reign of *Augustus Cæsar*, computing the time from the Death of *Julius Cæsar*; in the Consulship of *Cornelius Lentulus* and *Valerius Messalinus*, in the one hundred and ninety fourth *Olympiad*, in the seven hundred and fifty second Year of the Building of *Rome*; in the five hundred and fortieth Year from the Captivity of *Babylon*, and in the five Thousand eight hundred and twenty seventh Year from the Creation of the World, as will appear by the following Chronological Tables.

A Chronological Table of the Years of the Reigns of the Rulers of the Jews, *from the Captivity of* Babylon *to the Birth of* CHRIST, *parallel'd with those of the Kings of the* Medes *and* Persians, *of* Asia *and* Syria; *and the* Roman *Emperors to the forty second Year of* Augustus Cæsar.

The Rulers of the *Jews.*	Years.
The Captivity of *Babylon* lasted	70
Zorobabel rul'd	32
Resa	46
John	40
Judas	14
Joseph the 1*st.*	07
Semei	11
Mathatias the 1*st.*	12
Maat	09
Nagge	10
Helli	08
Nahum	07
Amos	14
Mathatias the 2*d.*	10
Joseph the 2*d.*	60
Joannes Hircanus the 1*st.*	17
An Interregnum of	03
Jonathan	19
Simon	08
Joannes Hircanus the 2*d.*	30
Aristobulus	01
Alexander Janneus	27
Alexandra	09
Hircanus the 3*d.*	40
Herodes	36
Total.	540

The Kings of the *Medes* and *Persians.*	Years.	M.
Astiages reign'd after the Captivity of *Babylon*	31	
Cyrus	29	
Cambyses	07	6
Smerdes the Magician	00	6
Darius Hystaspes	36	
Xerxes	20	
Artaxerxes Longimanus	40	
Darius Nothus	19	
Artaxerxes Mnemon	43	
Artaxerxes Ochus	23	
Arsames	03	
Darius Codomanus	06	
Alexander the *Great*, after the Defeat of *Darius*	05	
The Kings of *Syria.*		
After the Death of *Alexander*, an Interregnum of	12	
Seleucus Nicator	30	
Demetrius the 1*st.*	17	
Antiochus Soter	19	
Antiochus Theos	15	
Seleucus Callinicus	20	
Seleucus Ceraunus	03	
Antiochus Magnus	36	
Antiochus Epiphanes	12	
Antiochus Eupator	02	
Demetrius the 2*d*	10	
Alexander Balas	06	
Demetrius the 3*d*	02	
Antiochus Sedetes	09	
Alexander Zabinas	01	
Demetrius the 4*th*	04	
Antiochus Griphus	06	
Antiochus Cizicenus	18	
The *Roman* Emperors.		
Pompey and *Julius Cæsar*	14	
Augustus Cæsar	41	11
Total.	541	11

The Age of the World 5827 Years, as will appear by the following Table.

A

Chronological Table of the whole Six Ages contain'd in this Hiſtory, by which it appears, how exactly the Computation of the Septuagint *agrees with that of Prophane Hiſtory.*

First AGE.

	Years	
Adam, when he begat *Seth*, was	230	Old.
Seth, when he begat *Enos*, was	205	
Enos, when he begat *Cainan*, was	190	
Cainan, when he begat *Malaleel*, was	170	
Malaleel, when he begat *Jared*, was	165	
Jared, when he begat *Enoch*, was	162	
Enoch, when he begat *Methuſala*, was	165	
Methuſala, when he begat *Lamech*, was	187	
Lamech, when he begat *Noah*, was	182	
Noah begat three Sons, *Sem*, *Cham* and *Japhet*; and, when the Deluge ended, was	600	
Total	2256	

Second AGE.

	Years.	
Sem begat *Arphaxad* after the Deluge	002	
Arphaxad, when he begat *Cainan*, was	135	Old.
Cainan, when he begat *Sala*, was	130	
Sala, when he begat *Heber*, was	130	
Heber, when he begat *Phaleg*, was	134	

Here begins the *Babylonian* Monarchy, *Anno Mundi* 2787.

Patriarchs.	Years.
Phaleg, when he begat *Reu*, was	130
Reu, when he begat *Serug*, was	132
Serug, when he begat *Nachor*, was	130
Nachor, when he begat *Thare*, was	129
Thare, when he begat *Abraham*, was	130
Abraham, when he went into the Land of *Canaan*, was	75
Total.	726

Babylonian Kings.	Years,	M.
Nimrod reign'd	300	
Evechous	06	8
Chomasbolus	07	6
Porus	35	
Nechubes	43	
Abius	48	
Oniballus	40	
Chinzirus	45	
Merodach	45	
* * * reign'd	40	
Siſimordachus	28	
Nabius	37	
Parannus	40	
Nabonadus reign'd in all 25 Years, but when *Abraham* came into the Land of *Canaan*, only	11	
Total.	726	2

The Age of the WORLD, 3513.

Third

Third AGE.

Patriarchs.	Years.
Abraham was in the Land of *Canaan*, when *Isaac* was born,	25
Isaac, when *Jacob* was born, was	60
Jacob, when he went down into *Egypt*, was	130
Levi begat *Cahath*, after he had been in *Egypt*	17
Cahath, when he begat *Amram*, was	40
Amram, when he begat *Moses*, was	78
Moses, when the Children of *Israel* left *Egypt*, was	80
Total.	430

Babylonian Kings.	Years.
Nabonadus reign'd, after *Abraham*'s coming into the Land of *Canaan*,	14
Belus reign'd	55
Ninus	52
Semiramis	42
Assyrian Kings.	
Ninyas	38
Arius	30
Aralius	40
Xerxes	30
Armamthres	38
Belochus	35
Baleus	52
Sethos, when *Moses* led the Children of *Israel* out of the Land of *Egypt*, reign'd only	4
Total.	430

The Age of the WORLD, 3943.

Fourth AGE.

Rulers of *Israel*.	Years.
Moses govern'd the Children of *Israel* in the Wilderness	40
Joshua govern'd the same in the Land of *Canaan*	27
Caleb and the Elders govern'd them	50
An *Anarchy*, or *Interregnum* after the Death of the Elders, of	35
The first Servitude of the *Israelites*, under *Chusan* King of *Syria*, lasted	08
Judges of *Israel*.	
Othoniel the first Judge govern'd the *Israelites*	40
An *Anarchy*, after the Death of *Othoniel*, of	33
The 2*d* Servitude of the *Israelites* under the *Moabites* lasted	18
Ahod, 2*d* Judge govern'd the *Israelites*	80
An *Anarchy* after the Death of *Ahod*, of	37
The 3*d* Servitude of the *Israelites*, under *Jabin* King of the *Canaanites*, lasted	20
Debora, 3*d* Judge govern'd	40
An *Anarchy* after the Death of *Debora*, of	18
The 4*th* Servitude under the *Madianites* lasted	07

Assyrian Kings.	Years.
Sethos, after the Departure of the Children of *Israel* out of the Land of *Egypt*, reign'd	28
Mamythus reign'd	30
Aschalius	22
Spherus	28
Mamythus the 2*d*.	30
Spartheus	42
Ascatades	38
Amyntes	45
Belochus	25
Baletores	30
Lamprides	30
Sosares	20
Lampraes	30
Panyas	45
Sosarmus	22
Mythreus	27
Teutamus	32
Teuteus	44
Arbelus	42
Chalaus	45
Anebus	38
Babius	37

Judges of *Israel*.	Years.
Gideon the 4th Judge	40
Abimeleck 5th Judge	03
Thola, 6th Judge	23
Jair, 7th Judge	22
An *Anarchy* after the Death of *Jair*, of	30
The 5*th* Servitude, under the *Philistines* lasted	18
Jephte, 8*th* Judge	06
Abesan 9*th* Judge	07
Abialon, 10*th* Judge	10
Abdon 11*th* Judge	08
An *Anarchy*, after the Death of *Abdon*, of	50
The 6*th* Servitude under the Philistines lasted	40
Samson, 12*th* Judge	20
Heli, 13*th* Judge	40
The 7*th* Servitude, under the *Philistines*, lasted	20
Kings of *Israel*.	
Samuel and *Saul* govern'd *Israel*	40
David Reign'd	40
Solomon, when he laid the Foundation of the Temple, reign'd	03
Total	873

Assyrian Kings.	Years.
Thineus	30
Dercyles	40
Empacmes	38
Laosthenes reign'd in all forty five Years, but when *Solomon* laid the Foundation of the Temple in *Jerusalem*, he had then reign'd only	35
Total	873

The Age of the WORLD, 4816.

Fifth AGE.

Kings of *Juda*.	Years.
Solomon, after he had laid the Foundation of the Temple in *Jerusalem*, reign'd	77
Roboam	17
Abias	03
Aza	41
Josaphat	25
Joram	08
Ochozias	01
Athalia	06
Joas	40
Amasias	29
Ozias, alias *Azarias*	52
Joatham	16
Achaz	16
Ezechias	29
Manasses	55
Amon	02
Josias	31
Joachas, alias *Sellum* reign'd only 3 Months	

Kings of *Assyria*.	Years.
Laosthenes reign'd, after the Foundation of the Temple was laid in *Jerusalem*,	10
Persiades reign'd	30
Ophrateus	21
Ephecares	52
Achragaves	42
Sardanapalus	15
Kings of the *Medes*.	
Arbaces reign'd	28
Mandanes	50
Sosarmes	30
Artecarmes	50
Cardiceas	22
Artæus alias *Dejoces*	53
Phraortes	22
Ciaxares	40

Joakim

Kings of *Juda*.	Years.
Joakim reign'd	11
Jechonias reign'd only three Months, when he was carry'd to *Babylon*.	
Sedecias	11
Total	470 6 M.

Kings of the *Medes*.	Years.
Astiages, when the Captivity of *Babylon* happen'd, reign'd only	5
Total	470

The Age of the WORLD, 5287.

Sixth AGE.

Rulers of the *Jews*.	Years.
The Captivity of *Babylon* lasted	70
Zorobabel rul'd	32
Resa	46
John	40
Judas	14
Joseph	07
Semei	11
Mathatias	12
Maat	09
Nagge	10
Helli	08
Nahum	07
Amos	14
Mathatias the 2d	10
Joseph	60
Joannes Hircanus	17
An *Interregnum* of	03
Jonathan	19
Simon	08
Joannes Hircanus the 2d.	30
Aristobulus	01
Alexander Janneus	27
Alexandra	09
Joannes Hircanus the 3d	40
Herodes	36
Total.	540

Kings of the *Medes* and *Persians*.	Years.	M.
Astiages reign'd after the Captivity of *Babylon*.	31	
Cyrus	29	
Cambyses	07	6
Smerdes the Magician	00	6
Darius Hystaspes	36	
Xerxes	20	
Artaxerxes Longimanus	40	
Darius Nothus	19	
Artaxerxes Mnemon.	43	
Artaxerxes Ochus	23	
Arsames	03	
Darius Codomanus.	06	
The *Greek* Monarchs.		
Alexander the Great	05	
An *Interregnum* of	12	
Seleucus Nicator	30	
Demetrius the 1st.	17	
Antiochus Soter	19	
Antiochus Theos	15	
Seleucus Callinicus	20	
Seleucus Ceraunus	03	
Antiochus Magnus	36	
Antiochus Epiphanes	12	
Antiochus Eupator	02	
Demetrius the 2d	12	
Alexander Balas	06	
Demetrius the 3d.	02	
Antiochus Sedetes	09	
Alexander Zabinas	01	
Demetrius the 4th	04	
Antiochus Gryphus	06	
Antiochus Cizicenus	18	
Roman Emperors.		
Pompey and *Julius Cæsar*.	14	
Augustus Cæsar, when *Christ* came to the World, reign'd	41	11
Total	541	11

The six AGES summ'd up.

	Years.	
The first AGE	2256	
The second AGE	1257	
The third AGE	0430	
The fourth AGE	0873	
The fifth AGE	0470	
The sixth AGE	0540	11 Months.
Total.	5827,	*Uno Minùs Mense.*

MVSEVM
BRITAN
NICVM

FINIS.